Samuel J Baird

B. No 16.

Dup

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

THE

CHRISTIAN ADVOCATE.

CONDUCTED BY

ASHBEL GREEN, D. D.

HOLBROOK LIBRARY
PACIFIC SCHOOL

VOL. II.

FOR THE YEAR 1824.

—— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

PHILADELPHIA:

PUBLISHED BY

A. FINLEY, N. E. CORNER OF CHESNUT AND FOURTH STREETS.

Clark & Raser, Printers, 33 Carter's Alley.

1824.

70269

n.2
1824

PREFACE.

A preface, it is believed, is seldom written, till the book to which it is prefixed is finished. It then affords to the author a gratifying opportunity of saying some things, which he could not so properly say in any other part of his work: and the gratification would be mingled with far less alloy than it is, if he did not know that the preface is commonly that part of every work, which has the least chance of being read and regarded.

On the completion of the second volume of the Christian Advocate, the editor gratefully acknowledges an addition of patronage in the past year, considerably greater than previous discouragement had permitted him to expect. He now anticipates with a degree of confidence, the permanent establishment of a religious miscellany in the Presbyterian church, in which the doctrines of that church shall be taught and defended, information, important to its members, seasonably communicated, practical piety cherished, religious error exposed and corrected, the cause of evangelical truth advocated, and measures and efforts for extending the gospel announced and inculcated. The hope of being instrumental in establishing such a miscellany—long a *desideratum* in the church to which he belongs—was the editor's chief inducement to engage in the arduous undertaking, which has occupied the most of his time and thoughts for two years past; and he views the prospect of ultimate success with no ordinary degree of pleasure.

It is not however to be understood, that the patronage of the Christian Advocate at present, is such as to afford much pecuniary remuneration for the labour and expense of conducting it; or to accomplish very extensively its main design, in the advancement of knowledge, truth and piety. The steady, but very gradual increase of subscribers, through the closing year, has been sufficient, and only sufficient, to authorize the expectation that objects but very partially attained as yet, will eventually be more fully compassed. Not a fourth part of the number of subscribers has hitherto been obtained, which it is believed might reasonably be expected from the Presbyterian church alone:—expected for the support and diffusion of the ONLY publication in our country, in which the transactions of the supreme judicature of that church are fully detailed, her just pretensions asserted, her character and institutions defended, and the profits of the work itself tythed for the benefit of her charities. Ought not the clergy, and other influential friends of this church, to use some exertions, to extend the circulation of such a publication?

The rapid increase of papers of every form and size, professedly of a religious character, but the chief effect of which is to foster in their readers the Athenian disposition, to "spend their time in nothing else but to tell or to hear some new thing," has become a very serious evil in the United States. Its tendency is truly alarming. These publications prevent both the patronage and the reading of works, from which doctrinal truth ought to be imbibed, false notions of religion corrected and prevented, right principles radicated in the mind, and right affections cherished in the heart. If the progress of this evil is not arrested, it may reasonably be feared that the next generation, whatever may be its zeal, will abound in religious smatterers and sciolists, fitted unhappily for the reception of every specious delusion and every soul destroying error. It is surely not too much to say, that those who take these lighter publications, ought to take *one* which aims to teach and inculcate "sound doctrine;" and which, at the same time, communicates as much religious intelligence, as is sufficient for all useful purposes: and that, if this *one* cannot be taken without relinquishing news-telling papers, they ought to be relinquished.

The editor will say nothing of the ability with which his work has been conducted. Self praise is worse than useless; and that of partial and inte-

rested friends is but little better. Every miscellany ought to stand or fall, solely by the possession or the want of intrinsick excellence. When, indeed, a literary enterprise is first announced, it is fair and useful to produce any presumptive evidence, that it will be ably conducted. But when the publick has already the means of forming its own judgment, self-celebration should be avoided, if not from better motives, from those of policy itself. —It is commonly an indication that the merit of a work which seeks this assistance, is not waxing but waning. The editor, therefore, will only say, that while the Great Bestower of life and health shall enable him to do it, he hopes to labour faithfully, as he thinks he has hitherto done, to increase the value of the Christian Advocate.

A tribute of hearty thanks is due, and is cheerfully rendered, to those obliging correspondents, who have kindly furnished a number of very estimable articles in the following volume. Scarcity enhances the value of whatever is valuable in itself; and the editor feels himself the more indebted to his friendly coadjutors, because their number has been small. May he not hope that it will be much enlarged in the coming year? A miscellany ought to possess a variety, which cannot be fully furnished but by productions of literary talent much diversified in kind and character, yet each possessing its appropriate excellence. No individual can supply this variety. The sameness of Johnson's Rambler, as its author knew and acknowledged, was its great defect.

The Christian Advocate, although a *Presbyterian* is not a *sectarian* work. The editor refers with confidence to the two volumes now completed, for proof that the pledge which he gave on this point in his prospectus, has been fully redeemed. What denomination, holding the doctrines of the protestant reformation, has been attacked, or named with disrespect? What writer, of whom mention has been made, has received censure, or diminished praise, because he was not a Presbyterian? What comparisons have been made, tending to the disparagement of other sects? With infidels, and errors of every name—and their "name is legion"—the editor has indeed shown a readiness to contend, in the best manner he could; and nothing, God assisting, shall ever make him cease, or shrink from this contest. But he regards as brethren all who appear to love our Lord Jesus Christ in sincerity, and to hold fast the great and essential truths of his precious gospel; however they may differ from himself in name, and in the forms of religion. He unfeignedly rejoices in the success of their efforts to do good; and believes that he shall never offend them, unless offence shall be taken for repelling attacks on the denomination to which he belongs.

A deep responsibility is felt by the editor, for the manner in which he conducts the work committed to his charge. He has ever dreaded a useless life; and his sphere of usefulness is now much confined to the good he may do through the medium of this miscellany. But if the miscellany shall be properly conducted, and suitably encouraged; and if, above all, it shall be attended by the Divine blessing—he persuades himself that his usefulness will not be less in the evening of life, than when, in its earlier periods, he performed more active services in the vineyard of the Lord. He therefore earnestly requests that the prayers of his Christian readers may be united with his own, that he may be faithful to his trust, and that the blessing of God may rest on "the labour of his hands"—"Brethren, pray for us;" and let us all remember that "the time is short." Another year has fled, and has borne its report to heaven. Let it admonish us "to work while the day lasts," remembering "that the night cometh, in which no man can work." Let us look well, that whenever it may come, the work may be finished which "the Master" hath given us to do; and that "our loins may be girded about, and our lights burning, and we ourselves like unto men that wait for their Lord."

THE

CHRISTIAN ADVOCATE.

JANUARY, 1824.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

A NEW-YEAR SERMON.

1 Cor. vii. 29, 30, 31.

"But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."—

This passage, as it stands in the sacred text, is part of a discussion, in which the Apostle Paul instructed the Christians of his own day, in regard to certain points of duty and convenience, which their exposure to persecution rendered at once peculiarly doubtful and highly important, and on which they had asked his advice. The words before us, however, as they evidently contain important matter by themselves, so they are, in fact, disconnected from the body of the apostle's discourse, by forming a distinct and serious reflection on the topics of which he had been speaking. In this separate view they appear to furnish a subject peculiarly suited to the present occasion,—to the commencement of a new year. Viewing them in this light, let us consider—

I. That they represent life, with all its connexions, interests, and pursuits, as short and transient—"This I say, brethren, the time is short—the fashion of this world passeth away."

II. The detail of duties which the representation given is calculated to enforce, and to urge us immediately to perform—"It remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it."

I. We are to consider that life with all its connexions, interests, and pursuits, is represented in the text as short and transient—"This I say, brethren, the time is short—the fashion of this world passeth away." Unquestionably, in this representation there is nothing novel, and nothing that needs a word of argument. But is there not much that is important, and which, though important, is forgotten and disregarded? To give practical efficiency to undeniable and admitted truths, to fasten on the heart and conscience considerations which are obvious and plain—these are some of the chief purposes, and often the only necessary purpose, of religious discourse and admonition. Hence we find the inspired penmen frequently calling into view the same truth; hence we see them careful to exhibit it under all those various aspects which may be likely to seize the attention, and affect the hearts of different persons; hence the apostle, in the words of the text, connects a reflection on the vanity of all earthly things, with a discussion on the tenderest of all its connexions; and hence we

should be ready to take up his reflection, and ponder it most seriously and closely.

"This I say, brethren, the time is short—the fashion of this world passeth away." Short, indeed, is the time allotted to man upon earth. Sometimes he but opens his eyes, as it were, on the light of life, and then closes them suddenly in the sleep of death. A large proportion of the human race seem only born to die. —They expire in infancy. They depart before any of their intellectual faculties attain their vigour, and almost before they begin their operations. It would seem as if they only came into this world that they might possess immortal souls, and then were called away to people another. Short, emphatically, is the time of these.

Others die in the bloom of life. When the mental powers have just begun to expand; when the endowments of nature, or the fruits of education are but making their appearance; when the indications of future character are beginning to display themselves—their race is cut short; it is abruptly [illegible]; and they "go the way by which they shall not return." How narrow the space assigned to these. Their days are but "as a hand's breadth."

Another class leave the world in the midst of its busiest scenes. While they are engrossed with its cares, pressed with its demands, perplexed with its anxieties, devoted to its pleasures, or eager after its possessions and honours, the hand of death arrests them; and man, "at his best estate, is seen to be altogether vanity."

Or if you consider the period allotted to those who reach the utmost boundary of human life, still it is short. To how many do I speak, who cannot reasonably expect to add to their lives a longer space than that which they have already past? To how many who cannot, without presumption, reckon on as much? And there is not one, let it be remembered, who has any assurance of greatly prolonging the period already fulfilled. Look back then on the past. What a trifle does it seem! Think that you may not, or that you cannot double it—that you may not, or cannot add much to it—and what a mere speck of existence does life appear. The beginning and the end seem to be separated by a distance, scarcely more than sufficient to determine that they are not the same. Truly "there is but a step between us and death.—Our days on earth are as a shadow, and there is none abiding; they are swifter than a post, they fly away; they are passed away as the swift ships, and as the eagle that hasteth to the prey. Man's days are as grass, as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. Our life is even a vapour, that appeareth for a little time and then vanisheth away. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away."

If then our time be so short, with what singular propriety are all the concerns which fill it up, denominated, as they are in the text, *a fashion*.—"The fashion of this world passeth away."—All that life contains, just makes a transient show, which engages attention or admiration for a little, and then it is gone; it is out of date—By those who succeed on the stage of life, it is neglected, disregarded, and perhaps forgotten. The fashions of a preceding generation are usually considered as obsolete; often they are viewed as stupid, barbarous, or ridiculous.

There is a meaning and a beauty, in the original term,* which is rendered *fashion*, which, perhaps, cannot be communicated in any single word of our language. It signifies

* σχημα.—See Doddridge's paraphrase and note, and Parkhurst and Schleusner on the word.

the passing and specious appearance of a thing which is not, in reality, what it seems to be. It intimates that it is not so much the substance, as the form, or show of things—of joy and sorrow, pleasure and pain, riches or poverty—which we experience here: that the world, in regard to these things, even for the short time that they continue, is changing its countenance, and that we shall very speedily be done with them forever: that joy is often turned into sorrow, and that sorrow frequently brightens into joy; that pleasure terminates in pain, and that pain may be productive of pleasure; that riches are frequently exchanged for poverty, and poverty for riches; and that the whole of these changes are soon run over and finished: that it is therefore not so much a world, as the *appearance* of a world, which we inhabit; for that all is fluctuating and fleeting, and will soon be irretrievably past and gone.—All our connexions, all our sorrows, all our joys, and all those schemes and occupations which now engage our thoughts and employ our time, will presently interest us no more than if they had never existed. In a future state, where each of us will speedily find himself, none of these things will have any place; and our situation there will be no otherwise affected by them, than as they shall be found to have been concerned in promoting the welfare or the injury of our immortal souls. Well did the psalmist say—"Surely man walketh in a vain show." Let us now consider,

II. The duties which are here detailed, and which the view we have taken of human life is specially calculated to enforce, and to urge us immediately to perform—"It remaineth, that both they that have wives, be as though they had none; and they that weep as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it."

"It remaineth," that is—nothing else is left for us to do, if we would act as wisdom and duty dictate, but immediately to consider and treat this vain and passing world according to its true character; and that this will be done when those who are connected with it by strong and tender ties, or deeply engaged in its concerns and pursuits, loosen their affections from the objects which enthral them, and become, in a certain sense, as much disengaged as if those objects did not exist.—You will carefully observe, my brethren, the qualification with which this statement is closed. It is only in *a certain sense* that we are to sit loose to the connexions and employments of this life. In some respects, and those too of a religious kind, it is not proper that they who have wives be as though they had none; or that they that weep be as though they wept not; or that they that buy, be as though they possessed not. We are not only permitted, but absolutely bound, by our religious obligations, to perform all the relative duties of our condition in life, and to fill every station which God in his providence has assigned us, with active usefulness; and in every lawful undertaking to acquit ourselves with diligence and fidelity. It will be proper, therefore, in this place, to explain distinctly, and to request you to keep constantly in view, the *qualified* meaning of the apostolick injunction. That meaning will I think be rendered obvious, by the two following remarks.

1. Those who sustain tender relations, or are otherwise peculiarly circumstanced, are to be as though they were not thus circumstanced, in regard to *their habitual meetness, or preparedness, to leave the world.* No considerations whatever, of a worldly kind, are to be made the occasion or the excuse, for not possessing the temper and disposition of mind necessary to a comfortable departure, at any moment when we may be called out of life. No connexion, no engagements, no attachments to the dearest relatives, should render us either unfit or unwilling to be

separated from them, at the call of God. This remark contains the principal idea necessary to be mentioned. And it is, you will observe, the very idea of the apostle himself; for the whole scope of the discourse, of which the text is a part, is directed to this very point.

2. The other remark, which is indeed only illustrative of the former, and descriptive of the manner in which the duty it specifies may be carried into practice, is, that we should so sensibly and constantly keep in mind the shortness and the uncertain continuance of every relation, attachment, or pursuit which affects us, as to have the bands of it broken, as it were, beforehand, and we be standing in habitual disengagedness to obey our summons from the world.

Let us now, very cursorily go over the several members of that portion of the text which we here consider, subject to the qualifications just explained.

1. "It remaineth, that they that have wives, be as though they had none." The drift of the apostle's discourse in the context, led him to speak only of the conjugal relation; but it is too evident to need proof, that what he says is equally applicable to all relations; whether they be those of husband and wife, parent and child, brother and sister, or such as subsist by strong attachments, between parties not naturally connected with each other. On all who sustain these relations it is incumbent, in the sense and for the reason assigned in the text and already explained, to be as though they had none. The shortness of life, and the uncertain duration of these tender ties, admonish us to this. They admonish us not to have our hearts so bound up in them, as to forget that they must be sundered, or so as to render this thought intolerable. They admonish us not to let an excessive devotion to them prevent an attention to the concerns of our souls—to the "one thing needful." They admonish us not to idolize these objects of affection, by putting them in the place of God, and seeking that happiness from them which is to be found in Him alone. They admonish us to recollect continually, that they are the subjects of the same mortality with ourselves; and to cherish no more than that temperate and well regulated affection for them, which shall render a separation supportable. They admonish us, in a word, to view them in the light of temporary and transient relations, which when they shall have answered the purpose of their institution—of which God the institutor is to be the judge—must be dissolved; and all who are interested in them, enter on a new, a higher, and a more important mode of existence.

Such is the import of the phrase we consider. And before I proceed farther, I will meet an objection, which, I am aware, is made to this statement of duty, and which, with little variety, affects all the subsequent particulars. It is said that this demand of religion,—the temper here recommended, in regard to the nearest and tenderest relations of life—must destroy that natural affection which is at once so useful and amiable in our present state and circumstances; and that if it were thoroughly realized, it would convert us into stoicks and into drones. To this objection, one would suppose that it was a sufficient answer to say, that religion, in this respect, only requires us to consider things as they are, and to treat them accordingly. What I have represented as the doctrine of the apostle, and all that can be urged in the same strain, is just a plain and rational deduction from acknowledged facts—that life is short, and that its connexions and interests are changeable and uncertain. Admit the facts—and who can deny it—and then all that is asked, is to cultivate the temper, and pursue the conduct which they dictate. Is not this the demand of reason? More than this religion does not require.

But the charge in question needs

not the answer we have given it. We deny the justice of the charge totally and directly.—Nay, we maintain that the very contrary effects from what it supposes, may be shown to be those which naturally and actually result from obedience to the requisition of the text. An habitual and impressive sense of the vanity and uncertainty of worldly good, tends, we affirm, to make its possessor more careful than all other men, in the performance of every duty. Impressed constantly with his liableness to be called hence, he will manifestly be most powerfully urged to have every thing in readiness for his departure. Keeping in perpetual view the dissolution of those tender bonds which connect him with his earthly relatives, he will, as the natural consequence, be peculiarly careful to do nothing which shall be cause of regret when they are dissolved. Take a familiar illustration of this important truth. You have it in the case of a man who is preparing for a long, and for aught he knows, a final absence from his family. How will he act?—How will he feel toward the partner of his life, and the pledges of their mutual affection? Will he not be more than ordinarily industrious and careful to have all his worldly concerns adjusted, and placed in the most perfect order and the most advantageous train? Will not the prospect of his journey brighten all his affections, enkindle all his sensibilities, and increase all his attentions, towards the objects of his love, from whom he is so speedily to part? Will it not, likewise, produce the same effect in them? Will there not be an unusual care to avoid every thing which can produce the smallest alienation of the heart, or wound of the feelings? Will there not be an amiable contest of tenderness and kindness, in all the parties who are to be affected by the separation? Yet the mind, though cherishing these habits, will, by familiarizing the parting scene, meet it, at length, with much less pain than if it had come by surprise. Such exactly is the tendency of the Christian duty which the apostle inculcates. He who considers the world itself as a pilgrimage, and contemplates a speedy and final absence from it, will act in this very manner. It will put perpetual order into his affairs; it will put double tenderness into his heart; and at the same time, it will prepare him to relinquish all. How often do you see all this corroborated by fact? How often do you see those who have been careless or unkind, rendered active and assiduous, by the approach of death? The apprehension of approaching dissolution, makes the dissipated father, if he retains any portion of natural affection, anxious to arrange his affairs, with all the little order, which his time and their derangement will admit. Death at hand, softens the resentments of those who had cherished long unkindness—it is considered as the period for concession and forgiveness. The Christian then, who, from a sense of duty, always brings death near to himself, has all this for his habitual temper; and he has it too without the keen remorse which arises from the sense of past neglect—yea, he has a holy and sublime pleasure, in cultivating habitually towards both enemies and friends, the very temper and feelings with which he would wish to go to the tribunal of his final Judge.

2. "It remaineth that they who weep be as though they wept not, and they who rejoice as though they rejoiced not." The shortness and vanity of life, are surely a powerful reason why we should not give excessive indulgence either to sorrow or to joy. It has already been remarked, that they often produce each other; and let me now remind you, that there can be no sufficient cause in earthly things for a high degree of either. The things themselves, fading as they are, do not merit it; and the temper which we ought to possess does not permit it. It is both unreasonable in itself and unsuitable for our present state. Christians, can you as-

sign a sufficient reason why any earthly occurrence should overwhelm you with grief? If you are Christians in character and temper, as well as in name, remember that the cause of your grief is a blessing in disguise. "For we know that all things work together for good to them that love God—and that these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Repine not then at the faithfulness of God, though it be manifested in this trying form. Is it the loss of worldly substance which affects you so deeply? Recollect that "God will provide"—and especially recollect that you have "a better and an enduring substance," and that short is the period ere you go to its possession. Or is it the death of kindred or friends that touches you so keenly? Over the grave of a friend "Jesus wept." We may do what he has done. To nature and to friendship we are not required to refuse our tears. But they ought to be speedily wiped away, or turned into tears of joy, while we recollect what Jesus said when he wept—"I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this?"—If you believe it, look by faith to Jesus, and consider that he is to raise the dead—consider that if vitally united to him, you and those whom you lament, will, in a very little space, meet in his presence—meet with holy rapture, where "sorrow and sighing shall flee away" forever.

And still less does the vanity of present things afford cause for intemperate joy. The business of life though short, is serious. It is serious because it will so soon be over, and because, transient as it is, eternal consequences depend upon it. How foolish, how infatuated then, to turn it into a mere sportive scene. Children of pleasure! ye whom the world, with the keenest irony, thus denominates, trifle not away that trifle *life*. Sport not yourselves into eternity. Remember that a state of endless joy or of endless wo, is within a little, it may be a very little distance; and listen to the call which they both send you, in what I am now uttering, to inquire towards which you are tending.

3. "It remaineth that those that buy, be as though they possessed not."—That they do not permit their hearts to be so set on their possessions as to forget that they are soon to leave them: that they do not reckon on them as permanent, or seek their happiness supremely in them: that they rather consider them as a trust put into their hands as the stewards of God, who will shortly make inquisition how his talents have been employed: that, in a word, they do not suffer the world to absorb their souls so as to act in it as if they were to live here forever. On the contrary, let them keep constantly in mind that none of their worldly possessions can either satisfy the soul at present, or secure a moment's continuance here, when God its Maker shall command it hence. Let them be careful therefore not to have their *principal* possessions—that which they *chiefly* regard—in this world: but weaning their affections from earth, let them have their heart and their treasure in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

4. Finally, "It remaineth that they who 'use this world,' in whatever way, be careful 'not to abuse it.'" They abuse it who prostitute it to the gratification of their passions; who lavish a large quantity of it to pamper their sensual appetites, or to feed their vanity. They abuse it who consider it as their greatest good, and who seek their only portion in it. They abuse it, who prize the honours which it bestows more than those which come from God only. They abuse it who do not consider and treat it as valuable, only from its connexion with another.

Think, ye abusers of the world, on

the folly of an immortal spirit centering all its views and expectations on such a worthless, such a fugitive possession. Loose your souls from so low and vile an attachment. Rise to higher and nobler objects. Soar into eternity and look at its possessions. Placed in imagination there, where you will soon be placed in reality, look back and view the course of life which you have been pursuing. All guilt apart, does it not appear like the play of childhood? Do you not feel a mingled emotion of wonder and shame that such little unimportant things should have engaged and agitated you so much? Know then, that it is the dictate of wisdom to act in time with the views of eternity. Begin therefore, without a moment's delay, to live for eternity. Make your peace with God, by embracing his offered mercy in the dear Redeemer. Seek first the kingdom of God and his righteousness, and all necessary things shall be added unto you.

Our duty, brethren, is before us. The proper views and treatment of the world have been delineated. The reflection is melancholy, that the living examples of such views and treatment are extremely rare. But however great may be the number whom the truth affects, yet a truth it is, that all who are contemplating or treating the world in a different manner, are not answering the purpose for which they were sent into it. Those who have never entertained these views of life, have never yet begun to live. In faithfulness and affection let me address them—Men and brethren, how long shall your infatuation last. The time is short. Another year of your fleeting existence has fled forever. Its report is registered in heaven, and itself is engulphed in the eternity which is past. The year on which you are entering may launch your souls into the eternity which is to come. Bethink yourselves seriously, I entreat you. Surely it is time to bethink yourselves, when so much of life has been squandered and none of its business done. With you, the radical part of that temper and those views which the text enjoins, is yet to be acquired. You have not yet been transformed by the renewing of your minds; you have not yet been brought into the dust of humility for your sins; you have not yet felt yourselves shut up to the faith of the gospel; you have not yet received Christ Jesus on his own free and gracious offer; you have not yet had the temper of Christ formed within you. When, my friends, shall the year arrive that will find you with this business done? Till it be done, till in a spiritual sense you have "passed from death unto life," no year will ever be happy to you. It cannot be, and it ought not to be happy. It will find you exposed to an unhappy eternity; and while this is your state, you ought to be disturbed. It is the greatest kindness to disturb you. Now, then, look to God for his gracious aid, and begin the work. Let this year see it performed. Let this New Year's day—let this very hour, see it begun. Then will you be happy. Then, through all eternity, you will look back, and date the happiness of your interminable existence from this day—from this hour.

"Holy brethren, partakers of the heavenly calling"—how are the most of us reproved by this subject, and by this occasion; and how powerfully are we urged to act more worthily of our profession and of our high expectations! Has not the return of another year still found us very imperfectly weaned from the world; very unduly engrossed by its business; very improperly attached to its possessions; and chargeable with much idolatry in our feelings toward our dearest relatives? Alas! in all this we have consulted neither our happiness nor our duty. It is when we view all that we have as *lent* us by our covenant God, and stand ready to surrender it on his demand, and ready to depart ourselves and "be with Christ, which is far better," —oh it is then that we live most hap-

pily; it is then that we bring down a portion of heaven to earth. It is then, too, that we treat all our relatives with the truest kindness, seek their happiness most sincerely, and promote their best interests most effectually. It is then, likewise, that we discharge every personal and every social duty most conscientiously, most faithfully, and most advantageously. Grant us, Father of mercies! more of that faith "which is the substance of things hoped for and the evidence of things not seen;" that we may live more to thy glory, more usefully to our fellow men, more ornamentally to religion, more like our blessed Saviour, and more in meetness to rise and dwell in his blissful presence, whenever he shall dissolve our connexion with this vain, and sinful, and ensnaring world. Amen.

FOR THE CHRISTIAN ADVOCATE.

FUGITIVE THOUGHTS.

The New Testament writers, in all their sacred discussions, appeal to the *scripture* for their proof—appeal to it with *confidence*—appeal to it as being *divinely inspired*—appeal to it as that whose authority is, or should be, as readily admitted *by others* as by themselves. Happy would it be for the Christian church to imitate the example, far more faithfully than she has hitherto done. Assuredly ministers of the gospel and private Christians would do more good, in defending divine truth against infidels and hereticks, by bringing them directly up to the Bible, than by any thing like what may be termed philosophical argument. It is true that every part of God's revelation can be most triumphantly maintained, on what may be called rational principles; as the opponents of this revelation have found to their confusion. But, as his testimony is infinitely higher evidence than human reasonings can present, these should never be allowed the honour which ought to be spontaneously, solemnly, and perpetually paid to the all-commanding words—"Thus saith the Lord." Indeed there has been a great deal of *cowardice* displayed, in the defence of Christianity, by many of its advocates. They have been ashamed of the Bible, and afraid to answer its enemies in its own language; and have therefore resorted to philosophical reasonings, as though God's word needed an apology. And in many cases these defenders of the faith have endeavoured to bring it down to a level with the unsanctified reason of its adversaries. It is unquestionably a fact, that nearly all the books which have been written in the defence of Christianity, against infidel objections, are themselves tinctured with a deistical spirit; are formed on the principle, that human reasoning is sufficient to turn infidels into Christians—that the understanding of man is not darkened by sin. And never did infidelity increase more rapidly in Britain, than when the ablest philosophical vindications of Christianity were constantly coming forth, from the press and from the pulpit. Certain it is, that ministers who have maintained the truth, by the plentiful use of scriptural language, have been more instrumental in convincing and converting gainsayers, than those preachers who have laboured to support the doctrines of the gospel chiefly by philosophical discussion. The latter kind of preaching is evidently calculated to make a man's faith stand in the wisdom of men, and not in the power of God: a consequence which Paul laboured most industriously to prevent, and which every minister of sanctified common sense would fervently deprecate. "A bishop must hold fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers." Here the apostle intimates that the only way of vindicating the truth against its enemies, to their benefit, is by proclaiming God's own word—called "the faithful word," because true in itself, and to be received by men as the ground of their faith. I know a minister of the gospel, in a large vil-

lage, in a neighbouring state, who, at the time of his settlement, and for years after, was surrounded with an organized and desperate band of infidels, some of whom were men of considerable shrewdness and information. But instead of meeting their cavils by general and philosophical reasonings, the minister to whom I refer, has continued from the beginning to support his propositions by the free quotation of scriptural texts: and the consequence has been, that, under his preaching, infidel after infidel has been changed into an humble follower of Jesus Christ. Many other facts of the same nature might be produced, to show that God's own word is infinitely more powerful than human argument. It is one thing to shut up an adversary's mouth, and another thing altogether to subdue and melt his heart.

—

How often the grossest ignorance of divine truth betrays itself, under the appearance of paying compliments to religion! How frequently too is the emptiness of the profession revealed, by the immediate utterance of profane, obscene, or sceptical language; while the previous show of friendship to Christianity, seems to have been exhibited as an equivalent for the subsequent impiety! And yet irreligious men generally know what is offensive to the Christian ear, notwithstanding their ignorance; but will very seldom suppress their unsanctified breath, in order to avoid giving the offence. The saint who enters the company of ungodly men, under the impression that their good manners will spare his feelings, shall generally find himself most wofully mistaken. The less reliance a Christian places upon the politeness of unholy men, the better. A.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—In reading "The London Christian Instructor," for February 1820, I met with the paper which I send you herewith, and which, by the editors of that work, is said to have been taken from "John Smith's Lectures." The admonition it contains to men in the sacred office, (as I believe the author himself was,) is in the highest degree important, and conveyed in a peculiar and impressive manner. If you think half as favourably of it as I do, I am sure you will be willing to give it a place in the Christian Advocate.

AMICUS.

—

ON MINISTERIAL DILIGENCE.

"Theodorus had the pastoral care of the Vale of Ormay. The tenor of his life was smooth, like the stream which stole through his valley. The path which he trod was always clean; nobody could say, Behold the black spot on the linen ephod of Theodorus. His flock listened with attention to his voice; for his voice was pleasant. His speech dropped from his lips as honey from the summer oak; his words were as the dew on the rose of Ormay. The spirit of Theodorus was also meek, and his heart appeared to be tender. But if it was in some degree tender, it was in a higher degree timid. If his soft whisper could not awaken the sleeping lamb, he had not the spirit to lift up his voice and disturb it; no, not even if the lion and the bear should be nigh it. If a thoughtless sheep wandered too near the precipice or the brook, Theodorus would warn it gently to return. But rather than terrify, alarm, or use any exertion, he would leave it to its fate, and suffer it quietly to tumble over. The danger of precipices and brooks in general, Theodorus often sung on his melodious reed; but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reproved, and so be offended. He could say in general, Beware of the lion and the bear; but could not tell a poor wandering sheep, Thou art particularly in dan-

ger; nor could he say, In such and such paths the enemy lies in wait to devour thee.

"The voice of history should be the voice of truth; and when the motives of actions are doubtful, they should be interpreted with candour. Let, therefore, the conduct of Theodorus be allowed to proceed, not so much from indifference, as from a love of ease and a false fear of offending. His flock, because he did not disturb them, believed that he loved them, and they loved him in return. They were, indeed, for the most part, a tractable and harmless herd. And though the service of Theodorus had not much zeal, it was not altogether without success. Therefore, without considering that he might, if zealous, do much more, he was satisfied with having, without zeal, done so much. He blessed God that his labour was so useful, without any remorse for its not being more so, as it well might, if zeal had given aid to his lazy morals. All around were satisfied with Theodorus. Theodorus, on comparing himself with all around, was secretly satisfied with himself, and concluded that God was also pleased.

"So dreamed Theodorus his life away, and hoped he should open his eyes in heaven when that dream on earth should be ended. Full of these complacent thoughts, he ascended, on a vernal eve, the eastern brow of his vale, to see the calm sun setting in the west. How happy, said he, is the man who departs, like that beam, in peace; and who, like that too, sets but to rise again, with more resplendent brightness in another world! So may I set when my evening comes; and so, on the resurrection morn, may I with joy arise!

"As he uttered these words, he heard, as it were, the breath of the evening, rustling in the leaves behind him. He turned his eyes, and beheld a being whose aspect was brighter and milder than the beam he had been just now beholding. His robe was like the æther of heaven, and his voice was soft as the dying sound on the harp of Ormay, when the daughters of music touch it. Theodorus bowed his head to the ground, and observed a respectful silence; for the angel had spoken peace to him, and, therefore, though filled with awe, he was not afraid.—Look down to the valley of Ormay, said the angel, and attend to what thou seest.—Theodorus turned his eye downwards. A light, clearer than the beams of mid-day, shone on the banks of Ormay. In its beams he beheld a building, far surpassing in magnificence the temple of Solomon, or the palace of Tadmor in the desert. Ten thousand times ten thousand hands were conspiring to rear it; and while he yet beheld, it seemed to be already finished. All the rubbish was ordered away: a deep pit had been prepared to receive it. The scaffolds used in rearing the edifice still remained; and the master builder was consulted how they should be disposed of. Take, said he, the best of them to be made pillars within the palace, where they shall remain for ever; but for the rest I have no further use, and they are indeed good for no other purpose than that which they have already served; throw them where the rest of the rubbish has been cast, and there, as they are of a grosser and more hardened quality, let them be consumed with the fiercest of the fire.

"The order was instantly obeyed. Piece after piece was taken down, and laid to this or the other hand, either for the palace or the pit. As they touched a certain piece, and seemed to think it meet for the pit, Theodorus felt all his frame convulsed, as if a thousand demons moved him; and, in the anguish of his soul, he cried, 'Spare me, O my God! Spare me, if it be not now too late to pray for mercy and pardon.'

"If it were altogether so, said the angel, I had not been sent to thee now, as the minister of instruction. A few moments of grace still remain; improve them with care, and show that at length thou art wise

"Ah, my Lord! what do these things mean? I have indeed perceived their import; but O that I might also hear it!

"The building which thou hast seen, said the angel, is the church of God, and its ministers are those instruments which were employed to rear it. Many of them, having served that purpose, though not as they ought, and being fit for no other use, are at length condemned. I saw the danger that hung over thee, and trembled for thy fate. For negative virtues and dull morals, without diligence and zeal, can be of no avail to save a minister. Have I not pulled thee as a brand from the fire? Depart in peace—think of thy danger; be diligent—be zealous, and be saved.

"As these words were uttered, the vision in the valley of Ormay vanished, and the angel shook his silver wings, as he flew on the wind towards heaven. The rustling of his wings was like the rushing of the stream of Lora, where it falls between rocks in the gulf of Amur."

FOR THE CHRISTIAN ADVOCATE.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, IMMEDIATELY AFTER HIS ORDINATION TO THE WORK OF THE GOSPEL MINISTRY; ON THE VARIOUS DUTIES OF THE SACRED OFFICE, PARTICULARLY THOSE OF THE PASTORAL CARE.

We begin in our present number the publication of a series of letters, the character and import of which are indicated in the foregoing title. We think that these letters may be particularly useful, and we hope they will be equally acceptable, to the younger clergy. Nor ought it to be without advantage to the laity, to see in what manner their faithful pastors view the duties incumbent on them—the arduous labours they perform, and the serious difficulties they have to encounter. Nothing, we should suppose, could be better calculated than this, to engage the people who compose the charge of a worthy clergyman, to give him all the aid and encouragement in their power; and to perform to him all the duties for which the relation in which they stand renders them sacredly responsible.

If curiosity should be awakened to know to whom these letters were first addressed, we can afford it no farther gratification than to say, that every young minister is at perfect liberty to suppose, that under the name of the Apostle Paul's "own son in the faith," each of the letters is immediately addressed to himself.

—

LETTER I.

My dear Timothy,—It is with no surprise that I receive the information which your last letter communicates, that you are anxious and oppressed in looking forward to the duties which lie before you in the work of the gospel ministry, to which you have just been ordained. It will be necessary to guard yourself against being overwhelmed by contemplating the importance, the responsibility, and the difficulties of the office with which you have been invested. You have no cause for discouragement or despondence. Remember it is the divine appointment, that the "treasure" of the gospel should be committed to "earthen vessels, that the excellency of the power may be of God and not of us." There is, in many views, an evident wisdom in the order, that the messages of salvation should not be delivered by angels, but by men.—By men who know from their own experience the weakness and infirmities of human nature, feel the remainders of its native corruption, and who are thus prepared to sympathize with their fellow sinners, whom they beseech to be reconciled to God; while the manifest inherent insufficiency of the instruments employed, to produce the effect which is witnessed in the work of conversion, secures the entire glory and praise to Him, to whom it rightfully belongs. "Let a man,"

says the Apostle Paul, "so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful." You perceive by this, that it is not *perfection* but *fidelity*, which is required in the ministerial office. We are not to expect the former, but ought to be very careful to make good our claim to the latter: and this we may with humble confidence hope to do, if we often plead, and truly trust, the gracious and condescending promise of the Master whom we serve—"Lo I am with you always even to the end of the world."

But although a minister of the gospel has no reason to yield to despondence, he certainly has good reason to be deeply solicitous, in anticipating the duties he will have to discharge, and the solemn account he will have to render for the souls committed to his care. There is surely something in a high degree solemn and awful in having *the charge of souls*,—in thinking that their eternal happiness or misery is to be connected with fidelity, or the want of it, in him who ministers to them in holy things; and that if they perish through his unfaithfulness, their "blood" will be "required at his hands." It was in view of this, that one of the fathers of the Christian church, speaking of the ministerial office, called it "Onus humeris angelorum formidandum."* I hesitate not to say, that no man is fit for this office, who can assume it without a deep sense of his insufficiency, of himself to perform the duties which it involves; without an humble, sensible dependence on the gracious and promised aid of that Saviour, "through whose strengthening he can do all things;" and without the most serious and deliberate purpose to call forth all his energies and exertions, to make "full proof of his ministry."

You see then that the situation in which you are placed, is not unlike that of a young military officer, who knows that he is to meet with great and numerous hardships, frequent and arduous conflicts, many and imminent dangers; but who confides in the goodness of his cause, and the skill and prowess of his commander, that he shall at last conquer and triumph; and therefore goes forward with alacrity and resolution. In one important respect you have the advantage of every military officer; for if you are valiant and persevering, you are *sure* both of conquest and a crown. "Be thou faithful unto death and I will give thee a crown of life," is the unfailing promise of the great "Captain of our salvation," to every one who contends in his cause.

You request me to give you the best counsel, and all the assistance, which my experience may enable me to impart. With this request I readily and cheerfully comply; and I do it, deeply sensible how important it is that I should mark out for you a safe and advantageous course: for to give improper directions to one who is himself to be the counsellor and guide of others in their eternal concerns, might give rise to a succession of deplorable errors, of which no mortal could calculate the amount or tell the fatal consequences. Let me, therefore, have your earnest prayers, that in the whole series of letters which I am beginning to write, I may be enlightened by "that wisdom which cometh down from above—from the Father of lights," and which, in this important undertaking, will be emphatically "profitable to direct."

The first and most interesting concern of a gospel minister is with his *own heart*. If I had not hoped that you were experimentally acquainted with the renewing grace of God, I certainly would never have countenanced your undertaking the ministry of his word; and if the members of the church judicature that licensed and ordained you, had not been satisfied in this particular, they, of course, would not have given you the standing which you now occupy. But

* A burden which angels might shudder to take upon them.

all this, I beg you to remember, ought not to content *you* in this momentous concern. You ought by no means to think, because you have satisfied others, who could not know your heart, and who were bound to judge as favourably as they might, that therefore you may give yourself little farther concern in this matter, but take it for granted that your own state toward God is safe and right. On the contrary, the favourable opinion of others ought to make you doubly jealous of yourself. For what thought can be more awful than that of being "cast away yourself," after preaching the gospel of salvation to others—of being condemned by your final Judge, when all who loved you most, expected to witness for you his approving sentence.

It has been well remarked by an able divine, that the very familiarity which gospel ministers have with sacred things, may lead them to self-deception in regard to their own spiritual state. He supposes that they may mistake their theological investigations, and pulpit discussions, and pastoral advices, and devotional performances, for *the evidences of personal piety;* whereas all these exercises and occupations, it is evident, may be mere *intellectual* employments and official engagements, which may leave the *heart* wholly unsanctified and really estranged from God. Let me therefore advise and entreat you, often and closely to examine yourself by the tests of the divine word—which to you I need not specify—whether you have been born and taught of God; whether you are living as becomes a genuine disciple of Christ, and may therefore look forward with humble confidence to the glorious reward which he will bestow on his faithful followers.

From what I have just said, you will understand that, although I advise you to frequent and rigorous self-examination, I by no means recommend what some appear to have mistaken for a duty, namely, that this matter ought to be held in a state of perpetual doubt and uncertainty; or that it is safest and best, never absolutely to conclude that we are in friendship with God, and entitled to indulge in the full and joyful anticipation of the heavenly rest. On the contrary, it is my deliberate conviction that what is called in scripture "the full assurance of hope," is an attainment at which not only every gospel minister, but every professing Christian, ought constantly to aim; although I readily admit that there are some, both ministers and other professors, who seem never to make this attainment, and yet leave in the minds of others no ground to question their piety. But there is surely nothing which will animate a minister of the gospel so much, render him so abundant in labours, so sweeten all his toils, so support him under all his trials, and give such a sacred unction to all his public addresses, as a well founded and rightly exercised confidence of his own adoption into the family of God, and that he is shortly to partake of the ineffable glories of the heavenly world. It is to obtain this confidence, on good and solid grounds, and to prevent its being lost or shaken, that I exhort you to that close and frequent scrutiny into your spiritual state, of which I have spoken.

But beside all that relates to your own safety or happiness, your usefulness and success in your ministry are deeply concerned, both in the *reality* and the *eminence* of your personal piety. This I have cursorily intimated already, but it is too important to be passed without a distinct notice. All my observation, my dear son, through a pretty long life, and all my reading, go to confirm the opinion which I have heretofore expressed to you, that the reason why we have not *more* eminent preachers, and why preaching is not *more* successful, is, that the hearts and lives of the ministers of the gospel are not *more holy.* In stating this I shall be acquitted of slandering or depreciating my brethren, when I say that

I do not mean to intimate, that the clergy of the present day are not generally men of *real* piety; or that they are not *as* pious as they have commonly been, since the apostolick age; and that, without any affected humility, I say that I have known many, and now know many, who I am persuaded have been far better acquainted with the life and power of godliness than I have ever been myself. But history, and biography, and what I have seen in my own day, all conspire to fix me in the opinion, that take gospel ministers of equal talents, furniture, and favourable opportunities for usefulness—for without a regard to all these there can be no fair comparison—and their success has, *nearly* always, been in proportion to what has appeared to be the measure of their personal sanctification. It is moreover my firm belief, that before the millennial age shall arrive, and as a principal instrumental cause of its introduction, the ministers of the gospel will, generally, have a far larger measure —"a double portion," of the Spirit of grace, and supplication, and sanctification, poured out upon them. In the mean time, it is a greater portion than is usually enjoyed of this same Spirit, which now enables those who possess it, to choose, instinctively as it were, the most proper subjects to discuss in the pulpit, and which leads them to exactly the right treatment of those subjects; and which sheds through all their discourses such a glowing and natural warmth of evangelical piety, as can proceed from no other cause. It is this which gives these holy men such an unaffected earnestness or tenderness of address, as can never be counterfeited, which is felt by all to proceed from the heart, and which, although it is often different from what is called eloquence, few can hear without being in some measure affected by it. It is from this inward spring of holy sensibility, that the peculiar fervour, and simplicity, and appropriateness, flow forth, which mark the public prayers of these genuine ambassadors of Christ; and which make their hearers feel that their minister is verily pleading with God in their behalf; and which often brings an awe over the spirits even of the careless and profane. From the same cause, likewise, is derived that weighty and abiding sense of the worth of souls, which makes him who feels it, willing to "spend and be spent," for their salvation; and which leads him to intercede in secret, with that holy importunity for the salvation of those committed to his charge—with that "travailing in birth till Christ be formed in them the hope of glory"—which, as I believe, has more to do with a minister's success, than any thing else that he does, or can ever do. This, too, it is, which always prompts him to use his whole influence to engage the prayers of all the pious part of his flock, in behalf of the same great object; and to encourage, and as far as he can to attend, meetings and associations for this important purpose. In fine, from this same source proceeds that meek and humble carriage, that kind and benevolent treatment of all with whom he has intercourse, that active devotedness to doing good in every way in which his agency can have any effect, and that confessedly amiable character, and exemplary deportment in all circumstances, which give him naturally and almost necessarily, such an influence as he could never otherwise possess: and which impart such a sanction to all that he says and does, as could be derived from nothing else, and which, as the result of all, render him useful, to an extent which men who have less sanctity of heart and life seldom if ever attain.

Let me, then, my dear Timothy, most affectionately and solemnly counsel you, to consider *eminent personal piety* as the first and most important qualification for the work of the gospel ministry, both with reference to your own happiness and to the service which you may hope to render to the church of Christ.

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Growth in grace will ensure to you the guidance of the great Teacher, and thus enable you, in most cases, to judge for yourself how you ought to think and act. Without it, all other directions will be of little use, and with it, many will be superseded; and such as are proper and needful will be rightly improved. If you really grow in grace, you will certainly adorn your profession; you will certainly do some good—And if my partiality does not deceive me, you have those talents and acquirements, which when they are deeply sanctified and unreservedly consecrated to God, he usually renders the instruments of extensively promoting his cause in the world, of building up his church, and of "bringing many sons and daughters unto glory."

With my best wishes and earnest prayers for your happiness and usefulness, I am your affectionate father,

———— ————.

Miscellaneous.

In our number for September last, we gave a short review of Mackenzie's "Memoirs of the Life and Writings of Calvin." We then referred to what is said in this work of the slanders which that great Reformer had suffered, and which are still industriously repeated, for the part he took in putting to death the unhappy Servetus. We have determined to give, in the present and subsequent number of the Advocate, the whole of Mackenzie's chapter relative to this transaction. The book from which we take it is not generally read, and the story is one of much interest. We hope it will be read with care, and remembered with fidelity. The account is manifestly candid and impartial, and the original documents are quoted. Let Calvin have whatever blame he has merited—and it will be seen that our author admits he was not blameless. But let not the error of his age, sanctioned by the concurrent opinion of all with whom he was connected, be imputed to him alone. He only did what any of the reformers would have done.

The chapter is entitled:—

"*An Examination of the Reformer's Conduct in the affair of Servetus.*"

"We are now arrived at a most delicate part of the history of this illustrious reformer; the part which he confessedly took in the punishment of Servetus.

"The history of Servetus, so often referred to, and so little understood, merits the minute attention of all who are sufficiently impartial to weigh the opposing interests and circumstances which mark this tragical transaction. The blemishes, real or pretended, of the reformer, having been maliciously employed to discredit the Reformation itself, it becomes of no small importance to elucidate this point of history, and to clear Calvin from the injurious imputations which have been falsely thrown upon him.

"It has been confidently pretended, and boldly asserted, that Calvin had, through life, nourished an implacable hatred against Servetus, and that the Genevese theologian had employed all his efforts to satiate it in the blood of the unhappy Spaniard; that he denounced him to the magistrates of Vienne, and occasioned him to be arrested on the day after his arrival at Geneva. Things advanced with an air of confidence are readily believed, and it is scarcely suspected that they may be false. Bolzec, however, the mortal enemy of Calvin, who wrote the life of that illustrious man merely to blast his memory, and who was contemporary with the facts which he relates; and

Maimbourg, equally known by his partialities and his falsehoods, have never dared to advance those things which modern historians have not been ashamed to risk. Bolzec says, that Servetus quitted Lyons to establish himself at Charlieu, because 'his pride, his insolence, and the danger of his projects, made him equally feared and hated.' He adds, that 'Servetus returned to Lyons; that he entered into a correspondence with Calvin; that he communicated to him his ideas; that Calvin combated them with force, and that Servetus persisted in them with obstinacy; that he sent him his work entitled *Restitutio Christianismi*, which he printed at that time; and that Calvin, indignant, declined all acquaintance with him.'*

"It is evident that Calvin did not betray the secret of Servetus, and that he did not occasion his arrest at Vienne, since he wrote to Viret and to Farel, that, *if that heretic came to Geneva, he would take care that he should be capitally punished.*

"The ideas of Calvin included in this revolting sentence, were the ideas of all persons and of all sects: they constituted the spirit of the laws, and of the public administration of the times.

"Disputes are frequently the source of intolerance; we easily learn to hate those who try to convince us that we are wrong: this was not, however, the case with Calvin; he bore with Servetus as long as there was any hope of reclaiming him. Servetus began with employing injurious expressions of the grossest kind. It is certain that he had rendered himself odious to all who knew him, and that the ideas of most persons agreed with those of Calvin on the punishment which he merited. It is evident, from the letters of Farel and of Viret, that they did not blame the conduct of Calvin in this affair. Bucer was not ashamed to write that 'Servetus deserved something worse than death.' The excellent, the gentle Melancthon, approved the punishment of Servetus. Writing to Calvin, he remarks: 'In my opinion, your magistrates have acted justly, in putting to death a blasphemer, convicted by due process of law.' The opinion of Melancthon on this subject is farther expressed in a letter to Bullinger:—'I have read your statement respecting the blasphemy of Servetus, and praise your piety and judgment; and am persuaded that the Council of Geneva has done right in putting to death this obstinate man, who would never have ceased his blasphemies. I am astonished that any one can be found to disapprove of this proceeding; but I have transmitted you a few papers which will sufficiently explain our sentiments.'* Farel expressly says, that 'Servetus deserved a capital punishment.' And Beza defended the sentence. All these celebrated men entertained the same opinion on the subject; and as no personal hatred of Servetus can be imputed to them, it is at least as unjust to accuse Calvin of it.

"But Calvin, it is said, abused the confidence of Servetus; he sent to Vienne the letters which he had received from him, to which he added his work entitled *Restitutio Christianismi*, of which Servetus had made him a present. This accusation is mysterious: is it to be believed that Calvin, whose name was execrated in all Catholick countries, could expect from their magistrates any at-

* "'Restitutio Christianismi, hoc est totius ecclesiæ apostolicæ ad sua limina vocatio: in integrum restitutâ cognitione Dei, fidei Christianæ, justificationis nostræ, Regenerationis, Baptismi, et Cœnæ Domini manducationis; restituto denique nobis regno cœlesti, Babylonis impiâ captivitate soluto, et anti-christo cum suis penitus destructo.'—This book is extremely scarce; all the copies were burned at Vienne and Frankfort: it has been long doubted whether there were any remaining; but it appears certain that Doctor Mead possessed a copy, which found its way into the library of the Duke de la Valiere."

* "Life of Melancthon, by F. A. Cox, A. M. 2d edit.

tentions to his complaints, or any regard to his letters?

"The extreme improbability of the correspondence here alluded to, may be inferred from the character of the individual to whom Calvin is said to have applied. 'All historians agree in representing Cardinal Tournon to us as the scourge of heresy. He caused the severest edicts to be published against the innovators. He established at Paris a fiery court (*Chambre Ardente*), which was properly an inquisition, and ordered all the tribunals of the kingdom to prosecute the new errors as crimes against the state. The fury of his zeal transported him so far, that he caused all the hereticks to be burned who had the misfortune to fall into his hands. Behold the man they want to make a correspondent of Calvin by letters! Whatever wickedness they would load him with, they must suppose him a perfect blockhead to attempt such a correspondence, by a criminal accusation of his enemy; as it would appear by the loud fits of laughter they make the cardinal fall into, upon receiving this letter.

"But, supposing that this reformer had been capable of such extravagant folly, how can we imagine that the cardinal, 'this scourge of heresy,' would have satisfied himself with laughing at this affair? That he made himself merry with the accuser, needs not surprise us; but that he neglected to prosecute such a heretick as Servetus, we cannot so easily be persuaded of. Thus Calvin himself gives no other reason in answer to the calumny we are refuting, as we shall see by his own words, than that the calumny came originally from Servetus; and that Bolzec knew nothing of the matter, but from uncertain reports. 'I have no occasion,' says Calvin, 'to insist longer to answer such a frivolous calumny, which falls to the ground, when I shall have said, in one word, that there is nothing in it. It is four years since Servetus forged this fable upon me, and made the report travel from Venice to Padua, where they made use of it according to their fancy. I don't dispute, however, whether it was by deliberate malice he had forged such lies to bring the hatred of many upon me, or whether fear made him suspicious: only I demand how it could happen, that since the time I discovered him, he has lived three years in the sight of his enemies, without being disquieted, or speaking one word about it to him; certainly either those who complain of me must confess, that it has been falsely invented, or that their martyr, Servetus, has had more favour from the papists than I: if this had been objected to me with justice, and that I had published it in order to have him punished by any person whatsoever, I would not have denied it, and I don't think it could have turned to my dishonour.' This I am confident is sufficient to satisfy reasonable men: above all, if we add to it, what Calvin had said immediately before the passage I have cited: —'A report flies about that I had endeavoured to have had Servetus apprehended in a popish country, *viz.* at Vienne; upon which a great many say, that I have not behaved discreetly in exposing him to the mortal enemies of the faith, as if I had thrown him in the jaws of wolves; but I pray you, from whence so suddenly this private dealing with the Pope's satellites? It is very creditable, indeed, that we should correspond together by letters, and that those who agree with me, as well as Belial agrees with Jesus Christ, should enter into a plot with such a mortal enemy, as with their own companion.'

"But, supposing Calvin could have been capable of such an absurdity, is it to be imagined that he could have kept silence during seven years; that he would not have persecuted him sooner; that he would not have sent to the places where Servetus resided, the letters which he had received, and the work which he possessed? It is evident, however, that Calvin had corresponded with Servetus seven years; and the famous letter of Cal-

vin, which Uttembogaert saw in the library of the King of France, shows that Calvin was then perfectly acquainted with his character, and that he had seen his famous work:—'Servetus lately wrote to me, and accompanied his letter with a large volume of his extravagant opinions, with a hectoring boast, that I should see extraordinary and unheard-of things, if I were willing that he would come hither: but I was unwilling to give my promise; for if he should come, I shall use my authority in such a manner as not to suffer him to depart alive.'* This letter is dated in February, 1546; Calvin evidently refers to the work entitled *Restitutio Christianismi:* he plainly discovers his judgment of it, and of the punishment which he thought its author deserved; but it is equally evident that he was very far from engaging him to come to Geneva, and that he had forewarned him of what he might expect to meet with, if he should have the temerity to appear in that city. It is, therefore, evident, that if Calvin endeavoured to keep Servetus from Geneva to induce him to avoid the punishment with which he threatened him, he could not possibly think of inflicting it upon him elsewhere, which would have been attended with considerable difficulty, if not absolutely impossible.

"But what end could Calvin's letters to the magistrates of Vienne have answered? Calvin was assured that Servetus was known to be the author of the work entitled *Restitutio Christianismi,* since it bore the name of *Villanovanus.* Servetus was well known by this name: it was, therefore, useless for Calvin to send them intelligence which was publick: neither was it more necessary for him to inform them what that book contained; a single perusal evinced it. It would have been absurd in Calvin to send them a copy of the work, since it had been printed in France, under their own eyes; so that it is difficult to imagine the possibility of the conduct of Calvin in this affair being what his enemies have represented it.

"Farther; the sentence pronounced at Vienne against Servetus, takes no notice of any interposition on the part of Calvin: it condemns Servetus for his printed work, on the report of the Doctors in Theology consulted on the occasion; on the ground of the errors contained in that work; and, finally, on the confessions of that unhappy man. It is true that the magistrates of Vienne, having learned that Servetus corresponded with Calvin, demanded his letters with all writings relating to him; but the demand was made to the Council of Geneva, who complied with their request. From these circumstances it appears that Calvin had no share in sending the letters of Servetus, and that they had no influence upon the decision of Vienne, as no mention is made of them.

"Happily, those persons who take pleasure in calumniating others, seldom consider all the circumstances of the facts which they wish to impose, but discover the imposture by the impossibility of harmonizing what they invent, with what is real. Thus the report that Calvin, instructed of the escape of Servetus from the prison of Vienne, caused him to be arrested two or three days after his arrival at Geneva, stands self-corrected; as it is certain that he left Vienne before the execution of the sentence which condemned him to be burnt in effigy on the 17th of June: supposing him to have been a fortnight in reaching Geneva, he must have arrived there in the beginning of July, at the latest: he was not, however, arrested until the 13th of August. It is absurd to say that he concealed himself in other places; for to what other places could he have gone? His safety required him

* "'Servetus nuper ad me scripsit, et litteris adjunxit magnum volumen suorum deliriorum cum thrasonicâ jactantiâ me stupenda ac inaudita visurum, si mihi placeat, huc se venturum recipit; sed nolo fidem meam interponere; nam si venerit, modò valeat mea autoritas, vivum exire nunquam patiar.'"

to quit those in which the Romish religion was established, lest the clamours of Vienne should have reached them; and Geneva was the first place in which he could hope for an asylum. It is therefore evident that Servetus, far from having been arrested upon his arrival at Geneva, must have resided there at least six weeks.

"The laws of Geneva requiring that the accuser and the accused should enter the prison together, Calvin directed the process to be made by Nicolas de la Fontaine, his secretary, and a student in theology. Calvin confesses that this was done *with his knowledge.* De la Fontaine made himself a prisoner, requiring the detention of Servetus, and produced forty articles upon which he demanded that Servetus should be examined. Servetus was shortly afterwards found guilty. The lieutenant-criminal undertook the process at the instance of the procureur-general, and the student was liberated.

"The principal accusations exhibited against Servetus were, First, his having asserted in his Ptolémée, that the Bible celebrated improperly the fertility of the land of Canaan, whilst it was unfruitful and barren. Secondly, his having called one God in three persons a Cerberus, a three-headed monster. Thirdly, his having taught that God was all, and that all was God. Servetus did not deny the truth of the principal accusations, but whilst in prison called the Trinity a Cerberus, a three-headed monster; he also grossly insulted Calvin, and was so fearful that death would be the punishment of heresy at Geneva, as well as at other places, that he presented a petition on the 22d of August, in which he defended the cause of ignorance, and urged the necessity of toleration: the procureur-general replied to him in about eight days, and no doubt did it very ill. Servetus was condemned upon extracts from his books, *De Trinitatis Erroribus,* and *In Ptolemæum Commentarius;* from the edition of the Bible which he had published in 1552; from his book *Restitutio Christianismi;* and from a letter which he had written to Abel Paupin, a minister of Geneva.*

"The enemies of Calvin exulted in this affair, and, for once, with the appearance of reason: but their efforts injured the cause of Servetus; they endeavoured to bring him before

* "A copy of the sentence pronounced against Servetus will not be uninteresting to the reader. 'We Syndics, judges of all criminal causes in this city, having witnessed the process made and instituted against you, on the part of our lieutenant in the aforesaid causes, instituted against you, Michael de Villeneuve, in the kingdom of Arragon, in Spain, in which your voluntary confessions in our hands, made and often reiterated, and the books before us produced, plainly show that you, Servetus, have published false and heretical doctrines; and also despising all remonstrances and corrections, have, with a perverse inclination, sown and divulged them in a book published against God the Father, the Son, and the Holy Spirit; in sum, against all the true foundations of the Christian religion, and have thereby tried to introduce schism into the Church of God, by which many souls may have been ruined and lost, things horrible, frightful, scandalous, and infectious, and have not been ashamed to set yourself in array against the Divine Majesty and the Holy Trinity; but rather have obstinately employed yourself in infecting the world with your heresies, and stinking heretical poison; a case and crime of heresy grievous and detestable, and deserving of corporal punishment. For these and other just reasons moving us, and being desirous to purge the church of God from such infection, and to cut off from it so rotten a member, having had good participation of counsel with our citizens, and having invoked the name of God that we may make a right judgment, sitting upon the tribunal of our predecessors, having God and the Holy Scriptures before our eyes, saying in the name of the Father, of the Son, and of the Holy Spirit, by that definitive sentence, which we here give by this writing, you Michael Servetus,' are condemned to be bound and led to Champel, and there fastened to a stake and burned alive with your book written with your hand, and printed, until your body shall be reduced to ashes, and your days thus finished as an example to others who might commit the same things; and we command you our lieutenant to put this our sentence into execution. Read by the seigneur syndic D'Arlord.'"

the Council of Two Hundred, in which, however, they did not succeed.

"The Council of Vienne claimed Servetus, who, being left at liberty to return to his ancient judges, preferred the chance of a more favourable judgment at Geneva, to the certainty of suffering the capital punishment pronounced against him at Vienne, where he had been condemned to be burned.

"To the Council of Geneva justice ought to be done with respect to this transaction, though we may blame the principles of its jurisprudence: they neglected nothing to discover the truth; they multiplied their interrogatories; they employed all possible means to make Servetus retract; and, as they experienced the inutility of these measures, they wrote to the reformed Swiss cantons for their advice. Is it credible? they were unanimous in exhorting the council to *punish the wicked man, and to put it out of his power to increase heresy.* If Calvin may be supposed to have influenced the Council of Geneva, shall he domineer at his pleasure over four councils of four different states, and all the persons who were consulted by them in forming their judgments? Shall the fury imputed to him render so many magistrates cruel, whom he had never known? It must be confessed, that the intolerant spirit of the age dictated the sentence of Servetus at Geneva; but, it is not equally evident that Calvin was the author of that atrocity, and that he laboured with ardour to accomplish it.

"On the 27th of October, Servetus was condemned to be burnt alive; and the sentence was executed on the same day.

"Some general observations on the conduct of the council, and that of Calvin, may serve to silence those persons who are disposed to fancy themselves considerable, because they have calumniated a state, and a great man."

(To be concluded in our next.)

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—With your leave, a constant reader of your miscellany wishes to offer for publication in that work a few thoughts

ON THE INFLUENCE AND IMPORTANCE OF HABIT.

Man in his maturity has been said to be "a bundle of habits." We begin to form them at the hour of our birth, and they are seldom changed after the age of forty.—Before twenty, very many of them are fixed for life. Their influence and importance are unspeakable; and the manner in which they are contracted and exercised is not easily explained. We wonder when we see a man walking a rope, or a wire, suspended twenty feet from the ground: but we forget, or do not know, that every one of us walks on the ground itself, by the very same art of balancing the body which strikes us as so singular an attainment in the rope dancer; and that we learned to do this at a period beyond the reach of our memory. Look at an infant of a year old, when he is beginning to walk, and you will see him practising in precisely the same way with him who is taking his first lessons on the slack wire.

The speed, as well as facility, with which we perform voluntary actions by the power of habit, is truly wonderful. Every motion or direction of the pen with which I now write—and I write very fast—requires a distinct volition. This, however, is nothing to what takes place in playing a rapid and complex tune on the Piano, or in swift running, or in speaking with eloquence, or singing with melody. In none of these operations is there a motion, or a modification of a muscle, which does not require an act of the will to make it what it is. Every muscular movement, in the cases specified, and in all of a similar nature, is clearly voluntary; since it ceases, or is changed, exactly as the will directs. Yet the volitions concerned in these opera-

tions take place so rapidly, that we do not notice them, and perhaps can hardly be said to be conscious of them. We perform them by habit. We say that habit has rendered them easy and natural, and this is undoubtedly true. Yet we know that when we began to acquire the habit—as in learning to write, or to play on a musical instrument—we did use our wills, and with their best and most distinct efforts too, in order to effect every motion, which we afterwards practise so readily, rapidly, and almost insensibly.

But I shall not at present examine farther the theory, or philosophy of habits. My principal object in writing is to show the importance of taking care of our habits while they are forming, and of correcting them speedily and resolutely when they are wrong. As we acquire many of them too early in life to know at the time whether they are good or bad, I wish, if possible, to impress on the minds of parents, that it is of infinite moment to watch the habits which their children are contracting, to point out the evil consequences of those which are pernicious or unseemly, and to inculcate on their offspring, as soon as they can understand what is meant, the deep interest which they have in guarding themselves against bad habits—in forming good ones, and in correcting what is wrong before it becomes inveterate. It is surprising how soon many habits attain their full force and influence. At ten or twelve years of age, children have frequently acquired habits which they never relinquish, although their injurious effects are seen and acknowledged. On the other hand, to the same early period, old men may sometimes trace back many of the most useful habits of their whole lives: and they ought always to do it with gratitude to God, and to their good parents, that they were so early taught what was right, and made to practise it till it was easy and delightful.

As a good habit always consists in doing a thing in a manner the most proper and right in itself, it is plain that it must be even easier in the observance than a bad one. He who has become habituated to the graceful use of his limbs, is certainly much more at ease in his own feelings, while he pleases all who observe him, than the awkward fellow whose attitudes and behaviour are altogether ungainly and disgusting.

It is difficult to correct or change a habit of long standing, because nature—for habit is not only a *second* nature, but often much stronger than the *first*—has taken a very powerful *set* in a particular direction, which of course is very hard to be altered. Habit has taught nature to make demands, not originally necessary, but which it is now very painful to refuse. Hence fixed habits are so seldom changed. Let it, however, be remembered, after all, that they are not unchangeable. The change may and will require a very unpleasant effort, but he who has virtue enough to make and to continue it, will always be successful. It is only because such virtue is not often found, that bad habits are so rarely relinquished. The relinquishment, it should be recollected, must not, in most cases, be attempted *gradually*, but *all at once*—by a decisive resolution, entirely, immediately, and immutably to abandon and avoid what is wrong. When was there ever an instance of a drunkard who was reformed gradually? Of such an instance I have never heard. But I have known a good many instances where reformation was complete and permanent, when all intoxicating liquors were totally, and immediately, and for ever renounced. If this page should ever catch the eye of a drunkard, let him remember what is here said.

There may perhaps be some cases—although that of intemperance is certainly not one—in which a bad habit cannot prudently be laid aside at once. It must, I think, have been by a gradual amendment, that the celebrated Mr. Howard changed his

early habits. That distinguished philanthropist said of himself, that "at the age of twenty-five he was a perfect *whimpster*." He was so delicate and frail in his health, or thought himself so, that whenever he made a short journey—and he then never made a long one—he always sent forward a servant to the inn where he was to lodge, to make sure of a room well warmed, and of a bed most carefully prepared for his accommodation. Yet this man so changed his habits, that he at length preferred to sleep in wet sheets rather than in dry ones; walked through the hardest showers of rain without an umbrella—observing that a smart shower was the best brush that could ever be put upon broadcloth. In pursuing his errands of benevolence, he outtravelled all the posts of Europe; not getting out of his carriage, on one of his journeys, for fifteen successive days and nights, longer than while the horses were changing at the post-houses. The case of CONARO, an Italian nobleman, is still more remarkable. At the age of thirty-five, he had indulged in what he calls "sensual brutality," till his constitution was so completely shattered, that without a change, he was confident he could not live five years longer. He then made a total alteration in his habits, and in consequence lived beyond his hundredth year. At the age of ninety-five he wrote thus of himself—"All the faculties of my mind are in the greatest perfection; my understanding clear and bright as ever; my judgment sound; my memory tenacious; my spirits good: and my voice, the first thing that fails others, still so strong and sonorous, that every morning and evening, with my dear grandchildren around me, I can address my prayers to the Almighty's gracious throne, and chaunt the praises of his redeeming love." Religion was plainly, in this instance, either the cause or consequence of reformation; which it appears was not effected by slow advances, but was nearly completed by a single and decisive effort.

Doctor Johnson has somewhere made a remark of this import, "that some men throw away one half of life in doing wrong, and the other half in despair of amendment." Let every man who has contracted bad habits, especially such as are ruinous, or disgraceful, or injurious to his usefulness, look earnestly to God for his gracious help, and determine solemnly and firmly on reformation; then let him make a few resolute efforts, and he will find that success is practicable. Let him continue the same efforts, and his victory will be complete and permanent. Religious principle is not always the cause of reformation, when bad habits are corrected; but it will always be found a most powerful auxiliary, and in most cases it is that which first operates, and at last triumphs.—In another paper I am desirous to say a little more on this very important subject.

MENTOR.

From the London Evangelical Magazine for September, 1823.

Infidelity.—It is well known that Mr. Hume himself was never so much puzzled as when peremptorily asked by a lady at Bath, to declare upon his honour, as a gentleman, whether he would choose his own confidential domestics from such as held his *own* principles, or from those who conscientiously believed in the truths of revelation. *He frankly decided in favour of the latter.*

—

A Word to Students.—"Rest not, for the Lord's sake, and for your own soul's sake, in the bare fruits of your own study; but seek to be taught of God, that you may at once grow in grace, and in the knowledge of God. Beware of curiosities and novelties in religion."—*Life of the pious Halyburton.*

—

A Word to Preachers.—"How often shall a plain sermon, (wherein the preacher aims not to be seen, but rather to show his Lord,) be

blessed to the conversion, establishment and happiness of immortal souls; while pompous orations and laboured performances shall evaporate in sound, or produce no spiritual good; or, if they are remembered for a while, they are remembered not for God's glory, but for the praise of those dying creatures who made them. A poor employment this, to speak and write for the breath of worms, which is at first corrupt in itself, and soon vanishes into nothing."—*Serle's Horæ Solitariæ*, vol. ii. p. 431.

—

Learned Trifling.—*Theophilus Raynaud* was born in the county of Nice in Italy, and admitted into the society of the Jesuits at eighteen years of age, in 1602. He wrote a prodigious number of books, which have been printed in twenty volumes, folio. The titles of several of his books are very odd. He wrote a treatise concerning the Seven Anthems beginning with an *O*, that are sung before Christmas; and made Seven Discourses upon *O*, considered under these seven heads: 1. As a Letter of the Alphabet; 2. As a Noun; 3. As a Cipher; 4. As a Verb; 5. As an Adverb; 6. As an Interjection; 7. As a symbol of several things. He took great pains to adapt all these significations and symbols to Jesus Christ!

Another of his treatises is entitled, *Calvinismus Bestiarum Religio;* "Calvinism is the Religion of Beasts!"—*Memoirs of Literature, 2d edit. vol. 3. p.* 30. A Jesuit who could make the letter *O* both a verb and an adverb, was no doubt capable of making any thing of any subject.

What an admirable model this for allegorical expositors!

—

On the Existence of God.—"See here, I hold a Bible in my hand, and you see the cover, the leaves, the letters, and the words; but you do not see the writers, nor the printers, the letter-founder, the ink-maker, the paper-maker, nor the binder. You never did see them, you never will see them; and yet, there is not one of you, who will think of disputing or denying the being of these men. I go further; I affirm that you see the very souls of these men in seeing this book; and you feel yourselves obliged to allow that they had skill, contrivance, design, memory, fancy, reason, and so on. In the same manner, if you see a picture, you judge there was a painter. If you see a house, you judge there was a builder of it; and if you see one room contrived for this purpose and another for that, a door to enter, a window to admit light, a chimney to hold fire—you conclude that the builder was a person of skill and forecast, who formed the house with a view to the accommodation of its inhabitants. In this manner examine the world, and pity the man, who, when he sees the sign of the wheat-sheaf, hath sense enough to know that there is somewhere a joiner and a painter; but who, when he sees the wheat-sheaf itself, is so stupid as not to say to himself, 'This had a wise and good Creator!'—*R. Robinson's Vill. Disc.* ii.

—

An Important Discovery.—"Returning from the village of Kenton," says a clergyman, "where I had been assisting the Sunday-school, and addressing the children, teachers, and parents, I passed a man, who very courteously accosted me; the compliment was returned, and I went on. Soon after, I heard a person behind me quickening his steps. I therefore walked a little slower, supposing that he might have something to communicate; he soon came up with me, and I found him to be the same individual whom I had recently passed. Upon entering into conversation, he observed, 'You have, sir, been speaking on the necessity of parents setting their children good examples. I am sure it is of great consequence; for I can tell you that when I went to the ale-house on Sundays, my lads used always to go with me; and now, when I go to worship God, they go with me there

also. Ah! sir, (said he,) what pains are now taking to what there used to be when I was a lad! Do you know, sir, I was thirty years of age before I knew I had a soul: and, sir, I'll tell you how I knew it. One of our lads was out one Sunday to play, and he was brought home with one of his ankle bones out of joint. The next Sunday another of my boys got lamed, and so I determined to send them to a Sunday-school, to be out of the way. I took them to the Orphan-House Sunday-school, and it was there, sir, that I learned that I had a *soul*."—*Sund. School Gleanings, p.* 97.

FOR THE CHRISTIAN ADVOCATE.

HARP OF DAVID.

Harp of David! peal thy thunders,
Harp of Israel! pour thy dread
On the heart so hard to break,
On the soul so hard to wake,
Though the vengeance of a God,—
All the terrors of his rod,
All the gathering storm of wrath
Darken o'er the downward path,
And Sina's awful fires flash round the guilty head!

Wake thee, sinner! canst thou slumber
When the tempest is so nigh?
When the LORD that made thee—
When the Hand that stayed thee,
Brandishes the burning spear,
Bares the red right arm of fear,
Beckons Ruin to prepare
Cells of horror and despair
For thee, sin-hardened soul!—Wake! wake! why wilt thou die?

Hope of Israel, holy JESUS!
Hope of sinners when they grieve,
Send thy quickening Spirit down;
Lay aside the Judge's frown,
And assume the Saviour's smile;
Pour thy grace's healing oil
On the sinner's broken heart;
Bid his fear and grief depart;
Unfold thy love immense, and bid the sinner live.

Light of Israel, holy JESUS!
Hope and safety of the lost!
If on earth—and if in heaven,
They, who greatly are forgiven,
Love thee *much*;—O then must I
Soar with seraph-wing on high,
And of all, who harp and crown
Cast aside, and bending down,
Adore before thy throne,—*my* soul must love thee *most!*

Harp of David! how I love thee!
How I joy thy notes to hear!
When the theme is Love Divine—
Love to this poor soul of mine,
Then could I hear forever—
Then would I weary never,
Though the song of love should last
Till the heavens away have past,
And old eternity grow gray in his career! B.

Reviews.

FOR THE CHRISTIAN ADVOCATE.

No. II.

A REVIEW OF THREE PAMPHLETS, ENTITLED, "AN ABSTRACT OF UNITARIAN BELIEF," "REV. JOHN EMORY'S REPLY," AND "REMARKS ON THE REPLY."

"Unitarians believe, that the scriptures of the Old and New Testaments contain authentick records of the dispensations of God, and of his *dispensations** to men. Several Unitarian writers of celebrity have written, expressly, in their vindication and defence."—*Abstract, page* 2.

Mr. Emory's Reply silences the writer of the Abstract, on the subject of making the books commonly called scripture, the foundation of Unitarian belief. In his Remarks, that author makes not so much as an allusion to the following paragraphs of the Reply.

"I knew a Unitarian preacher and author, who published this same profession, and yet afterwards attempted, publickly, to invalidate, as spurious, several chapters of the New Testament. And why? Because they support the doctrine of the miraculous conception of Christ, a doctrine which he did not believe. That the scriptures contain authentick records will be readily admitted by some, who, if brought out, will notwithstanding contend, that the commonly received scriptures contain records also which are not authentick. Whether there was any such mental reservation on the part of the author of the Abstract, I do not pretend to say."

"But if several Unitarian writers of great celebrity have written in vindication and defence of the scriptures, it is equally certain that others have written against such parts as oppose their system. Dr. Priestley, one of the Unitarian writers of *great celebrity*, went still further, and not only denied the authenticity of those chapters in Matthew and Luke, which establish the miraculous conception of Christ, but maintained that even admitting their authenticity, the gospel history is like any other credible history, depending on testimony."

"That these men (the Evangelists), without any particular inspiration, wrote according to the best of their knowledge of the facts of which they were the proper witnesses; yet like other men subject to prejudice, might be liable to adopt a hasty, ill grounded opinion, concerning things which did not come within the compass of their knowledge."—*Emory's Reply.*

That the author of the Abstract adopts Dr. Priestley's opinions on these points, is rendered *more than probable* from his silence, in his Remarks on the Reply. To develop his real opinions more fully than we find them displayed in the Abstract, I take the liberty of offering some quotations from Dr. Priestley.—Speaking of the four gospels he says:

"That the books were generally received, and not immediately rejected, by those to whom they were addressed, is a proof that the history they contained is in *the main* authentick, but by no means proves that *every minute circumstance in them is true.*"—*History of Corruptions, Vol.* 3, *page* 369.

Whilst we feel assured that, in every thing of *importance* the Evangelists in writing their gospels were directed by the *unerring* Spirit of God, an error in some very *minute circumstance*, may probably have very little effect upon our reliance on their writings, as a part of Divine revelation. But Dr. Priestley has left us no ground of assurance for the infallibility of these writers, in the *most important*, more than in *the minutest circumstances*, of their history. Hear his own language—

"I have frequently avowed myself, not to be a believer in the inspiration of the Evangelists and Apostles as writers.—I therefore hold this subject of the miraculous conception to be one, with respect to which any person is fully at liberty to think as the evidence shall appear to him, without any impeachment of his faith or character as a Christian."—*Letters to Horsley, page* 132.

This places the gospels in point of historical verity, upon a level with

D

* *Revelations*, we should suppose to be the proper word here.

Xenophon, Josephus, or any other *honest* but *fallible* historian. Now who would venture to assert, that in the pages of the most faithful uninspired historian of antiquity, there may not be some very important circumstances so misrepresented, that the account given is *absolutely false?*—Who would venture to affirm positively, that in the last speech of Cyrus, as recorded by Xenophon, (supposing it to be true that on his death bed he made a speech at all,) we have the very language, or even the general import of what was delivered by that monarch, on that occasion? But if Dr. Priestley's principles are adopted, there is just as much reason to suspect, that many important circumstances of Christ's life, and many of his words, are totally misrepresented, through the inattention, ignorance, and prejudice of the Evangelists. And if so, who can now distinguish between what Christ truly *did, said,* and *taught,* and what the Evangelists *erroneously* represent as his *doings, sayings,* and *instructions?*

Again he says—

"I think I have shown that the Apostle Paul often reasons inconclusively, and therefore that he wrote as any other person of his turn of mind and thinking, in his situation, would have written, without any particular inspiration."—*Hist. Cor.* 3, *page* 370.

If this be a true exhibition of Paul's character as a writer of scripture, we are, of course, not to take his epistles as our guide, any farther than we find that he reasons, in our view, conclusively—And just as much may be said for Plato, Mohamed, or Franklin.

Hence the extreme difficulty of reasoning with Unitarians on Theological subjects. Quote a text opposed to their religious opinions, and they will, probably, first attempt to show that it is not found in some ancient manuscript, or that it is a mere figure of speech. If you beat them out of these holds, their dernier retreat is to the *fallibility* of the scripture writers—*Here they take their lurking places.* Is it a saying of Christ you quote? The reply is ready—"The Evangelist may have been himself mistaken, and have given a representation contrary to truth." Is it a text from the epistles of Paul? The answer is, "Paul wrote without any particular inspiration," and sometimes "reasons inconclusively."—Here they will lurk, until you are leaving them; and then they will triumphantly pursue you, quoting scripture, and proclaiming in the language of the Abstract, that "the Bible is their creed!"

But whatever professions of attachment they may make to the scripture, it is certain they have adopted what they are pleased to call "an improved version of the New Testament," which rejects, as spurious, important parts, found in our common Testaments. Yet without giving his readers any intimation of this, our author tells us, that Unitarians believe that the scriptures contain *authentick* records of God's *dispensations* and of his *revelations,* and that Unitarians have written in their defence.

In reading that article of the Abstract, in which these professions are expressed, a discriminating cautious theologian, possessing a high regard for every jot and tittle of the Bible, would probably suppose that a creed which, in a guarded and rather ambiguous manner, recognises the Old and New Testaments merely as containing authentick records of the dispensations of God and of his revelations to men, paid these sacred books rather a cold compliment. He would not even be satisfied with the additional consideration, that some men of celebrity who adopt such a creed, have written in their defence. Yet, judging from what our author here says, even *some theologians* and *most other men* but moderately acquainted with theological language and unfurnished with other means of knowing Unitarian peculiarities, would in all probability suppose that Unitarians take, without exception, all the parts of the Old and New Testament as

the ground of their faith, and the rule of their practice. But this would be an impression very different from what we have shown to be the true state of the fact.

If a man points me to a ship and cargo that he desires me to buy, and, after having examined the state of the vessel and the bills of the articles she contains, I make the purchase, I should then be very much disappointed and chagrined, were I informed that of this cargo *here* is a box of watches belonging to one man, and *there* a cask of guineas the property of another. Similar effects I have found to be produced on some honest minds, by reading certain exhibitions of Unitarian creeds. I have known inquiry to be made of some candid unsuspecting persons, *how* they were pleased with a particular Unitarian pamphlet; and the reply to have been, "very much indeed, because, just as we have been always taught, it speaks *well* of the scriptures." And when told that Unitarians usually reject considerable portions of the sacred volume, they appeared quite surprised, and replied, "You must certainly be mistaken, sir, for this pamphlet not only speaks well of the Bible, but also quotes largely from its contents." And when it was proved to them that the fact was certainly so, they appeared quite mortified and vexed at the deception practised upon them.

There is something in the conduct of Unitarians which renders it at least probable that, devoted to the cause of proselyting, they, like the Jesuits, when first introducing themselves as teachers of religion among people whose habits of education are opposed to their success—by keeping *concealed* those of their dogmas that would render them less acceptable—cunningly accommodate themselves to their circumstances.

It is admitted that, according to the notions entertained in military establishments, to hold out *false signs*, so as to deceive and mislead the enemy, is a kind of cunning, not only admissible but praiseworthy. This kind of artful accommodation, has the sanction of the most successful conductors of both ancient and modern warfare. That by this means Unitarians may, for a time at least, be successful in swelling their ranks and elevating their standard, cannot be doubted. For persons early taught to reverence the Bible as the word of God, even though they be not pious, would generally reject or receive with great caution, the instruction of those religionists who, in whole or in part, deny its authenticity, or call in question its divine authority. But by insinuating their own belief in the scriptures as generally received, Unitarians evade all opposition from habits of education, and introduce themselves, *at once*, into the confidence of those whom they would proselyte.

And after this difficulty is thus artfully avoided, it must be admitted that, among many classes of men, Unitarianism, beyond most other systems of religion, has many advantages for making proselytes.—She has nothing rigid either to be *practised* or *believed*. It is true she does not appear with advantage in the hovels of wretchedness, nor in the house of sickness, mourning, or death. It is true that the weary and heavy laden pilgrim who would find rest for his soul, chills at her breath and shrinks from her touch; yet, divested of many of the strict requirements of most other systems, she is far less offensive than they are, to the vicious, the conceited, the proud, and to most of the prosperous and the wealthy. To these classes of men, who from their pursuits of business and pleasure have but little time, and less inclination for examining what the scriptures teach of God and the way of salvation, and who therefore draw their conclusions on those all important subjects, not from divine revelation, but from their own notions of analogy derived from worldly objects, and from what is still worse, their own depraved feelings—it is not wonderful that the doctrine of the Trinity, and the manifestation of God in the

flesh, should appear absurd; and that they should prefer a system more accommodated to their carnal tempers, and their notions of worldly things: *especially* when such a system excludes from its requirements the orthodox notions of regeneration, faith and repentance, which are always humbling and painful to the haughty, unsubdued feelings of an unsanctified heart.

Now, though we are willing to admit the merits of the writer in his exhibition of this article of his creed, if merely its adaptation to proselyting can confer merit, or if it is to be judged by the same standard with which the manœuvres of a Hannibal and a Bonaparte are to be determined, yet the case is materially altered when we consider him as a minister of religion, solemnly professing to give us an exhibition of theological truth. But even here we will not try him by the strictest standard; for, though we would appeal from a military tribunal, yet we need not arraign him before the throne of religion, but *only ask at the judgment seat of common honesty*, whether a man who rejects a part of the scriptures, ought so to present his creed to the world, as to induce men to think that he believes the whole?—If the scriptures be true, "there is death in this pot."

"Unitarians believe one of the great truths taught in the scriptures, to be the unity and supremacy of God. As there is but one God, who made the heaven, the earth, and the sea, and all that in them is, so the scripture teaches that *He* alone is to be worshipped. That the Father is the only proper object of worship, is a truth which is urged upon us, both by the commands and example of our Saviour. 'Then said Jesus unto him, get thee hence Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.' 'After this manner, therefore, pray ye—our Father which art in heaven, hallowed be thy name,' &c. 'But the hour cometh and now is, when the true worshippers shall worship the Father, in spirit and in truth.' And in that day ye shall ask me nothing, Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you.' In these texts of scripture we have the express commands of Christ to worship the Father only."—*Abstract, pages 4th and 5th.*

"Unitarians believe one of the great doctrines taught in the scriptures, to be the unity and supremacy of God." So do we—and also, that as there is but one God, who made the heaven, the earth and the sea, so the scripture teaches, that he alone is to be worshipped. But then we believe of Christ, "the Word who was made flesh and dwelt among us," that "all things were made by *him*, and without *him* was not any thing made that was made—that by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers—all things were created by him and for him." We believe also, that "he that built all things *is God*," and we cannot resist the conclusion from such premises, that *Christ is God*, and therefore to be worshipped.

With regard to our Saviour, it is not to be supposed that he would worship himself; but that he did permit himself to be worshipped by others, in numerous instances, is a fact which defies contradiction. And if he urged, by his commands, that the Father is the only proper object of worship exclusive of himself, he himself countenanced a violation of his own commands. But he did not teach this. The text proves no such thing. This will be particularly clear, if we advert to a few other texts, which candour requires an exhibition of, in connexion with those contained in the Abstract.

"'Whatsoever ye ask, in my name, that will I do.'—John xiv. 13. 'If ye ask any thing in my name, I will do it.'—14. 'That all men should honour the Son even as they honour the Father.'—John v. 23. We agree, that it is a religious obligation of the utmost importance, to render homage to no other being than the supreme God. Who, then, is he whom all the angels of God are commanded to worship?"—*Emory's Reply.*

"Now, we still maintain, that if these texts mean any thing, they prove the Father to be the only object of worship, notwithstanding Mr. Emory says they

prove no such thing. He has been careful, however, not to tell us what they do prove."—*Remarks on Emory's Reply.*

As Mr. Emory wrote on the spur of the occasion, and appears, intentionally, to have confined his remarks to very narrow bounds, he has contented himself with showing by a comparison of other texts, that the interpretation of these passages given by the writer of the Abstract is erroneous, without entering into as minute an examination as we could have wished, and as, perhaps, in other circumstances, he would have done.

But it appears very much like a wholesale way of arguing, on the part of the Remarker, to refute Mr. E. by *roundly asserting*, that if these texts mean any thing, they prove the Father to be the only object of worship!

If I am not very much mistaken, some of these texts prove that Christ, no less than the Father, is to be worshipped—a doctrine just the reverse of what they are so confidently adduced to support.

"Then saith Jesus unto him, Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Matt iv. 10. This text is a reply to the devil, who endeavoured to induce the Saviour to fall down and worship him. The question, then, is not whether God is to be worshipped in the *person* of the Father *only*, but whether God *only*, or God and the devil *too*, are to be worshipped. Christ's answer is, God *only*, not God and the devil *too*. The text then proves, that the true God is to be worshipped, and consequently, if Christ be one person of the true God, it proves that he is to be worshipped.

"Our Father which art in heaven, hallowed be thy name," &c.—Matt. vi. 9. According to Trinitarian notions of interpretation, the word Father in application to God, is used in two different senses. In those cases in which men address God by the appellation of Father, it is applied to the unity of the Supreme Being—Jehovah, God, the Trinity. This arises from the fact, that the triune God, is the author and preserver of men. In other instances, when the first person is to be distinguished from the second, it is applied to the first.* (See Stockius and Schleusner's Lexicons on the original word.)

"Our Father which art in heaven," on Trinitarian principles, may be explained to be equivalent to, "Our God which art in heaven;" and "your Father which seeth in secret," to "your God which seeth in secret." The preface to the Lord's prayer then, would simply teach, that prayer is to be addressed to God.

Again, John iv. 22.—"But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth." The Samaritans, indeed, attended to some forms of religion, and worshipped something; but they knew not what. But the Saviour informed the woman, that the time was come in which they were not thus ignorantly to worship, but that they should serve God in spirit and in truth. That the Father means God here, appears from the next verse, which seems to be partly exegetical of the one now under consideration; and hence it commences, "God is a spirit," &c. Then, the sense of the verse is—But the hour cometh and now is, when the true worshippers shall worship *God* in spirit and in truth.

These passages prove that God is to be worshipped. But if the three persons, Father, Son, and Holy Spirit, subsisting in one undivided essence, make the true God, then these texts, so far from teaching that wor-

* It is worthy of remark, that Father is never applied to the person of the Son. The only text that appears to oppose this opinion, is a passage in the 6th verse of the ninth chapter of Isaiah, where he is called "the everlasting Father." But every Hebrew scholar knows that this is a Hebrew phrase, expressive either of the *eternity* of his existence, or of his being the Father, that is, the Possessor, of the coming age—the gospel dispensation.

ship is due to the Father *only*, prove that the Spirit and the Son are also to be worshipped.

The argument here employed against the divinity of the Son is defective in two essential points. In the first place, it begs the question; and in the next place, reasons in a circle. Upon the supposition that the doctrine of the Saviour's divinity be true, we have shown that these passages prove him to be a proper object of worship. They must, therefore, have been adduced on the supposition that it is false. But this is producing evidence to prove it is false, upon the supposition that it is false! If carried out the reasoning runs thus: The Son is not God, because he is not worshipped. But how do you prove that he is not worshipped? Ans. These texts prove that none but God is to be worshipped. Ques. But how does it appear, that Christ is not God? Here the answer comes back to the old ground—These texts prove that none but God is to be worshipped.

As to John xvi. 23—"And in that day ye shall ask me nothing, verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you," if I am not mistaken, it implies something not very favourable to the Unitarian hypothesis. Mark the words with which it is introduced—"And in *that day* ye shall ask *me* nothing." Strongly implying, that the disciples had been in the habit of *asking Christ*, precisely in the sense that on that day they should *ask the Father*. For if our author will have *asking* in the *latter* case to mean prayer, it must equally mean so in the *former*. And if they had not been accustomed to *asking Christ*, what necessity could there have been for this direction? If Christ had taught them that he was *not God*, and had in their knowledge always prevented men from worshipping him, what probability could there have been that they would *ask* or *worship him*, when he was taken entirely away from them?

In showing the meaning of the text, let two preliminaries be observed.

1. The occasion on which the text was uttered—Christ is here giving his disciples directions, preparatory to his leaving them. While they enjoyed his blessed society, they had received instruction from his own lips. About to leave them, he informs them that for all necessary instruction, in preparing for the great work of the ministry, in which they were shortly to be engaged, they must at that appointed time *ask* the Father.

2. In the impartation of the extraordinary gifts to be bestowed upon the apostles and disciples, each of the persons of the Trinity had his appropriate work. In accomplishing it, Christ must leave the world.—"Nevertheless I tell you the truth; it is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you." John xvi. 7. And interceding with the Father, he must take a part with him in sending the Holy Ghost. John xiv. 16. And I will pray the Father and he will give you another Comforter, &c. It was the work of the Holy Ghost "to teach the disciples all things" necessary for them to know, and "to bring all Christ's instructions to their remembrance." And the Father's part, as we see from the last text quoted (John xiv. 16.), was to regard the prayers of the Son, and to unite with him in sending the Holy Spirit.

From the general strain of these chapters, taken in connexion, the subjects evidently alluded to are, the Saviour's ascension, and the descent of the Holy Spirit. And as Christ is the only Mediator between God and man, it was only through his name, the Holy Spirit, or any other good gift, could be imparted to sinful unworthy men. Hence the direction to *ask* in *his name*.

Infinite wisdom had so ordained, that it was not until Christ should obtain victory over death and the grave, and ascending on high should

lead captivity captive, and plead the cause of his people in the court of heaven; and not then, until the disciples should pray the Father in the Mediator's name, on the day of Pentecost, that the Holy Ghost would descend, to impart miraculous gifts for the successful promulgation of the gospel on earth.

The inference plainly is, that the *asking* in this text is confined *to that day*—the day of Pentecost—when the Comforter was to be sent, and therefore furnishes no ground to conclude, that Christ is not the proper object of worship. Nor are we to conclude that on that day, less than on any other, was he the object of worship; but only, that the Father was to be exclusively *asked* for that specified gift.

To prove that Christ is to be worshipped, it is sufficient for us to be able to adduce the example of the martyr Stephen—"And they stoned Stephen calling upon God, and saying, *Lord Jesus*, receive my spirit. And he kneeled down, and cried, with a loud voice, Lord, lay not this sin to their charge, and when he had said this, he fell asleep."—Acts vii. 59, 60. TRINITARIAN.

THE FAITH ONCE DELIVERED TO THE SAINTS.—*A Sermon delivered at Worcester, Mass. Oct.* 15, 1823, *at the Ordination of the Rev. Loammi Ives Hoadly, to the Pastoral Office over the Calvinistick Church and Society in that Place. By Lyman Beecher, D.D.*

As this is no ordinary sermon, we shall allow it a space in our review, which we can very seldom afford to compositions of the class to which it belongs. We take this opportunity, however, to say, that although it will be impracticable to insert in our scanty pages a review of the whole, or perhaps the half, of the occasional sermons which now proceed from the American press; yet it is our intention to do more in this way than we have hitherto done.—We shall endeavour to give a short notice of the most of those which we peruse, and of which we shall think that our readers would be willing to know the purport, and our opinion of their merit or demerit.

The text of the discourse before us is taken from JUDE 3.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith, which was once delivered to the saints."

It will be seen how Dr. Beecher introduces his subject, states his design, and lays down the doctrines which in his opinion should be specified as belonging to the evangelical system, by the following quotation:

"By the faith once delivered to the saints, is to be understood the doctrines of the gospel. These were delivered to the saints by holy men, who spake as they were moved by the Holy Ghost. The saints to whom they were delivered, were those who constituted the church under the old dispensation, and the new.

"The exhortation to contend for them earnestly, supposes that they would be powerfully assailed; and, yet, that they might be known and defended.

"It is proposed, in this discourse, to give an epitome of what is supposed to be the faith delivered to the saints;—to state the reasons for believing it such;—and to point out the manner, in which it becomes the churches of our Lord to contend for it.

"The faith once delivered to the saints included, it is believed, among other doctrines, the following:—

"That men are free agents; in the possession of such faculties, and placed in such circumstances, as render it practicable for them to do whatever God requires; reasonable that he should require it; and fit that he should inflict, literally, the entire penalty of disobedience—such ability is here intended, as lays a perfect

foundation for government by law, and for rewards and punishments according to deeds.

"That the law of God requires love to God with all the heart, and impartial love for men; together with certain overt duties to God and men, by which this love is to be expressed; and that this law is supported by the sanctions of eternal life and eternal death.

"That the ancestors of our race violated this law; that, in some way, as a consequence of their apostacy, all men, as soon as they become capable of accountable action, do, *of their own accord, most freely,* and *most wickedly,* withhold from God the *supreme love* and from man the *impartial love* which the law requires, beside violating many of its practical precepts: and that the obedience of the heart, which the law requires, has ceased entirely from the whole race of man.

"That, according to the principles of moral government, obedience, either antecedent to transgression or subsequent, cannot avert the penalty of the law; and that pardon, upon condition of repentance merely, would destroy the efficacy of moral government.

"That an atonement has been made for sin by Jesus Christ; with reference to which God can maintain the influence of his law and forgive sin, upon condition of repentance towards God and faith in our Lord Jesus Christ:—that all men are invited sincerely, in this way to return to God, with an assurance of pardon and eternal life if they comply.

"That a compliance with these conditions, is practicable, in the regular exercise of the powers and faculties given to man as an accountable creature; and is prevented only by the exercise of a voluntary, criminal aversion to God so inflexibly obstinate, that by motives merely, men are never persuaded to repent and believe.

"That God is able, by his Spirit, to make to the mind of man such an exhibition of the truth, as shall unfailingly convince him of sin, render him willing to obey the gospel, and actually and joyfully obedient.

"That this special influence of the Holy Spirit is given according to the supreme discretion or good pleasure of God; and yet, ordinarily, is so inseparably associated with the use of means by the sinner, as to create ample encouragement to attend upon them, and to render all hopes of conversion while neglecting or rejecting the truth, or while living in open sin, eminently presumptuous.

"That believers are justified by the merits of Christ through faith; and are received into a covenant with God, which secures their continuance in holiness forever:—while those, who die in their sins, will continue to sin wilfully, and to be punished justly for ever.

"That God exercises a providential government; which extends to all events in such a manner, as to lay a just foundation for resignation to him in afflictions brought upon us by the wickedness of men, and for gratitude in the reception of good in all the various modes of human instrumentality—that all events shall illustrate his glory and be made subservient to the good of his kingdom —and that this government is administered, in accordance with a purpose or plan, known and approved of by him from the beginning.

"Finally, that the God of the universe has revealed himself to us as existing in three persons, the Father, the Son, and the Holy Ghost; possessing distinct and equal attributes, and in some unrevealed manner so united as to constitute *one God.*

"These are the doctrines, which, it is believed, were delivered to the saints, and which have been held substantially, though with some variety of modification, by the true church of God in all ages. To prevent circumlocution, I shall, in this discourse, call them *the Evangelical System,* and for the same reason, I

shall call the opposite *the Liberal System.**

"It has been common to support these doctrines by the quotation of proof texts. But to these a different exposition is given more reasonable, it is said, and carrying with it a higher probability of truth; which leads to critical exposition, and opens a wide field for evasion and creates perplexity and indecision.

"My design at present is to avail myself of collateral evidence only, with the view of attempting to decide in this way which is the correct exposition of the proof texts, the evangelical or the liberal exposition.

"For the sake of argument, we shall suppose the evidence from exposition to be on each side exactly balanced, and proceed to lay into the scale of evangelical exposition those arguments which seem to furnish evidence of its correctness."

On the statement here given of the chief articles of what Dr. B. denominates the *evangelical system* we remark, that although it will doubtless be considered as a Calvinistick statement, it is, nevertheless, one to which some who are Calvinists, in the strictest and most proper sense of the term, would not unreservedly subscribe. To one or two articles they would certainly except. The peculiar sentiments of the class of Calvinists to which Dr. B. belongs, are also apparent in some other parts of this discourse. Yet he claims, and justly, as belonging to those who *substantially* hold the evangelical system, not only all Calvinists of whatever description, but a great many who would by no means consent to be denominated Calvinists at all. Nay, it is on the truth as held by all who appear to "be renewed in the spirit of their mind," that Dr. B. grounds almost the whole of his weighty arguments and powerful appeals. In a few instances only he brings forward some of his favourite peculiarities, which he certainly introduces with great address, and presses with much point and ingenuity. But we have made the foregoing remarks because we think it important—highly important—that it should be kept distinctly in view, that the forcible, and as it seems to us conclusive reasoning of this discourse, does not depend on holding as articles of faith *all* that enters into Dr. B.'s statement. This indeed he suggests in the above quotation, and at page 40 of his sermon, he admits it explicitly. In a word, the whole force of his argument, or nearly the whole, is drawn from the sentiments and practice of all those who hold the doctrines of the Trinity, the natural and deep depravity of man, the consequent necessity of regeneration by the Spirit and grace of God, justification by the righteousness of Christ, a holy and exemplary life, and a state of future and endless rewards and punishments.

We shall now give an analysis, or epitome, of the remainder of the discourse, advertising the reader that what is marked as quotations is in the words of the author, and that what appears without such marks, is our own summary exhibition of what we take to be his meaning. In "laying into the scale of evangelical exposition those arguments which seem to furnish evidence of its correctness," Dr. B. says, "I observe then that—

I. "The doctrines of the evangelical system are in accordance with the most direct and obvious meaning of the sacred text. By *obvious meaning*, I intend that which is actually suggested, without note or comment, to the minds of honest and unlettered men. That the proof texts teach the doctrines of the evangelical system in this manner, is alleged by

E

* "I choose to call these doctrines the evangelical system, not only because I believe them to be the gospel; but because no man, or denomination, has held them so exclusively, as to render it proper to designate them by the name of an individual or a sect. It is a select system, which some of almost every denomination hold, and some reject; and which ought to be characterized by some general term indicative of the system as held in all ages and among all denominations of Christians."

learned infidels as a reason for rejecting the inspiration of the Bible; by Unitarian commentators and writers, as a reason for restraining, modifying, and turning aside the text; and by critics, who translate, or expound without reference to theological opinions."—"All versions, and all expositions according to the obvious meaning, of whatever country or age, do substantially agree in the evangelical system; and agree with the understanding of mankind at large, who read the Bible. The Bible, for the most part, was written also by men who understood language only according to its obvious meaning; and for the use of men, to whom it must have been a sealed book, upon any other principle of interpretation."

"Now if the obvious meaning of the proof texts be not the true one, the common people have no Bible." They have a book to whose real meaning they have no access. This would "implicate the character of God, as having practised on his subjects a most deplorable deception," —requiring them to believe and obey what they cannot learn from the language in which it is communicated. It may well be said that such an imputation would be a libel on the divine character.

2. "It is the uniform testimony of the Bible that the righteous love the truth, and that the wicked are opposed to it."

The author argues from this *datum*, that the system which "persons of confirmed vicious habits, the profane, liars, drunkards, thieves, adulterers, and all the impure," hate, and ridicule, and forsake, has, from that very circumstance, very considerable claims to be reckoned "the faith once delivered to the saints." And that the system which is more acceptable to such men, cannot be justly considered as the system delivered to men by the God of holiness. Let the evangelical and liberal systems be compared on this ground, and will it not be found that, generally, the former is repulsive to the "pleasure-loving and licentious community of the world?" And will it not also be found, that the majority of those that are truly pious, (if there is such a thing in the world as piety manifested by the course of life,) are decidedly in favour of the evangelical system? With which system are the gay, and the fashionable, generally the most pleased? Is it not undeniably with the opposite of the evangelical system? If so, is it not fairly, and reasonably, and scripturally deducible, that the evangelical system is the true system?

3. "The evangelical system produces the same effects universally, as were produced by the faith delivered to the saints."

The doctor, arguing from the moral axiom, that "identity of moral effect proves identity of moral cause," contrasts, on this ground, the evangelical system with the liberal, to the evident disadvantage of the latter. He shows that the very same objections are advanced against the evangelical doctrines, that were advanced against the doctrines delivered to the saints. The same objections are now made to the evangelical doctrines of *the sovereignty and decrees of God, human depravity, the necessity of regeneration, justification by faith*, &c. And it is now also objected that the evangelical system is embraced by the poor and the illiterate, rather than by the rich and the learned, and the great.

It would lengthen this article unduly, to dwell particularly upon the coincidence between the "primitive faith," and the evangelical system, which the author instances in the features of both, apparent in strict morality, revivals of religion, "deep convictions of sin, sudden joy in believing, followed by reformation and a holy life," the spirit of missions, "a piety of great solemnity, ardour, and decision," the generally calm, frequently happy, and sometimes triumphant death, and the most unwavering confidence in the truth believed.

On all these points the doctor's reasoning is remarkably clear and convincing.

4. We know what was the faith delivered to the saints from the councils of the early centuries of the Christian era. We find this faith defended in those councils; and those very opinions, which are called "liberal," considered as heretical novelties, and consequently rejected.

5. The Apostle John saw in vision, under the altar, the souls of them that were slain for the word of God, and for the testimony which they held (Rev. vi. 9.), and which in another place is called the testimony of Jesus Christ, (Rev. xii. 17.) These are the martyrs under pagan Rome. Again it is said, with reference to those who were to suffer under what the doctor calls, and correctly too, papal Rome, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus," (Rev. xiv. 12.) Now we know certainly from authentick history, what was the faith of the martyrs under papal Rome; and we know also, that it was the same essentially with the evangelical system.

The remarks contained in the last part of the discourse, relative to the manner in which Christians ought to contend for the faith delivered to the saints, are of the utmost importance. The author very justly maintains, that Christians ought not to meddle with the ordinary detail of politicks. "In questions involving national responsibility, such as a declaration of war, suppression of slavery, &c., it becomes them to raise their voice, and exert their united influence." But generally it would be more for the interest of religion, if Christians would exert simply the influence of an independent and well directed suffrage—not attaching themselves exclusively to any party, but choosing for themselves, as far as is possible, the best qualified men for office. We cannot forbear presenting to the reader the following highly interesting paragraph.

"Beside, if Christians enter deeply into political disputes, they will be divided, and one denomination arrayed against another, in their prayers and efforts; and one Christian against another, in the same church. A spirit of party zeal creates also a powerful diversion of interest and effort from the cause of Christ—creates prejudices in Christians one against another; and in the community against the cause itself—annihilates a spirit of prayer, and efforts for revivals of religion, and renders Christians the mere dupes and tools of unprincipled, ambitious men. No sight is more grievous or humiliating, than to see Christians continually agitated by all the great and little political disputes of the nation, the state, the city, and town, and village; toiling in the drudgery of ambition, and flowing hither and thither like waves which have no rest, and cast up only mire and dirt. I am persuaded there has been utterly a fault among Christians in this thing; and there is no one particular in which it is more important that there should be a reformation."

The length of this article, already too great, will not allow us to notice in any detail, the very judicious observations of the author, respecting the importance of catechetical instruction, institutions of learning, faithful enunciation of the sanctions of the gospel, and written discussions in contending for "the faith delivered to the saints." We pass, therefore, to the last particular. It is "a careful maintainance of the apostolick tenure of membership in the visible church,"—that is "a credible profession of repentance towards God, and faith in the Lord Jesus Christ." This indeed was maintained for some time by the fathers of the New England churches; but there was, for a considerable time before Edwards, a most ruinous relaxation in this respect. The history of the New England churches speaks a language which every pastor ought to hear and feel. By their receiving multitudes of persons who gave no

good evidence of piety, they soon had to sacrifice the pungent preaching of the divine word. The majority of the people soon began to desire "smooth words" from their preachers; and this was the fruitful source of Socinianism.

The discourse concludes with a warm, close and powerful address "to the hearts and consciences" of the hearers to decide fairly, and conscientiously, and in view of all consequences, on the point which had been discussed, whether the evangelical system be not manifestly "the faith once delivered to the saints."

We exceedingly regret, that notwithstanding the length of this article, we have been obliged in giving an analysis of Dr. Beecher's discourse, to reduce it nearly to a meagre skeleton. The spirit, and force, and happy illustrations of the author, and the strong points of view in which he places the truth, are almost wholly lost. But we still hope that what has been said, will so indicate the train of reasoning, as to be useful in itself, and to induce many to give the whole sermon a careful perusal: and it is not for us to understand how this can be done, with a fair and honest mind, without producing a conviction that what is called the liberal system, possesses no one discriminating feature of "the faith once delivered to the saints," that it is consequently false in itself, and must be fatal to all who build on it their hopes for eternity.

The style and manner of Dr. B. appear to us admirably adapted to his subject and purpose. His language is not in all cases minutely accurate, but it is clear, copious, manly, free, and spirited. It is the language of one who is familiar with good writers, and practised in composition; but who in writing is intent on things rather than on words. Such compositions are always pleasing; and for pulpit addresses are perhaps the best of all. As a disputant Dr. B. has few equals. We are curious to see how the Socinian corps, on which his attack has been made, and with which he is surrounded, will attempt a defence; or whether they will attempt any defence. We hope, as this sermon is published under a copy-right, that the printer who holds that right, will send a good supply of copies into the south and west; where they are scarcely less needed than at the head quarters of *liberality* itself, which, as every body knows, are established in the east.

A Sermon, delivered in the Second Presbyterian Church, in the city of Pittsburgh, on the occasion of the Organization of the Mission Family lately sent by the Board of Trust of the Western Missionary Society, to the Ottoway Tribe of Indians. By the Rev. Obadiah Jennings, A. M.

Zech. iv. 6, 7.—"This is the word of the Lord unto Zerubbabel, saying, not by might nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone thereof with shouting, crying grace, grace unto it."

In the introduction of this discourse the preacher shows "that Zerubbabel was but a type of the Lord Jesus Christ," who hath laid in Zion "a stone, a tried stone, a precious corner stone, a sure foundation." He therefore infers, "that the words of the text have a special reference to that spiritual temple, or house of God, which this same mighty Redeemer, through many ages, has been building thereupon. He is that great Zerubbabel, whose hands have laid the foundation of this house, and his hands shall also finish it."

The preacher proceeds to show, 1. "That this work has ever been carried on, and will eventually be completed, not by human might or authority, but by the Spirit of the living God." In discussing this point, a judicious and clear distinction is shown between the *use* of means, and their inherent *efficiency*. That means

are ordinarily employed, and that it is our indispensable duty to use them, but that it is God alone who crowns them with success.—That it is by the mighty power of his Spirit, and by his immediate operation, that, in every instance in which it takes place, the human heart is renewed and sanctified.—That the providence of God, moreover, orders or overrules all events, and with a reference ultimately to the extension of his kingdom in the world. From these principles, the speaker urges the diligent and active use of all proper means for extending the gospel, and the duty of looking to God, and trusting in Him, to render them effectual.

In the 2d division of the subject, Mr. Jennings shows "that we are not to expect that this work will be accomplished without opposition." He remarks, that "in no period of the history of fallen man, was there ever commenced a work of genuine benevolence, or indeed any undertaking in pursuance of the will of God, that did not excite the hostility, and meet the decided opposition of the world." This opposition was made to the building of the temple, to which the text refers, "although the enterprise was begun according to the word of God, and in pursuance of the edict of the most powerful monarch then upon earth.—So it is now, and ever will be, till the great Master builder of the temple shall bring forth the head stone thereof with shoutings, crying, grace, grace, unto it." He then very pertinently illustrates this point, "by the opposition that is now making to the several missionary societies in our country, who are endeavouring, through the operation of the churches, to send the inestimable blessings of the gospel, together with the blessings of civilization, to the benighted inhabitants of foreign lands, and especially to the heathen tribes on our own borders." On the subject of this part of his discourse, the author refers to an extended note inserted at the close, in which he combats powerfully the objections which are made to missionary enterprises; and refers to the speech of—we know not whom, except that he was a member of congress, "against the missionary cause, and the command of the Lord Jesus Christ." An inquiry is instituted, in this part of the sermon, into the true cause of this opposition; and it is traced to a real cordial hatred of the cause itself, and of the effects intended to be produced.

In the 3d division of the subject, the preacher proposes to show, "that no opposition which can be made, will prevent the progress and final completion of this spiritual temple." "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." "What! could not they who thus opposed the rebuilding of the temple, supported by the might and power of the Persian empire, prevent a small and apparently insignificant remnant of a people, that had been scattered and peeled, from carrying on and completing a work, which, in the view of their opponents, was so execrable? And why? The Lord of Hosts was with them.—The mighty God of Jacob was their refuge. In the Lord Jehovah, in whom they trusted, is everlasting strength. Hence then, we are led to the certain and cheering conclusion, that no opposition which can be made to the erection of that spiritual temple, which is now arising in Heathen lands, will avail to interrupt its progress, much less to prevent its final completion." The speaker, after shortly illustrating and confirming this pleasing truth, concludes with an animating address to the missionary family, and to the society by whom they were employed.

The discourse is, in all respects, creditable to its author. It is appropriate throughout. It is well reasoned. The strain of it is eminently serious and evangelical. And we rejoice to find that our western brethren are pursuing the great object of evangelizing the heathen, with a zeal, and an understanding of the subject, and an ability to confound, if not to convince gainsayers, which

promises well; and which we hope is the presage of success to their most benevolent and praiseworthy undertaking.

A Sermon delivered in the Presbyterian Church, Washington, Pa. September 2, 1823, on the occasion of the Designation of the Rev. Ludovicus Robbins, to the work of a Missionary to the Heathen, and to the Office of Superintendent of the Mission among the Ottawa Indians. By the Rev. Andrew Wylie, A.M. President of Washington College. To which is appended the Address and Instructions of the Board of the Western Missionary Society delivered to him on that occasion.

Luke xiv. 23.—"And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

It appears that in something less than a year after the sending out of the mission family, at whose organization the discourse reviewed above was delivered, "the Board of Trust of the Western Missionary Society" were prepared to ordain and appoint to his office, a superintendent of their interesting Indian establishment. It was on this occasion that the president of Washington College delivered this able and excellent discourse.

"The Christian religion," remarks the preacher at the outset, "is distinguished by the magnitude and extent of its requisitions, as well as of its blessings. It claims the control of our whole persons; the disposal of all our time; and the use of all our possessions. The interests which it discloses are such as completely to engross the attention, and to put all our powers into the most vigorous operation. It demands the government of our social, as well as of our private principles, and presenting before us a sphere of benevolence large as the world and lasting as eternity, it impels us to action, with an urgency that admits of no delay, and a devotedness that forbids every reservation. Its Author, if acknowledged at all, must be acknowledged as absolute and supreme, 'our Lord and Master.'"

After this follows a short exposition of the parable from which the text is taken; and it is concluded with affirming that "the Gentiles are meant in reference to whom the direction contained in the text is given—Go out into the highways and hedges, and compel them to come in." The nature of the *compulsion* mentioned in the text is then explained. In speaking of this, Mr. W. says—"None surely can understand the application of physical force. Nor can it mean those tortures which superstition and bigotry have sometimes employed, to enforce compliance with their arbitrary dictates. It is altogether of the moral kind.—So we speak of cogent arguments, and of a person's being constrained by a sense of duty." The author remarks that this language, however, is never used except when there is opposition to be overcome. He then shows from scripture, that such an opposition exists naturally in every human heart to the demands of the gospel; and that to overcome this opposition, "appears to be the precise object of the compulsion spoken of in the text. It is important, therefore, to inquire what are the elements which enter into the composition of this compulsion, or moral force, which we must bring to bear on the minds of the heathen, in order to compel them to come into the church of God. The chief of them are *sincerity, authority, example*, and *kindness*. Truth supported by these auxiliaries is irresistible." The preacher argues in a manner at once close and popular, in favour of this last position; but we cannot follow him farther than to say that he derives his arguments from experience and from scripture; from the constitution of the church; from the effects of a proper religious education; from that order of means which the Great Head of the church has appointed for her edification, as well as for the conviction and conversion of sinners; from the requisite qualifications for the gospel ministry; from the character and teachings of

the Saviour himself; from the manner in which the apostles taught and acted; and from the principle on which the injunction is grounded—"Let your light so shine before men that others seeing your good works, may glorify your Father who is in heaven." Here Mr. W. meets and combats the foolish notion, that the compulsion of which he had been speaking, "interferes with that freedom of opinion which should be allowed to all in matters of religion." He shows that this notion really goes to forbid the use of all means whatever, in communicating religious instruction. He next answers the objection, "that to ascribe so much to these elements of instruction is to make religious belief a mere matter of sympathy." He admits that "this is, in part, true," and then shows, in a very striking manner, that it is the law of our nature that we should be influenced by sympathy; that when rightly directed, it is and ought to be a powerful agent in favour of morals and piety; that it is from *sanctified sentiment*, or what they have experienced of the power of divine truth on their own hearts, that unlearned pious people derive the evidence, and the best of all evidence, that the scriptures are the word of God. He then remarks that it must be observed, that all he has hitherto said, relates to "instruments and means—not that the happy result is to be considered as the proper effect of any power belonging to means and instruments, exclusive of the agency of the Holy Spirit in, and with them:" but that "while we are putting into full and vigorous operation all that power which belongs to the means that God hath directed for the conversion of the heathen, we are then warranted to look for success. While we compel them to come in, they will be brought; and when '*many* shall run to and fro knowledge shall be increased.'"

In the II. division of the discourse, the speaker proposes "to inquire how we are to bring the efficacy of this moral compulsion to bear upon the heathen." We could wish that our limits permitted us to give extracts from this part of the subject, which is handled in a very able manner. But we can do no more than mention the topicks from which Mr. W. derives his arguments and appeals. (1) "We must show to the heathen that we ourselves, do sincerely believe in the doctrines of that religion which we would offer to them." (2) "It is not enough that we take measures to send a preacher or preachers of the gospel among the heathen: we must take measures to send the gospel itself to their hearts, seconded and urged by practical demonstrations of its influence on our own." This we think is only an extension of the former particular, and would better not have been numerically separated from it. But there is here a very powerful presentment of interesting and important truth. "Finally—in all our efforts in the missionary cause, we must unite the influence of love, with that of sincerity, authority, and example."

Mr. W. next shows that a missionary spirit has a powerful *reaction* on those who cherish it, so that "the vigorous prosecution of measures for extending the blessings of the gospel abroad, has been the most effectual means of multiplying its trophies at home." "The hypocrisy and self-deception," of those who oppose missions, is made in this part of the sermon to stand out in such bold relief, and is so exposed in all its nakedness, as really to excite both indignation and pity. Some of the most plausible objections to missions are afterwards stated and replied to in detail—Such as that "the time for the conversion of the heathen has not yet come; that missionary operations cannot be prosecuted to advantage, till the differences of opinion which prevail in the church are done away; and that there is a great want of success in the missionary operations of the present day." Each of these objections is most triumphantly repelled; and the discourse is then closed with some

remarks which we have not elsewhere met with, and a short exhortation to the suitable discharge of the duty which had been explained and recommended. The remarks to which we have referred, are in substance these—that in every age of the Christian church, there has been something *peculiar* to "try the sincerity of the professed followers of Christ. For many ages it was persecution. In the present age it is the pressing demand for missionary labours and contributions. *Here* lies our trial. Here is that which will put our sincerity to the test."

On the whole, we have to say, that after all the missionary sermons we have read, and they have not been a few, we have read this with pleasure, and think that it classes among the best we have seen. It is not declamatory. It is made up of argument, and yet it is warm, and in some instances vehement. It exhibits evidence that the author has attended far more to the *operations*, or to what some would call the *philosophy* of the human mind, than is apparent in most discourses of a similar kind. Yet there is nothing abstruse, or very abstract; and all is made to bear on the point discussed naturally and happily. In characterizing the style of this sermon, we should say that it is simple, perspicuous, and nervous.

The sermon is accompanied with an "ADDRESS AND INSTRUCTIONS to the REV. MR. ROBBINS and other members of the missionary family, then and previously sent out on the mission." This address it appears was "prepared and delivered in the name and on the order of the Board of Trust of the Western Missionary Society, by the secretary." The name of the secretary is not mentioned, but we know that the office is held by the Rev. ELIJAH P. SWIFT, and that he has been second to no one in zeal and activity, in all the concerns of this important mission. We have not room to give even an analysis, or epitome, of the address. We can only say that, unlike some addresses on such occasions, it does not rest in vague and general directions, and pathetick exhortations. It descends to particulars, details the missionary duties with precision, and points out plainly the path to be pursued in almost every circumstance in which the missionaries can be placed, and on the occurrence of difficulties which they may have to encounter. At the same time, it is eminently both affectionate and pious. We have learned with lively pleasure, that there is a flattering prospect of success in this mission; but that, like most others, it is in great need of funds. We hope that the friends of missions will not suffer it to languish for the want of support. The members of the society by which it has been organized, are considerably advanced toward the frontier; and may reasonably expect aid from their brethren in the more central and wealthy districts of our country.

Literary and Philosophical Intelligence.

A New Era in Chronometry.—Mr. Harrison G. Dyar, late a member of Middlebury College, Vt. now a resident in this city, has invented a Clock, the principles and movements of which are entirely different from those of Chronometers now in use, and are not to be found in any treatise on Mechanics extant. The pendulum moves in a cycloidal arch, and performs long and short vibrations in equal times; while that of our common Clock swings in the arch of a circle, and makes unequal vibrations in unequal times. The striking and chronomical parts are no less peculiar; the hammer which is balanced and turns on a pivot, strikes the internal limb of the bell, and is so easily put in motion, that eight ounces of power is sufficient for that purpose. The machinery of the whole is surprisingly simple; it requiring but two wheels to continue the operation eight days without a renewal of the power—three will do this a year, and four will perpetuate its motion a century. Ease, strength, and uniformity are striking characteristics in all its movements. Two

Clocks, as above described, are now in operation at Messrs. Sawin and Dyar's Clock Manufactory, in this city, which I understand the Inventor intends shortly to exhibit before an enlightened and discerning public; when I hope a more minute description will be given of this truly ingenious piece of mechanism.

The House of Bourbon, it is calculated, reigns at this time over forty-seven millions of people in Europe, viz:—Naples and Sicily, (new census) 5,422,889; Spain, 10,500,000; Tuscany, 300,000; and France, above 30,000,000.

To give some idea of the diversity of languages and idioms employed by the various nations who inhabit the vast empire of Russia, it will be sufficient to mention that the Bible Societies have already caused the Bible to be translated into twenty-nine languages or dialects, for the use of that empire.

Two English gentlemen have penetrated, in New South Wales, nearly sixty miles beyond Lake George, to the latitude of 36° south. They passed over a great extent of fine grazing country, thinly timbered forests, and open downs, abounding in limestone, rich soil, and herbage, and fine water. From their last station they could see with the aid of a glass, to within twenty miles of the coast, over a country apparently rich, and thinly wooded. The natives who accompanied them said, the *salt water* was only one day's journey further. About twenty miles from Lake George, they passed a beautiful and very considerable river, which, as they conjectured, must discharge its waters into the ocean.

Extent and Population of America.—The following estimate of the extent, in square leagues, and population, of the continent of America in 1822, was lately transmitted by Baron de Humboldt from Paris, to President Bolivar, with the accompanying letter:

	Square Leagues.	*Population.*
Mexico, or New Spain	75,330	6,800,000
Guatamala	16,740	1,600,000
Cuba and Puerto Rico	4,430	800,000
Colombia { Venezuela	33,600	900,000
Colombia { New Grenada	58,250	1,800,000
Peru	42,240	1,400,000
Chili	14,240	1,100,000
Buenos Ayres	126,770	2,000,000
Total formerly Spanish	372,110	16,400,000
United States	125,440	10,200,000
Brazil	256,990	4,000,000

The above surfaces have been calculated with great care, on maps rectified by astronomical observations. The calculations have been several times repeated by M. Mathieu, Member of the Board of Longitude and of the Institute, as well as by myself. The results differ from those published in 1809 in the Political Essay on Mexico. Then the inhabited parts alone had been calculated, without including the desert regions, over which the independent tribes of the indigenous inhabitants wander. Now the whole extent of each country, to its furthest limits, has been measured.

The population of the different parts of Spanish America is very uncertain, nevertheless each portion has been calculated according to the latest data which have reached me. The present estimate ought to be considered in the same light as all my other works on America; they are no other than essays, in which every thing will have to be done over again. Statistical calculations can only be rendered perfect by degrees, in like manner as the elements of meteorological and astronomical tables.

Comparison.—Spain contains 16,094 square leagues—Europe contains 304,710 square leagues, and the whole of Southern America, 581,891 square leagues.

(Signed) HUMBOLDT.

North Carolina Gold.—We were shown, a few days since, by Benj. G. Barker, Esq. a lump of virgin gold, in its natural state, which weighed nearly *four hundred* pennyweights. It was procured in Cabarrus, and is, probably, on account of its purity, brilliancy, and shape, the handsomest specimen of North Carolina gold that has yet been found. Mr. Barker intends to take it with him to New York, that the incredulous in that city may have ocular proof, that pure gold in masses is actually found in this State.—*Fayetteville Observer.*

The prize of one hundred dollars, offered by the ladies of New York for the best essay on the materials composing the Grecian Wreath, has been awarded to Professor Anthon, of Columbia College, who contended for the Olive.

The Chesapeake and Delaware Canal Board returned to this city a short time since.

We understand that they have been zealously occupied with the Engineers in the investigation of the ground over which the various proposed lines of Canal must pass—and as the professional gentlemen are now engaged in the examination of the necessary details, previously to their final report, we have every reason to expect that some decision will be made at an early period.

Captain Parry's Journal of his Second Voyage for the Discovery of a North-West Passage, was to be published in London in December last, with Maps and Plates.

A manufactory of flour, or meal from leguminous fruits, has been established in France, and the benefits of it have been fully recognised. The flavour of the different fruits and roots is said to be completely preserved, and it is believed that in the state of meal, their farina is more digestible and wholesome than when dressed in the usual way. A few minutes only, are sufficient to convert this flour into soups and pottage. Hence an economy of time and fuel.

The *Spectator*, published at Edwardsville, Illinois, states that twenty miles to the eastward of Carlyle, in that state, there is a well, of the water of which is made salt, equal in quality and effect to that of Epsom in England. The well is capable of affording, daily, one hundred gallons of water, which, being evaporated, will yield at least fifty pounds of pure salt.

Improved Method of Tanning.—Dr. Hayden, of Baltimore, is stated to have discovered a very important improvement in the art of converting raw hides into leather, by means of a pyroligneous preparation, the use of which he has secured by letters patent, under the seal of the United States. By this method, it is said, raw hides, of any description, after the usual process of hairing and baiting, are converted into excellent leather in less than thirty-six hours.

Newly constructed Masts.—An English paper says, "the Genoa, 74, Captain Sir Thomas Livingston, is ordered to sea immediately, to try the newly constructed mast, which consists of a much greater number of pieces than heretofore. A considerable saving is contemplated by this, not only in the original purchase of the timber, but in the event of the mast sustaining injury, the sound parts will be easily convertible."

A dreadful explosion took place in a colliery at Whitehaven, England, by which 32 persons were killed, viz. 14 men, 16 boys and 2 girls; 17 horses were also killed. The explosion was occasioned by an accumulation of fire damp.

Steam Boat Improvement.—It is mentioned in a late Montreal paper, that a new steam boat had been built there for the purpose of towing vessels on the St. Lawrence, which on her first trip went 45 miles in 4 hours and 20 minutes; sailing against the most rapid part of the current with ease, and where no vessel had ever been able to pass, without the assistance of a strong wind.

We are informed, that Benjamin Jourdan, of Putnam county, Geo. has recently invented an instrument for taking the sun's meridian altitude, for accuracy and simplicity perhaps superior to any thing of the kind in use. Its great accuracy has been ascertained in measuring the sun.—We give this information as we received it.—*Georgia Jour.*

A very useful substance has lately been invented in France, for the preservation of various articles from injury by dampness and wet. It is known by the name of "Hydrofuge," and is of such a nature that it penetrates paper, wood, plaster, &c. and renders them quite impervious to water. Common pasteboard may thus, if made in the form of a vessel, contain a liquid for almost any length of time. The Hydrofuge preparation of Messieurs Prosper is applied effectually to the walls, floors, and roofs of houses, to furniture and to linen clothes. Busts and statues in plaster may thus be preserved, and even rendered almost as hard as stone. This substance, it is hoped, may soon be introduced into this country, for it is likely to become extensively useful, as a space six feet square may be covered with it for a little more than a dollar.

Portable Gas.—A late London paper notices the starting of one of the regular coaches at 8 o'clock at night, brilliantly illuminated with portable gas, amidst the acclamations of a large concourse of people. The experiment, it is said, has succeeded beyond the most sanguine expectations of the projectors.

Religious Intelligence.

The publications made at present in this country, under the general title of *Religious Intelligence* are so numerous and extensive, that no individual, who has any other stated occupation could, we verily believe, read the whole, if he should devote to it all his leisure hours. What is to be done? For ourselves we have determined to *epitomise* what shall appear most important, to publish at length original communications, and to give other details only when they shall be found peculiarly important and interesting; and even among these there must be a selection. This plan, although it will increase our own labour, will enable us to convey

to our readers, that general information in regard to the state of religion, and the progress of missions, and a few animating narratives, which every real friend to the cause of Christ must desire, and ought to possess. To something like this the great mass of the religious publick must of necessity be confined.

—

BIBLE SOCIETIES.

"THE NINETEENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, 1823, WITH AN APPENDIX," is, we think, not less interesting than any one previously sent forth by that WONDERFUL INSTITUTION; which the whole Christian world ought to contemplate with gratitude to God, that in the order of his providence, he has brought it into existence, and given it so wide and so salutary an influence. It begins with stating the operations of the several Bible Societies with which it communicates in EUROPE, ASIA, AFRICA, and AMERICA. All these are represented as in a prosperous and progressive state—in different degrees, of course, but all in a good and encouraging degree. We were particularly gratified to find that notwithstanding the hostility of the Pope, the Bible is gradually obtaining an increased circulation, and a favourable reception, among the Roman Catholicks in various places. The report, in narrating domestick occurrences, first pays a tribute of respect to their late excellent and lamented secretary, the Rev. JOHN OWEN. It then adverts to the death of WILLIAM BLAIR, Esq. "a most active and useful member of their body for many years," and who a little before his death made a donation to the society, "of nearly the whole of his most costly and extensive collection of Bibles and biblical works in various languages." The successor of Mr. Owen in the secretaryship of the society, is "the Rev. ANDREW BRANDRAM, A. M. curate of Beckinham in Kent, and late of Oriel College, Oxford," whose qualifications for the office are represented as unquestionable. It is stated that "the number of copies of the scriptures issued from the depository, during the year ending March 31st, 1823, has been 123,127 Bibles; 136,723 Testaments." Since the commencement of the society, and at its expense, either at home or abroad, have been printed, "*three millions eight hundred and seventy-five thousand four hundred and seventy-four* copies of the whole scriptures. The society continues to make liberal grants to all Bible associations which need them, in every quarter of the globe, both for the translation and printing of the holy scriptures. The Appendix, as usual, contains a variety of very interesting communications relative to the Bible and Bible societies, from almost every part of the civilized world.

The report contains 82 octavo pages, and the appendix 165. The receipts of the society during the last year, were £97,062 11*s* 9*d* sterling, and the expenditures £77,076 0*d* 10*s*. The society is pledged for £66,025 9*s* 4*d* to be paid in the coming year.

—

"SEVENTH REPORT OF THE AMERICAN BIBLE SOCIETY, PRESENTED MAY 8th, 1823, WITH AN APPENDIX CONTAINING EXTRACTS OF CORRESPONDENCE, &c. &c.—We consider the American Bible Society as an honour, and an ornament, and a safeguard of our beloved country; and we exceedingly rejoice to find by this report (which, with the appendix, extends to 192 pages in large octavo,) that its concerns are in a prosperous and promising state. The receipts into the treasury, and the sales of Bibles and Testaments, have been fully maintained during the past year—they indeed a little exceed that of any former year. The managers have erected a convenient building as a DEPOSITORY. It is "50 feet in front upon Nassau-street, and extends back 30 feet, when it is contracted to the breadth of 30 feet, and runs about 70 feet with that width to Theatre alley." In this building all the concerns of the society are provided for, and here they are now conveniently and advantageously transacted. This building, which cost $22,500, is to be paid for out of a separate fund. Between 8000 and 9000 dollars have been obtained for the purpose, and the board solicit additional contributions for the same purpose. From the 30th of April, 1822, to the 1st of May, 1823, there were issued from the depository 28,448 Bibles, and 26,357 Testaments; and of these, 12,923 were distributed gratuitously. Since its commencement, the society has printed, or otherwise obtained for circulation, "*three hundred and eight thousand six hundred and twenty-three* Bibles and Testaments, or parts of the latter." From stereotype plates, belonging to the society in the state of Kentucky, 2000 Bibles have been printed during the last year, besides 2000 mentioned in a former report. An edition of 7000 copies of the Spanish New Testament has been printed the last year, and 500 copies of the Spanish Bible have been received for distribution from the British and Foreign Bible Society. Eleven hundred German Bibles have been purchased. It appears that there is a great demand for copies of the Spanish New Testament, and that there is a prospect of their being extensively introduced in South America, and other places where the Spanish language

is spoken. Seasonable donations have been made to infant Bible associations, and other auxiliaries needing assistance. During the year, one thousand dollars have been granted to Dr. Carey and his associates at Serampore, who are translating the scriptures into the various languages of India; and five hundred dollars to the American Board of Commissioners for Foreign Missions in the Island of Ceylon, to assist in translating the scriptures into the Tamul language. Auxiliary societies have continued to increase through the last year, and the number now amounts to *three hundred and sixty*. Agents are sent out to form and visit auxiliary societies—a measure which has been found highly beneficial. Auxiliaries are earnestly requested to be scrupulously exact in making their reports seasonably and fully. A few who have been negligent in duty are very gently reproved, and many are warmly commended for their zeal and activity. It is recommended to auxiliaries rather to sell Bibles at reduced prices, where it can be done, than to make their distributions entirely gratuitous. The biblical library increases, but not as rapidly as is wished and was hoped; donations to it are requested. The managers bid "God speed" to all the Bible societies in our country not auxiliary to the national institution. The want of Bibles, and of funds to furnish them, is still represented as great, and the Christian public is urged to provide the means for a supply. "A summary of the operations of Bible societies in foreign lands," is given, which it is impracticable for us to epitomise; and we think the omission is not important. All our readers know that there are Bible societies in every part of Protestant Christendom. The whole receipts for the year amount to $62,911 90cts., and the expenditures to $53,360 64cts., of which, however, $13,100 are on loan. The appendix commences with an excellent address to the publick, subscribed by M. CLARKSON, Vice president of the society, and S. S. WOODHULL, one of the Secretaries. To this succeeds an address to the society at the annual meeting, from its venerable president, the Hon. JOHN JAY, "whose advanced age and infirmity," did not permit him to attend personally. This address was read at the opening of the society by the Rev. Dr. JAMES MILNOR. We regret that our limits forbid us to do more than mention these addresses. The remainder of the appendix consists, as usual, of the reports of auxiliary societies, extracts from letters, statement of contributions, subscribers, &c.

THE FIFTEENTH REPORT OF THE BIBLE SOCIETY OF PHILADELPHIA, *read before the Society May 7th*, 1823, claims a short notice. This was the first Bible society instituted in the United States, and the address which was published on the occasion, gave that impulse to the publick mind, which has resulted in our noble national institution and its 300 auxiliaries. We learn from this report that there are about one hundred Bible societies in our country, which are not auxiliary to the national institution. But it appears that perfect good will, and a desire to co-operate cordially in the common cause, exists among them all. From the report under review, we learn that the number of Bibles and New Testaments given away, or sold at reduced prices, by the Philadelphia Bible Society, in the past year, is 7,293, "exclusive of 4000 portions of the scriptures, provided for and furnished gratuitously to Sunday schools;" and that the whole number distributed since the formation of the society, is 71,699. Seven Bible associations exist in the city and liberties of Philadelphia, of which two are of females. A set of stereotype plates has been procured in the last year, of a larger letter than one before possessed; an agent has been successfully employed to obtain subscribers. The British and Foreign Bible Society has given to this society within the past year, 445 Spanish Bibles, 25 Hebrew do. and 50 Hebrew New Testaments. 2,270 copies of the reports of the British and Foreign Bible Society, embracing the proceedings of several years, and also reports of the Netherland Bible Society, and of the Bible Society of Paris, have been presented to this society. 1050 German Bibles which had been contracted for, had arrived, and 1500 more had been ordered. The number of Bibles and New Testaments distributed this year, exceeds the distribution of the last year, about one-third. A statement in detail is made at the close of the report, of the number of copies of the sacred scriptures distributed in each month of the year. This is followed by the treasurer's account, and a short appendix, containing some interesting extracts of letters.

—

TRACT SOCIETIES.

TRACT SOCIETIES claim notice, next in order to Bible societies; for next to the holy scriptures, the reading of religious tracts appears to have been blessed to the conversion of sinners from the error of their ways. Indeed it is often by the impression first made from reading a tract, that the Bible is sought for, and its sacred contents carefully perused; and eventually under the influence of that Holy Spirit by whom revealed truth was indited, the reading is blessed to the salvation of

the soul.* The London Religious Tract Society was, we believe, the first that was instituted, in the year 1799. It appears from a statement before us, that this society, for several years past, has issued five millions of tracts annually, and in all has published more than fifteen millions. Its receipts are said to be $40,000 per annum; of which $10,000 are donations, and the remainder the avails of the sale of tracts. These tracts, like winged messengers, go forth into all the world, and the good they have done is incalculable. A volume would not suffice to record the conversions they have been instrumental in effecting, and very frequently from among the most profligate and abandoned sinners. Beside the great good they do in all Christianized countries where they are dispersed, it is by their instrumentality that missions are promoted in the most effectual manner. The East India missionaries, especially, attempt, and often with success, to make their first impression on the heathen natives by distributing tracts among them. We do earnestly recommend the establishing of tract societies in every part of our country, and rejoice that there is reason to hope that this will ere long be realized. We have in our hands the ninth annual report of the American Tract Society, which was read at the meeting in Boston, May 28th, 1823. It is stated in this report, "that the whole number of tracts published the last year, is 470,000. These tracts will average about 10 pages each, making 4,700,000 pages. The whole number of tracts in the series, now amounts to 157. No. 154 closes the 7th volume. Of several of these tracts, there have been 7 editions of 6,000 copies each in 9 years." Five volumes of the tracts have been bound, and sell for 50 cents a volume—the volume consisting of 300 pages. The society has auxiliaries in various parts of our country, in which we sincerely rejoice, and cordially wish them success. But in our opinion there ought to be independent tract societies in all our great cities and towns; and we have the satisfaction to know that in many they already exist. We have had great pleasure in finding tracts in our steam boats, and we hope some edification also in reading them for an hour or two, which otherwise we think would not have been so well employed. We know some benevolent and pious persons, who take no journey, and scarcely a short ride, without tracts to throw out on the road, to leave at taverns, or to give to individuals with whom they meet. This practice ought to be as generally adopted as possible. Can there be a more gratifying thought to a benevolent and pious mind, than that a soul may be saved by any tract that is distributed? This is not chimerical—it has often been realized.

* From what we have been told, we believe that the great influence which tracts are calculated to have on the popular mind, was first perceived and appreciated by the enemies of religion. If we are correctly informed, tracts were first printed and distributed, both in France and Britain, for the purposes of propagating infidel sentiments, and opinions hostile to the government of those countries. *Fas est ab hoste doceri.*—The friends of piety and order determined to combat the enemy with his own weapon. And truly this has been done with effect. The adversary of souls has lost thousands of his subjects, by a measure which his emissaries hoped would be very effectual in extending his kingdom.

EDUCATION SOCIETIES.

Education Societies are certainly among the institutions which claim, particularly in our own country, a high degree of regard from all those who prize the ministry of the gospel of Christ, or who wish well to the missionary cause, or who feel for the destitute millions that are perishing for lack of knowledge. These societies owe their origin to the deep conviction, felt by some of the best and wisest men in the Christian community of the United States, that some vigorous and extraordinary exertions were called for to increase the number of faithful ministers of the gospel; a conviction derived from the palpable fact, that our population was increasing a great deal faster than the increase of those whose sacred office it should be to preach the gospel to them—to say nothing of missions both on our own frontiers and in foreign lands. The American Education Society, founded in Massachusetts, has the honour of having taken the lead in the important enterprise of selecting and educating gratuitously for the gospel ministry, pious youth of all Protestant denominations, whose want of funds do not permit them to obtain an education for themselves. The eighth annual report of this society, made at a meeting in Boston, in October last, is now before us; and the reading of it has not only interested but affected us. The directors say that they present their report "in grateful and humble acknowledgment of the forbearance and goodness of God—and with mingled emotions of *sorrow, solicitude, and encouragement.*" The causes of these several emotions are

specified, and we regret that our limits do not permit us to state them. We hope, however, in our next number to resume this subject; and to continue to prosecute the plan which we have announced at the beginning of this article, till we shall have made our readers acquainted with the nature and leading operations of all the principal associations with which we are acquainted, whose objects are to promote the gospel of Christ, and the amelioration of the moral and intellectual state of the world.

SUMMARY VIEW OF REVIVALS OF RELIGION.

From the Boston Recorder.

During the last year, Boston, New York, and Charleston; thirty-six Congregational and Presbyterian churches in Massachusetts; nineteen in Connecticut; forty-five in New York; twenty in New Jersey; thirty in Pennsylvania; twenty-two in Virginia, are reported as having been favoured with revivals of religion. During the same time, twenty-eight congregations, in the Presbyterian church; one hundred and seven, in the Baptist; one hundred and thirty-nine, in the Congregational; fifty-five, in the Methodist; and eight in the Dutch Reformed; in all the different denominations, 407 congregations, are reported as having shared in the same gracious and Divine influences. The number of hopeful converts, in these revivals, is estimated at more than twenty-six thousand.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.

Of Rev. Charles Cummins, from Falling Water $5.33, and Martinsburg $7.17, Winchester Presbytery, for the Contingent Fund	$12 50
Of Rev Robert Steel, Abington, for do.	10 00
Of Rev. Mr. Dickey, Oxford, Chester County, Penn. for do.	10 30
Of Rev. Dr. Daniel Dana, a donation from Deacon James Pinkerton, West Parish, Londonderry, N. H. to be considered as the contribution from that congregation, for do.	10 00
Amount received for the Contingent Fund,	42 80
Of Rev. Dr. John M'Dowell for the Professorship to be endowed by the Synod of New York and New Jersey, viz. from the First Church, Newark, collected by Rev. Dr. John M'Dowell, $476.50, from the Second Church, Newark, collected by Rev. Gideon N. Judd, $154	630 50
Of Rev. Jacob Kirkpatrick, per Mr. Jos. Bishop, for do.	33 00
Of Robert M'Neely, Esq. Trenton Church, for do.	56 00
Of Rev. Benjamin Ogden, per Captain Mariner, from Lewes, Cool Spring, and Indian River, Delaware, for the Scholarship to be endowed by the Senior Class of 1821	43 40
Of Thomas H. Mills, Esq. six months' interest in advance for the Woodhull Scholarship	37 50
Of Mrs. Jane Keith, Treasurer of the Female Association of Charleston, S. C. their generous donation for necessitous students	100 00
Total	$943 20

View of Publick Affairs.

SPAIN.—We remember that during the enormities of the French revolution it was said by the eloquent Edmund Burke—"in casting my eyes over the map of Europe, I see a chasm, which once was France." Change France for Spain, and the pointed sentence may now be uttered with greater truth than it could ever be pronounced by its author. The French revolutionists acted indeed like raging maniacs, but they always maintained the independence of their country.—Nay, they made the neighbouring nations tremble. But what is Spain? *Hispania fuit.* She has become, in effect, a province of France. French arms have placed her king on his throne, and probably must keep him there as long as he shall continue to hold it. In a word, French dictation governs Spain as completely as ever an independent state governed its provinces—far more so than Great Britain ever governed what are now the United States. Perhaps indeed in the present state of Spain this is not to be re-

gretted. The French are bad enough, but the degenerate Spaniards are still worse. It appears that the French commander at Cadiz favoured the escape of Quiroga and the members of the Cortes generally, whom King Ferdinand and his myrmidons would willingly have sacrificed. Mina, too, has obtained by capitulation a safe retreat from his country. Yet the French are chargeable, at least as partakers in crime, with the cruel and infamous murder of the brave and patriotick Riego. They certainly could have saved him if they would; and their refusal to do it, and especially the employment of their troops in Riego's execution, renders them responsible for an act of low minded, cowardly vengeance, which, on the page of history, will brand them with a stigma to the end of time. The letter of Riego's wife, addressed to the court of France, which has been seen in all the publick papers, and which appears to have been penned by the patriot's exiled brother, is one of the most manly, eloquent, and affecting compositions, we have ever read. We hope the same pen will be employed to give to Europe, and the world, a statement of this abominable transaction, which shall excite in every mind not lost to virtue and sensibility, the deep abhorrence which it merits. We are not conscious of violating by what we have just said, any dictate of Christian charity. The repetition of such acts, with all the guilt and misery which they involve, is to be prevented by stirring up against them a universal indignation. Enlightened Christian charity is never in such manner kind to vice, as to be destructive of virtue.—It appears that the King of Spain, or Vice Roy of France, returned to Madrid about the middle of November last, and the most recent accounts represent him as undoing, his former undoing, of what he did before he left Cadiz.—That is, he has published another proclamation of amnesty. But who will trust such a man?—It seems like trifling to take notice of any thing that he does or says.—Wretched Spain! Thou art humbled and degraded to the very dust; and still thy cup of misery and wretchedness seems not yet full. A weak and faithless prince, a corrupt and superstitious priesthood, the prevalence of every vice offensive to God and destructive of social happiness, the exclusion from thy territory of all the most enlightened and virtuous of thy children, confusion, and misrule, and contention, with the prospect of worse to come, if worse can be—these are the calamities which mark the frown of heaven upon thee.—"Thou art righteous, O Lord, which wast, and art, and shall be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Rev. xvi. 6.

Portugal.—Of what is doing in Portugal we have heard nothing of consequence in the past month. We doubt not, however, that measures are concerting with Spain and France, to regain possession of the Brazils.

France.—The friends and advocates of despotick power seem to be completely triumphant in France. Manuel, the deputy who was expelled from one of the legislative chambers for opposing the war with Spain, has been refused permission to stand as godfather for a child in baptism. Thus it appears that to displease the king is to ensure the highest censures of the church. To what extent this system of combined regal and ecclesiastical tyranny will be carried in France, remains to be seen.—A few steps farther will place her where she was in the fifteenth century. The Duke *D'Angouleme* is returning to Paris to receive the honours of a splendid triumph for what he has achieved in Spain. No doubt remains that France will do all that she can to overthrow the republicks of South America, and to make them again provinces of Spain, or rather of herself. Equipments for the purpose are preparing: France will seek in America a full indemnity for the expense of the Spanish war. But we cannot yet believe that Britain is so blind to her own interest, as to permit these measures to take effect; especially since the spirited declaration of the President of the United States, that an attempt to execute such measures will be considered as hostile to the interests and institutions of this country. Humanly speaking, Britain and the United States, acting in concert, may protect the whole of the new world against all the force, and machinations, and despotism of the old—and we hope they will.

Russia.—The Emperor Alexander, it appears, has for the present finally settled his controversy with the Turks. He seems to be desirous of more congresses and conferences with his brethren of the holy alliance than is agreeable to them. It will be wonderful if they do not quarrel among themselves, as soon as they think they are free from the common danger of insurrections in favour of freedom.

Great Britain.—The British parliament is farther prorogued to the 3d of February. It is manifestly the policy of the present British ministry to preserve the peace of the nation, that it may not only be preserved from new burdens, but that the pressure of the old may be lightened, if not removed. This is certainly a wise and commendable policy, if not pushed to an extreme. But would not a naval equipment, accompanied with a frank and spirited, and yet temperate declaration, that Britain would not see

France extending her power and influence in America with indifference—and would not endure to see states, independent in fact, reduced to be provinces of the great powers of Europe—would not this probably prevent actual war, and save much bloodshed and misery in both hemispheres? Or if it did not prevent war, would it not bring it to a speedy termination? So it seems to us.—And Britain would certainly gain far more than an equivalent for a naval armament, by a free trade to South America.

GREEKS.—The Greek cause has always been dear to us, and we have never failed to plead it zealously, whenever an opportunity has offered; and of course the interest which our country is now taking in behalf of this cause affords us peculiar gratification. We hope that the contributions which are making in every quarter will be liberal. If by giving, were it only a cent, every individual of our country, male and female, old and young, could be made a donor to the noble spirited and oppressed Greeks, we think it would be useful not only to them, but to ourselves. It would serve to cherish those sentiments of humanity, and that love of freedom, which are friendly to all the best interests of the human family. We do not wish that our country should engage in war in their behalf; and we have no belief that there is danger of this. To this, Mr. Webster, who in a manner worthy of himself has submitted a resolution in their favour to the consideration of Congress, declares explicitly that his views are not directed. But we have to say farther, as Christian advocates, that while, in common with all the friends of freedom, we are desirous to see the Greeks become a free and independent people, we are still more solicitous to see Christianity restored in its purity, to a region where it was planted by the Apostle Paul. We are not unacquainted with the superstitions and corruptions of the Greek church. But the holy scriptures have recently been translated into their language, and missionaries both from Britain and the United States have been in their neighbourhood, and only wait a favourable opportunity to traverse their country. Were they therefore delivered from Turkish domination and tyranny, and especially if they should regard Britons and Americans as the friends who helped them in the day of their distress, there would be a favourable prospect of re-establishing churches among them,—gradually it might be,—in which "the truth, as it is in Jesus," should again be embraced and practised. It is our hope and prayer that to this issue events are now tending, under the providential guidance of Him "who is given to be the head over all things to the church."

SOUTHERN AMERICA.—Don Pedro I. Emperor of the Brazils, following the example of his father (with whom we suspect he is acting in concert) has made use of his mercenary soldiers to disperse the congress, convened by himself to form a constitution; because he found that something was likely to be adopted, or at least was under discussion, contrary to his royal good pleasure. Like his father, too, it is said that he has promised to give his people a better constitution than their representatives would have formed—that is, your constitution shall be *my sovereign will.* The republick of COLOMBIA appears to be nearly consolidated, and its affairs to be in a prosperous train. BUENOS AYRES, likewise, is in a better state than perhaps ever before. In MEXICO, we fear there are too many like the Spaniards of the mother country. On the western side of South America, the liberator, BOLIVAR, is for the present triumphant, and PERU it is likely will soon be free from Spanish influence, if it shall not be reinforced by troops from Europe. But if, as present appearances seem to indicate, a large French force shall be sent to South America, confusion and carnage will reign and rage throughout that whole region, probably in more dreadful form than at any former period.

UNITED STATES.—Our Congress is busily employed on a variety of national concerns; and the legislatures of almost all the individual states are now, or have recently been, in session. Our readers need no information of their proceedings—they are detailed in the public prints which circulate in all directions: and we yet perceive nothing on which a Christian Advocate is particularly called to remark; except it be to inculcate the duty of fervent prayer, both in private and in publick, that our national councils may be conducted in the fear of God, enlightened by his wisdom, and crowned with his blessing.

TO CORRESPONDENTS.

CYPRIAN, MARITUS, FUGITIVE THOUGHTS, and if practical, TRINITARIAN No. III. shall appear in our next. *A Presbyterian of the Old School* will, probably, before long, find something in the Advocate to satisfy him on the subject on which he has addressed us.

After a careful, and we think candid examination, of the paper bearing the signature U. we are of the opinion that the cause of truth would not be served by its publication.

THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE V.

We now proceed to discuss the third answer of our catechism. It is stated thus—"The scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

You ought to be distinctly apprized, my young friends, that our shorter catechism was intended to contain only a compendious and connected system of revealed truth—That is, it was not intended either to go into long explanations, or to take in all the subordinate parts of the system, but only those things which are of leading importance. Neither was it intended to consider any point of what has been called *natural religion*, in any other view than as it is found stated in the Bible. Hence, after having explained what is the chief end or design of man, and recognised the holy scriptures as the only rule of direction in religious duty, the answer before us makes *a distribution*, or lays down *the method*, of the following treatise. The distribution or method is very short and summary, and yet very expressive and complete. It is—I. What we are to believe. II. What we are to do.—Or, as it would be technically termed, the *credenda* and *agenda* of the revealed system.

As the answer before us was intended to specify the plan or method of the following part of the catechism, and as this has just been stated, it would seem that we had nothing more to do, but to proceed immediately to the next question. But in reality, as the authors of the catechism intended it to be as compendious as possible, so they appear to have designed that their very *arrangement* should have a significant import; and on considering it, I find that some points of much importance, especially to young persons, must be introduced here, or not find so suitable a place in any other part of our course. I shall proceed, then, to notice these points; and shall show, as I proceed, how they arise out of this answer.

My first remark shall be on the word *principally*.—"The scriptures principally teach" certain truths, or doctrines. It is here intimated that the sacred writings teach some things beside what we are to believe in regard to God, and what we are to consider as our duty to him. The Bible contains a good deal of biography, and history, and many genealogies; and all that it contains is unmixed verity, and none of it is without its use. But the word we consider intimates, and the fact is unquestionably so, that some parts of the scripture are much more important than others. The most *important*, that is, the *principal* parts, are those which teach us *faith* and *duty*. If

men were uninformed in regard to some of the other parts of scripture, they might still understand the revealed plan of salvation: and when real Christians differ, as they often do, about other things, the difference is about the unessentials of religion. But *faith* and *duty*—what we are to believe, and what we are to do—constitute the very substance, the *principal part* of true religion, or of divine revelation. Correctness here, at least to a certain extent, is essential to salvation.

This leads me to another remark of importance. The answer under consideration, you may observe, places what we are to believe, *before* what we are to do. This was not without design. It was intended to intimate, that if what we do be not grounded on right principles, and do not proceed from right motives, it is nothing worth in the sight of God. This is a most interesting truth, and a great part of all the false religion in the world springs from not regarding it. Recollect, I beseech you, my young friends, that in religion we have to do with the all seeing and heart searching God. Nothing is right in his sight, no outward action is acceptable, unless it proceed from a good and proper motive. Nor is this, in any respect, a rigorous procedure. You will find, if you examine attentively, that you act upon the same principle yourselves, as far as your knowledge will permit you to do it. How often has it happened that a man has acquired esteem for his civility, perhaps for kindheartedness and benevolence, because he has appeared to take a very friendly interest in every thing that related to the character or accommodation of those with whom he had intercourse: And yet it has afterwards been discovered, that this man was unquestionably one of the most selfish of his race; that in all his apparent benevolence he was only seeking to serve himself; that it was in pursuit of this object that all his courtesy and seeming kindness was manifested; and that he has really dishonoured and injured those to whom his plausible behaviour had so strongly recommended him. Do you not estimate this man's character entirely by his motives, and not by his visible conduct? Do you not detest him for having acted so fairly, when his motives were so base, even more than you would have done if he had, without disguise, appeared the selfish being that he really was? Think, then, that the motives of every human action are, at the time it takes place, perfectly known to God; and acknowledge that his proceeding is most equitable, in making *motive*, and not *action*, the test by which he will try and treat us. It is from some selfish motive, and not from any love, or any regard to God whatever, that a large part of mankind show all the respect which they do show, to his laws and commandments. "God is not in all their thoughts." The Deity, therefore, would practically deny his own omniscience, or violate his own justice and equity, if he accepted the outward acts of such men, as a part of the service which he requires. This he will never do; and hence the just complaint made against his ancient professing people, which was quoted by our Saviour when he charged the scribes and Pharisees with hypocrisy—"This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me."

We see, then, that right inward principles and motives are, and must be, indispensable to the acceptable service of God. Now, a right faith is among these inward principles. It is necessary to the views and motives by which we must be guided and influenced, and to the acts which we must put forth, in doing that which is well pleasing to our Maker. We cannot indeed make the first approach to God, without some measure of a right faith. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our Saviour, in the days of his flesh, declared to those whom he address-

ed, that there was a point of faith which was essential to their salvation.—"If ye believe not that I am he, ye shall die in your sins."

It is a great error to suppose and represent, as some appear to do, that faith is required by a mere arbitrary act of God; without our being able to discern how believing will make us the better, or disbelieving make us the worse. No verily—Faith is always required on account of the benefits which accompany, or the use that is to be made of it. Suppose you were ill of a mortal disease, and that there was one, and but one, remedy in the world, which would preserve your life. Suppose you had heard of this remedy, but from utterly discrediting its efficacy, you absolutely refused to take it. You would die, and your death would be justly attributed to your want of faith in the remedy. The faith was essentially necessary to that act which would have saved your life—necessary from the very nature of the case. It is exactly the same in the gospel system of salvation. The whole human race are infected with a moral malady, which, if left to itself, will inevitably prove fatal. There is one, and but one, remedy in the world, which will certainly save the soul. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Faith is the resting of the soul on Christ alone for salvation. Without this faith, it is impossible that the act by which we are to be saved can be performed; and as there "is no other name given under heaven among men whereby we must be saved" but the name of Christ alone, if he be discredited and rejected, we perish of course. You perceive, then, that faith is not a mere speculative, inoperative reception of a fact; but that it is required and is essential, on account of the use that is to be made of it—the influence that it is to have *practically* on its possessor. Men may quarrel if they will with this appointment of their Creator; but it is utterly false to say that faith produces no practical effect, which may not be produced on those who want it. He who has faith—I repeat—rests for salvation on the only and the all sufficient Saviour: he who has not faith, must rest on some sandy foundation, which will certainly be swept away in the hour of his utmost necessity.

The connexion between truth and duty is made the subject of a section, in a summary given of the fundamental principles of our church, in the introduction to the Form of Government. It stands thus: "Truth is in order to goodness; and the great touchstone of truth, is its tendency to promote holiness; according to our Saviour's rule, 'By their fruits ye shall know them.' And no opinion can be either more pernicious, or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded, that there is an inseparable connexion between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth, or to embrace it."

This section was intended directly to counteract a loose and dangerous notion, which is very prevalent in the world, and is recommended by the guise of liberality or enlarged charity which it assumes, and of which it always boasts. The notion to which I refer is commonly expressed in these words—"It is no matter what a man believes, if his life be right." Mr. Pope, who was infinitely a better poet, than he was a divine or casuist, and who is known to have borrowed the leading principles of his moral system from the infidel Bolingbroke, has lent his sanction to this absurd and pernicious notion. He says

> "For modes of faith let graceless bigots fight,
> His can't be wrong whose life is in the right."

It is highly probable that the sentiment I combat has derived not a

little of its currency from this very couplet. Let us then examine it carefully. For graceless bigots, who fight for religion, we have no apology to make. Let them receive all the reprehension and all the ridicule with which any one may be disposed to treat them. Fighting for religion, either with military arms, or with words dictated by angry and malevolent passions, is contrary to the whole scope and spirit of the gospel. "The weapons of this warfare are not carnal," but spiritual; although they are "mighty through God to the pulling down of the strong holds" of error. But is it true, that "a man's faith cannot be wrong, if his life is in the right?" Let us try to ascertain clearly, if we can, what is meant by this assertion. In a certain sense a man's *life* comprises all his thoughts, words and actions; and of course, if these be *all* right, his faith will be right. But Mr. Pope certainly did not mean to express such a bald truism as this. He doubtless meant to express precisely the notion already stated in other words—"that if a man's external conduct be right, it is no matter what is his faith, or what he believes." Now, in regard to this I remark, that a supposition is here made of what does not take place in fact, except in a few rare instances, and they of such a character as to be unworthy of approbation or imitation: and therefore I deny the truth and justice of the proposition altogether, and maintain that it promulges a most dangerous practical error. It is calculated, and was really intended to teach, that a man may lead a good life, let his faith be what it may; and consequently that belief or inward principle is of little or no account; that, at least, it is not commonly and necessarily so. It has already been shown, and I hope satisfactorily, that the heart searching God judges of our character entirely by what is within us—Outward conduct is nothing in his sight, further than as it is the fair expression of the temper of our hearts, and the nature of our motives. And can this temper and these motives be all wrong, and yet the outward conduct be right? To affirm this, seems to me almost too absurd for argument. We indeed readily and gladly make the admission, that from the force and influence of early education in establishing right feelings, or from not seeing the legitimate tendency of their own principles, or from the predominancy of common sense and the strong perception of moral obligation, men sometimes act much better than we should expect them to do, from the sentiments which they avow. In every such case we are wont to say, and with great propriety, that the man's heart is better than his head. Even here, you observe, the *heart* is supposed to be right—the intellect only is perverted. But is such a man to be held up as an example, or as exhibiting the general effect of inward principle on outward conduct? No assuredly. He acts rightly only because he acts inconsistently. And there is always danger that he will discover his inconsistency, and on doing so, that he will change his good conduct, rather than his bad principles.

I confess that I hardly know how to reason with a man who would maintain that my faith and opinions have not a natural and almost necessary influence on my outward conduct. Such an influence they must have, if I do not play the hypocrite, or act irrationally. An honest, reasonable, and consistent man, always acts agreeably to the principles which he has imbibed, and the opinions which he maintains. It is this which gives him the character he sustains. To act otherwise, is ever considered as proceeding from weakness, from cowardice, or from dissimulation. I know of no dictate of common sense, or any self evident truth, more clear, than that a rational being, so far as he acts rationally and honestly, must act agreeably to what he believes to be right: which is only saying, in other words, that his faith must have a natural influence on his practice.

Those who deny the connexion be-

tween truth and duty, faith and practice, must surely set some bounds to their system. If not, what, I ask, is the use, in any case, of endeavouring to discover moral truth? If truth and falsehood are exactly on a footing, as to a good influence on the mind and on practice, there is surely little reason to be inquisitive or zealous in regard to truth. Yet these very men are earnest contenders for what they affirm to be truth. But further—will they maintain that a man may be an atheist, be free from all fear of a judgment to come, believe that there is no such thing as moral obligation, and that he is the wisest man who takes the largest share of present sensual gratification; and yet be as good a man, and as good a member of society, as a truly pious Christian? Is not the whole experience of the world arrayed against such doctrine? Does not that experience demonstrate, that so far as the atheistical and other corrupt sentiments I have mentioned are known to be embraced by an individual, they render him, in general estimation, a moral monster; and that so far as they prevail in a community, they are destructive of all order, peace, safety, and happiness, in society—overturning it from its very foundations? And yet to all this length will the system I oppose go, if carried to its full extent. It is therefore false and pernicious, and that in the highest degree.

Having now shown that there is an indissoluble connexion between truth and duty, faith and practice, inward principle and outward conduct, I think it proper and important to observe, that it belongs not to us to determine the *exact degree* of erroneous faith, which may consist with holding what is essential to salvation. This is known only to God. And here we find the proper and ample ground of true Christian charity; so far as it has a bearing on this subject. We may believe that an individual is in many respects erroneous, and yet hope that he holds all essential truth—That, agreeably to the scripture representation, he has been building with much "wood, hay and stubble," which will be burned, and he suffer loss; and still that he may be saved, "yet so as by fire."

Be reminded, however, and remember it carefully, that when you make allowance for the errors of others, this is not to admit that they are not errors. Think not that these errors will consist with innocence, or even with safety, in yourselves. They may not be incompatible with salvation in another, and yet they may be so in you. Your light and information may give you a responsibility which others have not; and no error is too small to be avoided. Never yield to the idle talk, which you will probably often hear, "that all religions are equally good." Alas! the world abounds with religions which are ruinously bad. You may believe, too, that salvation may be *possible* in a particular religion, without allowing it to be as good, or half as good, as another; just as I may admit that a certain vehicle may possibly carry an individual to the place of his destination in safety, without admitting that this vehicle is at all to be compared with another—Another may be safer, easier, swifter, and in all respects incomparably better.

My dear youth—it is a prevalent and lamentable evil of this age and place, that a large proportion of the people have no consistent or digested system of religious sentiments and principles. They have picked up one opinion here, and another there: these opinions they have never closely examined; they have never compared them carefully with the scriptures, the standard of truth: they live along—uncomfortably enough—and they often die more uncomfortably than they have lived. A principal object which I have in view in this course

of lectures is, to endeavour to ground you fully and correctly in the very faith of the gospel—"the faith which was once delivered to the saints"—that you may have the advantage and the comfort of it, both in life and in death.

You are, however, by no means to suppose, that in any thing you have heard at this time, it has been my design, to deny or undervalue the *practical part* of religion, or the performance of *Christian duties.* No verily—I have only aimed to lay a solid foundation for practical duty. There is an error here, I admit, which is quite as bad as that which I have exposed. There is a description of people who value themselves on their orthodox, systematick knowledge of religion, who, notwithstanding, never practise religion. It would seem as if they supposed that a correct creed would save their souls: whereas, the fact is, that if "they hold the truth in unrighteousness"—if "they know their Lord's will, and do it not,—they will be beaten with many stripes:" They will perish with a more aggravated condemnation than the ignorant or deluded. Hence it has sometimes been said, that a bad life is the worst heresy: and if such a life be persisted in to the last, by those who have been taught the truth as it is in Jesus, their doom will no doubt be peculiarly awful. This notwithstanding, it is of the utmost importance that the mind should be fixed in just principles of religion, even before practical piety takes place;—because, as already shown, just principles naturally lead to a right practice. Corrupt principles lay the conscience to sleep. He who holds them is wrong upon system, and you cannot disturb him until you have broken up his system. But he who transgresses practically, while his principles are sound, must contend with conscience. You can address him with arguments and admonitions drawn from what he admits to be right—And even without this, his own reflections, especially in those hours of seriousness which occur in the lives of all, will have a constant tendency to work his reformation. Hence we see, in fact, that those who have been early and well indoctrinated in religion, do so often become practically pious;—sometimes even in those mournful instances, in which, for a season, they have broken restraining bonds asunder, and been dissolute and profane. The Spirit of all grace, operating on an enlightened understanding and the remaining sensibility of natural conscience, brings them to serious consideration, to deep repentance, to an earnest application to the atoning blood of the Redeemer, and to a new and holy life. Of such momentous importance is it, that the mind have clear and consistent views of revealed truth, and be rooted and grounded in it.

From what you have now heard on this answer in the catechism, I shall make, in concluding the lecture, a few inferences of a practical kind.

1. You may perceive, from what has been said, that holding fast the truth as it is in Jesus, and even contending earnestly for it, is not inconsistent with genuine Christian charity. This, indeed, we know must be the fact: because as firmness in the faith, and Christian charity, are both important and obligatory in themselves, and every duty must be consistent with every other, the two duties in question can never be discordant. But we here perceive *how* the agreement takes place, and what is the ground of it. There are certain things, both in faith and practice, which are *essential* to religion. For those who understandingly deny and reject these things, we are not bound to exercise charity—if by charity we understand the regarding of such persons as being in a state of safety and salvation. We are, indeed, to cherish toward them the most kind and be-

nevolent feelings, and to seek to do them all the good in our power, and especially to bring them to the knowledge of the truth, that they may be saved. But we must either renounce our adherence to the fundamentals of religion ourselves, or regard them as in a state not only dangerous but ruinous. We cannot do the former, and must therefore, however reluctantly, do the latter. Yet genuine charity will make all due allowance for the prejudices of education, for the want of correct information, and for numerous other causes, which produce error, confusion and indistinctness, in regard to some important doctrines of religion. Charity will also lead us to hope, when the essentials of religion are not openly and avowedly rejected, that they may be held, though it be with a mixture of much error, in such manner as to consist with a measure of vital piety: And real fervent charity will always incline its possessor to embrace, in cordial Christian affection, all who appear to love the Saviour in sincerity, by whatever name they may be called, or to whatever sect, or church, or denomination of Christians they may belong. I have never read of an uninspired man who appeared to me to have a more diffusive genuine charity than Dr. Owen; and yet I know of none who has ever more zealously, laboriously, and successfully, contended for all the important doctrines of the Bible.

2. You may perceive, from what you have heard, on the answer in the catechism discussed at this time, that there are some parts of the scripture which should be read more frequently, and more studiously than others. This follows certainly, from the distinction made between what the scriptures *principally* teach, and what they teach incidentally and subordinately. It is, however, by no means the design of this remark, to recommend the omission of any part of the sacred volume. On the contrary, I would earnestly recommend, as a matter of great importance, that the Bible be read throughout, and in regular order—and that frequently. If there be any young person now hearing me, that has reached fifteen years of age, without having read the Bible carefully through, I would say that such an individual, male or female, has neglected an important duty—an important duty which he or she ought immediately to begin to perform.

There is a great advantage in knowing what is contained in every part of this holy book;—for almost every part has some connexion with another part. It is, however, perfectly consistent with this to say, that some parts should be read far more frequently than others. The whole of the New Testament should, I think, be read more frequently and studiously than the Old; and the devotional, didactick, and historical parts of the whole Bible more frequently than the rest. The book of Psalms, and the book of Proverbs, should be very familiar. The prophecies of Isaiah and Daniel, are more plain than the most of the others. What relates to the Mosaick ritual, though certainly not to be neglected, will not claim as frequent a perusal as the other parts of scripture. I recommend an abundant reading of the sacred text, without note or comment. Yet commentators are useful, and their labours ought not to be undervalued. The prophecies, and some other parts of scripture, cannot be understood fully, without their aid;—and their practical remarks are often highly excellent. For popular reading, the commentaries of Henry, Scott, Guise, Doddridge, Burkit, and Horne, are, in my opinion, the best in our language.

3. You may learn from the statement you have heard, to guard against the evil of separating, in religion, what God hath joined together. This is an evil of very ex-

tensive, and very pernicious influence. I have shown you that truth is in order to goodness;—and that truth and duty cannot be separated. In the same manner, it is impossible to separate faith and good works; genuine morality and true religion; or the use of means and the blessing that comes from God alone. These things are often separated in practice; or rather the attempt is made to separate them, for a real separation is impossible. They are indissolubly united by the Divine appointment. Never, therefore, attempt to disunite them. Let it be your object to avoid error, not only that your speculations may be correct, but that knowing the truth, you may reduce it to practice. Let a lively faith in Christ, as the ground of your justification, be evinced to be sincere by every good word and work that can adorn religion, honour God, or do good to mankind. Never imagine that there can be any religion that will save the soul, without good morals; nor that good morals without unfeigned piety will render you a whit safer. Use all the means of God's appointment diligently and faithfully, and yet look to him, and depend on him, at every step, for his grace and blessing to render them effectual. Here is the true gospel system; and every thing contrary to it, is unquestionably erroneous and delusive.

4. Finally—From the whole that you have heard on this subject, let me earnestly inculcate the importance of practical piety. After all that can be said, or taught, there is no *full security* against running into the most ruinous errors, except in real, experimental, heart religion. The human heart is depraved throughout, in its natural state; it is "deceitful above all things, and desperately wicked." It is, therefore, in natural alliance with all those principles which will admit of sinful indulgence; and is hostile to those which forbid that indulgence: And one error in principle and practice, may lead on to another, till every extreme of impiety is reached. But when the heart is renewed and sanctified, this dreadful bias of corrupt nature is corrected and changed. The love of holiness is implanted, which is always connected with a supreme love of truth and duty. And above all, the soul is committed, for its safe keeping, to Him who will assuredly "keep that which is committed to him." Here, therefore, is the only *absolute* safety, against those errors that destroy the soul. Seek, therefore, with the utmost engagedness, the renewing grace of God; and give yourselves no contentment, till you have obtained this "pearl of great price."

FOR THE CHRISTIAN ADVOCATE.

FUGITIVE THOUGHTS.

Christians *love* God. He is the object of their sincere and supreme affection. Upon him they fix their highest admiration. Toward him their warmest desires go forth. In him they place their greatest delight. Such are the predominant moral feelings of all the saints.

But, while these feelings dwell and prevail in every sanctified heart, they are not equally strong and lively in all Christian bosoms; nor in the same one at all times. Some believers are very sensible they love Jehovah, and feel the sacred flame so ardent within them, that they entertain not the least doubt on the subject. Others scarcely realize their affection for him; and, feeling so little of the celestial fire within them, are afraid to say more than this—that they *desire* to love him. To-day the Christian spirit, glowing with most intense affection, darts upward to the skies, treads the wide expanse of glory, and feeds on "angels' food." To-morrow it sinks into "a horrible pit," and struggles in the "miry

clay." Yet, as the rose in winter retains its essence, though not its bloom; so the believer's heart, cold and desolate as it is in the season of spiritual dejection, contains the warm and vital principle of love to God.

Now there are two seasons in particular, in which Christians are generally very conscious of their affection for him. The one is when they commence their religious pilgrimage; the other is its closing period. As in the land of Palestine, the former rain descended just after the husbandman had sowed his fields, and as, in virtue of this moisture, the green shoots immediately displayed themselves fair and vigorous; so the love of God, is usually shed abroad in the heart of a saint, directly after the spiritual principle has been implanted, and thus a powerful spring is instantly given to the Christian graces. And as the latter rain came down shortly before the harvest, in order to ripen the fruits of the earth; so, when the believer is about to be gathered into the heavenly granary, the love of God is often made to abound within him, and thus he is matured for glory, and enters into his eternal joy, "like as a shock of corn cometh in, in its season." The hearts both of young and of aged saints are commonly very soft and tender: and, doubtless, it is chiefly this peculiar correspondence of feeling between juvenile and old believers, which makes both desire each other's conversation, in preference to that of middle aged Christians.

It is this love which forms the most eminent trait in the truly pious character. So says the apostle Paul. "Now abide faith, hope, charity—these three; but the greatest of these is charity." Oh that men would take this matter into their serious consideration! Be their knowledge of doctrinal and controversial theology ever so great, and however able and ready they may be, on every occasion, to display their stock of information; yet, without *love* to God, all their religious intelligence is a mere bubble—a thing of no solidity nor value. Mere knowledge, transcendent as it may be, shall never carry a person into heaven—otherwise the devil would very soon stand high and glorious among the hosts of Paradise. Truly, if ever we enter the realms of bliss, we must be borne up thither on the wings of *love*. Why then is this greatest of all moral virtues so much underrated and despised in the Christian community? Ignorance, no doubt, causes many in the church to mistake the relative value of religious acquirements; and stubborn prejudice will not allow the removal of the mistake, by having the ignorance cured. Vanity, however, is perhaps the more prevalent cause of this common error: for men are very apt to magnify the lesser attainments which they *have* made, and underrate the greater attainments which they have *not* made; lest they be thought inferior to their neighbours. And some there are who seem to think that this love, which the scriptures represent as the pre-eminent characteristick of the Christian, is a sort of effeminate virtue; and that men manifest great weakness in cherishing it to any considerable degree. But, let the votaries of the world and mere professors of religion, imagine what they please on the subject, all genuine saints *love* God *supremely*.

—

There are two extremes into which men run on the subject of religion. The one is, to embrace, without examination for themselves, every thing received by their ancestors; and thus rest their faith upon the basis of mere education and custom. The other is, to reject every thing connected with the religion of their forefathers, and of the age and place in which themselves live; because, in the pleni-

tude of their sagacity, they have found out that all religion is a cheat, and pious men are either knaves or fools. Aye, indeed,

"The moles and bats in full assembly find,
On special search, the keen-eyed eagle blind."

A.

FOR THE CHRISTIAN ADVOCATE.

ON DIFFERENCES OF RELIGIOUS DENOMINATION IN FAMILIES.

Mr. Editor—The following little narrative, if you think it worthy of insertion in your excellent miscellany, is at your service. It is founded in fact. My only doubt, however, whether you will think it deserving of a place, arises from the apprehension, that similar facts are so *common*, that few, perhaps, will consider them as entitled to attention. But I commit the article to your candour. It is not judged necessary to subjoin any *reflections* on the facts narrated, as those which are most important will probably occur to the mind of every reader.

Yours, &c. MARITUS.

Lancaster County, Penn.
Dec. 1823.

Mr. W. M. was bred a Presbyterian. His father, and all his near relatives, for several generations, had belonged to that church; and were considered as highly important and very respectable members of ecclesiastical as well as civil society. He had been early taught to respect religion; and although his education, in many respects, had not been of the strictest sort, yet he was a constant attendant on publick worship; was remarkably grave and decorous in his whole deportment; was excelled by none in his neighbourhood in the promptness, liberality, and zeal with which he contributed his proportion, and more than his proportion, for the support of Christian ordinances; and on the whole, more than promised to make good the loss occasioned by his father's premature decease.

In a few years after engaging in business, having prospered exceedingly, he married. In forming this connexion, he was governed less by the dictates of sound wisdom and prudence, than by those of passion. He pleased his fancy; and he asked few questions, and made few calculations as to other points. The lady whom he sought and obtained, was genteel, accomplished, amiable, and generally much respected. She belonged to an Episcopal family in the neighbourhood of his residence; a family which had been long noted for its wealth, and still more for its high-toned and inflexible attachment to the Episcopal church. Although not pious, she had a veneration for religion in general, and partook largely of the feelings cherished in her family, in regard to all churches but the Episcopal. These feelings, however, during the period of courtship, had never been offensively manifested to Mr. M. Mutual affection banished all thoughts of such subjects; and not even the most distant suspicion seemed to be entertained by either party, that any difficulty could possibly arise afterwards from the differences of feeling which existed between them on the subject of religion. Whether, among their negotiations which preceded marriage, any explanations or adjustments were ever made in reference to this point, is unknown. One thing, however, is certain, that they were no sooner married, than it became apparent to all their acquaintances, that they meant to continue to worship in different churches, as heretofore. At this time the writer of the present narrative lived next door to them, in the city of ——, the place of their residence. And he was often struck with seeing, what was to him not a little revolting—a young couple who, as every body believed, really loved one another—when Sunday came, instead

of going to the house of God in company, and there making their common confessions, and imploring a common blessing,—turning their backs on each other at their door, and going off in different directions to worship God. It sometimes, of course, happened that they went to church in stormy weather. When this occurred, instead of being together, to aid and protect each other against the rage of the elements, they abandoned each other to struggle with the beating storm alone. Yet it was observed, that in bad weather they both more frequently *staid at home* on the Sabbath, than they probably would have done, if they could have been more completely *companions* in religion as well as in other things. Thus early and insidiously did a consideration, which, in the beginning, they in a great measure disregarded, commence a baneful influence on their habits and character.

Things, however, went on pretty well until they became *parents*. Their first two children were daughters. These, by a kind of *common law* in such cases, the *mother* had baptized by her own clergyman; and *they* were thenceforward considered as pledged to the Episcopal church. The third child was a son, whom the *father*, according to the ordinary prescription of the same law, claimed as *his* ecclesiastical property, and had baptized by the pastor of *his* church. After these, they had, successively, three sons and four daughters, all of whom were disposed of, in regard to their dedication to God in infancy, on the same principle with those which have been already mentioned. Still the parents, though each perceived that the state and course of things as to this point, were different from what could be *wished*, were not, as yet, at all apprehensive of any material evil, as likely to arise from the plan which they were pursuing.

When the children became old enough to accompany their parents to church, still further light began to be shed on the unhappy character of this plan. They began to act upon the principle that the boys were always to accompany their father, and the girls their mother, to the house of God; and each appeared disposed to be pretty tenacious on this point. It soon became apparent, however, that this was a very inconvenient system. Children from three or four to seven or eight years of age, ought certainly to be taken out to publick worship; but, at the same time, at this tender age they continually need a mother's eye, and a mother's care. A thousand circumstances relating to their dress, their petulant humours, and their little wants, can be managed by no one so quietly and properly, especially in the house of God, as by a delicate and tender mother. This was soon found to be the case. Mr. M. took his two eldest sons with him to church very punctually, for two or three Sundays. But finding that he could not manage them comfortably, either to *himself* or to *them*, he became tired of his undertaking, and left them at home. At least this was the plan for a number of weeks, after he abandoned the practice of taking them with him. At length a painful accident, which proved injurious for life, and had like to have been fatal to one of the little boys, happening to him on Sunday, while the parents had gone to church, through the carelessness of a profligate servant, with whom he was unhappily left, they never afterwards consented, in good weather, to leave at home those who were old enough to accompany them. The boys, thenceforward, until they became ten or twelve years of age, uniformly accompanied their mother to the Episcopal church.

Though neither of the parents became members in full communion of the churches to which they respectively attached themselves,

yet they fully recognised the obligation they were under to teach their children the catechisms and the prayers, usually taught in the Presbyterian and the Episcopal churches. Mr. M. put into the hands of his sons the Westminster Shorter Catechism, which he had himself learned in childhood, and which was early consecrated in his memory and feelings. Mrs. M., in pursuance of the same system, directed her daughters to commit to memory, and to recite to her once a week at least, and sometimes daily, the catechism commonly used in the Protestant Episcopal church. Mr. M., in his theological creed, was an orthodox Calvinist, and wished his sons to be instructed in that system; though he by no means laid to heart the practical importance of the subject, in such a manner as to induce him to submit to the patient labour of instilling into their minds the principles which he believed. His wife, on the other hand, had been always accustomed to Arminian preaching, and entertained very strong prejudices against Calvinism. The consequence was, that she took no small pains to inculcate on her daughters the doctrines which she had imbibed. She sometimes, indeed, heard her sons recite the Shorter Catechism: but this seldom occurred; and when it did, the remarks on her part which accompanied the recitation, were generally calculated to fill them with prejudices against the little formula which their father had instructed them to commit to memory. This, of course, rendered the task of learning their catechism less pleasant, and led eventually to a frequent remission of that task, particularly with the two younger sons. The eldest, who was peculiarly attached to his father, after arriving at the age of ten or eleven years, insisted on accompanying him to the Presbyterian church, and uniformly continued this practice. His younger brothers appeared to be so much distracted and divided by different catechisms, and different modes of worship, that they seemed hardly to be satisfied what they ought to believe or do. All that docile, implicit confidence on the part of children toward their parents, which is so desirable, and productive of so many advantages, especially so far as religion is concerned, seemed to be banished from the minds of these younger boys. They saw their parents constantly going to different places of worship, and believing and teaching very different doctrines; and which to consider as entitled to their preference, they seemed scarcely able to decide.

Dialogues sometimes occurred between the parents and their children, and between the children themselves, of no very equivocal character, and which but too plainly showed that the minds of the children, and especially of the younger of them, were by no means in the most desirable state. "Mamma," said one of the little girls one day, "Mamma, why do you and Papa go to different churches? Do you worship different Gods?" "No, my dear," said Mrs. M., "we worship the same God; we have only different forms of worship." "Well, mamma," said the little girl again, "which is the best church, yours or papa's?" "Why, my dear," replied Mrs. M., "I, of course, think *mine* the best, the same that I take you to; but they are both very good." "But, mamma, you go every where else with papa, and why not go with him, when he goes to love and serve God? I'm afraid, mamma, that papa is not as good as you are, because he does not go to as good a church. Are you not afraid that God will be angry with papa, and not love him?"

These dialogues corresponded in their character with others which now and then occurred between the children themselves. Take the following as a small specimen. When the younger boys and girls were

talking among themselves, one Saturday afternoon, respecting the comparative excellence of their respective *catechisms*, one of the boys said, "Ah, miss, my catechism is better than yours. Dr. —— said last Sunday in the pulpit, that the Shorter Catechism was the best in the world. Now I am sure it is better than yours." His sister replied, "I say it is not better than mine. It's not half as good. Your catechism says wicked things: it says that God has foreordained whatsoever comes to pass. I heard mamma say the other day that that was a bad doctrine, and against the Bible. I am sorry Pa makes you commit to memory such wicked things." Their mother, hearing this conversation from an adjoining room, very wisely came in, and put a stop to it.

When the second daughter of this couple was about five years of age, she was removed by death. When the question arose in what burying ground her remains should be interred, it gave rise to not a little painful discussion. Mr. M. wished them to be deposited in the cemetery which was attached to the church in which he usually worshipped, and where he expected that all that was mortal of himself would finally be laid. But his wife opposed this with a degree of urgency and ardour of feeling, which surprised all who witnessed it, excepting two or three of her more immediate relatives. She insisted on her daughter being buried in the ground adjacent to her own church; alleging that as she had been baptized by a minister of that church, and usually attended worship in it, there seemed to be a propriety in that being the place of her interment. She urged this with so much decision and perseverance, and with so many tears, that her husband, partly that he might not seem unwilling to gratify his wife, and partly to get rid of a controversy which, in the existing state of his feelings was peculiarly distressing to him, yielded to her wishes, and the interment took place accordingly.

About eighteen months after this, their youngest son died. He was a charming boy, of more than usual promise, and peculiarly dear to both his parents. They were bowed down under this dispensation of Providence, and almost overwhelmed. The question as to the place of interment again arose. It might have been supposed that, on the same principles with those on which the question had been before decided, it would now be deemed proper to acquiesce in the former wish of the father, and make choice of the burying ground attached to the church in which the dear little deceased had been baptized. But a host of feelings—and certainly not very unnatural or unreasonable ones—arose against this measure in the mind of Mrs. M. She could not bear the thought, that the remains of her beloved son should be separated from those of her equally beloved daughter. She, therefore, gave her husband no rest until she had carried her point a second time. He acquiesced; but the whole affair evidently left him in a state of feeling by no means calculated to promote conjugal affection or domestick harmony.

Another circumstance gave rise to some uneasiness between this amiable and otherwise happy couple. Mr. M. had, a short time before his marriage, purchased a pew in his paternal church, at a very high price. And, as the support of the clergyman fell upon a few individuals, the pew-rent for which he was annually called upon was also high. As his pecuniary circumstances, though comfortable, were not affluent, he never felt himself able to make a similar purchase, and to pay a similar rent in another church. He therefore never bought a pew for his wife in the Episcopal church. He saw that she was well

accommodated in the pew occupied by her father's family, and thought nothing further necessary. This, however, was not satisfactory to Mrs. M. The situation of that pew was not such as to gratify her fondness for splendour and fashion; she wished for one of her own in a more conspicuous part of the church, and never felt satisfied that her wishes had not been more fully consulted on this point. Indeed her mortification on the subject was so frequently expressed, as to disclose that it formed a matter of no small uneasiness between herself and her husband.

The character of the second son became early very unpromising. He was idle, fond of low company, and constantly on the watch to escape from the eyes of his parents. From the age of twelve to sixteen, he had been in the habit of accompanying his father every Sabbath to publick worship. This placed him, for at least a part of every Sabbath, under parental inspection and control. But about the time that he reached the latter age, his turn for vulgar, degrading dissipation, became still more apparent and mortifying. He adopted every contrivance that he could think of, to avoid going to church at all. He at first excused himself to his father, from time to time, under the pretence of accompanying his mother to church; but generally slipped away from her at the church door, and spent the season of publick worship in some improper place. When this course had been for some time acquiesced in, or at least connived at, he then professed to alter his mind, and to be desirous of again returning to his father's church; but only with the view of practising a similar system of evasion. Each of his parents would have been more uneasy at this conduct, if each had not supposed, at least frequently, that he was with the other. If they had both been together at the same place of worship, this could not have happened. But they were an example of a "house divided against itself;" and the consequences were more injurious, both to themselves and their children, than they were now willing to admit; though afterwards they saw and acknowledged it in all the bitterness of grief. This son went on from bad to worse, until, at the age of twenty, impatient of all control, he insisted on going to sea, and was never heard of more.

Two of their daughters suffered by the unhappy division in the family, in a manner nearly similar. They had been uniformly in the practice, as was before hinted, of attending their mother's church. When one of them was about seventeen years of age, and the other about nineteen, they became peculiarly intimate with the young ladies of a family, which was accustomed to worship in the same Presbyterian church which their father frequented. These young ladies, though genteel and reputable, were gay, volatile, and inordinately fond of publick amusements. The daughters of Mr. and Mrs. M. often besought their parents to let them go to church with these ladies, and to sit in their pew, as there was no female in their father's seat. This permission was seldom refused. They went accordingly. And there, removed from the observation of both their parents, they gradually fell into habits, which, though not at first grossly offensive, were yet regretted by the enlightened and reflecting friends of their parents. In their connexion with that family, and in the liberties which they took, more particularly in going to church with them, they were insensibly betrayed into follies, and formed associations, which led to consequences over which it were to be wished a veil could be forever drawn. Suffice it to say, that the wounds which had been before inflicted on their parents' hearts, by the conduct of a profligate son,

were now opened again, and continued to bleed as long as they lived, on account of these daughters.

The latter part of the lives of this respectable couple was by no means to be envied. They had less and less comfort, both in one another, and in their children—Their eldest son alone realized their hopes concerning him. Neither of them ever became united in full communion with the church: both of them, indeed, and more particularly Mr. M. had seasons of much seriousness and anxiety on the subject of religion, and more than once expressed a wish to make a publick profession of attachment to the Saviour. But their want of union in this great concern, always presented obstacles to their going forward. Each appeared reluctant to take a step in which the other could not unite. Thus they continued to the end of life, divided and comfortless. They died, as they had lived, without any decisive religious character. And even in "the house appointed for all living," they were not united. Their remains were committed to the dust in different cemeteries. And their surviving children are monuments of the unhappiness of different religious denominations in families.

—

[The author of the preceding narrative has not chosen to accompany it with any remarks, and the Editor will add but a few, and those expressed in a very summary manner. He chooses however to say, that he considers the narrative as calculated to exhibit to persons of all religious denominations, and *equally* to all, the lamentable evils which *may* ensue, because they have *actually* ensued, from a *thoughtless* or *incautious* contraction of marriage, with those of a different denomination from that in which the parties severally have themselves been educated. It is not, however, believed that it is *always wrong*, or *inexpedient*, for a man, or a woman, to form the marriage relation with a person of another religious persuasion; because there certainly are some instances of such marriages which have proved most happy to all the parties concerned. It is, notwithstanding, believed that such marriages are not *generally* expedient; that they are always in a high degree *hazardous*, when there has not been a distinct understanding on the subject before marriage, as to the course to be afterwards pursued; and that *inconvenience* always, and often *worse consequences*, will follow, when from *inconsideration*, *false delicacy*, or *blind passion*, nothing has been agreed on between the parties, in regard to this momentous concern.

It follows as the result of the whole, and as the practical use to be made of this monitory narrative, that it is *ordinarily* far best for men and women to form the marriage relation, in that religious denomination in which they have severally been educated—That when it is about to be otherwise formed, an explicit agreement should be made in regard to the system of conduct to be pursued after marriage; and that a part of that system, with very few, if any exceptions, should be, that the parties will worship together, and bring up their children in the same Christian denomination:—if this cannot be done conscientiously, the marriage connexion, it is probable, would better not be formed—That, in fine, those who have married without a due consideration of this subject, should, as soon as they begin to experience the evils exhibited by the narrative, come to a solemn pause at once; and if practicable, immediately unite in the same mode of worship, and the same system of religious instruction for their offspring.

We remember once to have read a book, entitled "Religious Courtship,"—a title by the way, which would have suited very well for

Mrs. Hannah More's "Cœlebs in Search of a Wife."* If any of our correspondents will furnish us with a good paper on this subject, it shall have a ready insertion in the Christian Advocate.]

FOR THE CHRISTIAN ADVOCATE.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER II.

My dear Timothy—In my former letter I dwelt at some length on the importance of *personal piety* in a gospel minister; both as it respects his individual comfort and his publick usefulness. These two things, as I have already had occasion to show, are inseparably connected. What I propose therefore to make the subject of this letter, may be considered as bearing equally on both these points—I shall endeavour to specify the principal means by which the personal piety of a minister of the gospel may be cherished, and by which, at the same time, his usefulness will certainly be increased. These means may, I think, be all comprehended in *prayer, solemn meditation with self-examination, and the devout reading of the scriptures and the best treatises of practical piety.* On each of these topicks I must of necessity be brief: and indeed, as I am writing to one who is supposed not to need persuasion to perform his duty, but only to have it clearly indicated, it would be out of place to say much in the way of argument or exhortation.

1. *Prayer.* Every minister of the gospel ought unquestionably to be eminently "a devout man—praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints." The spirit and fervency of prayer, which is the vital part of the duty, may perhaps be best cherished by different persons in different ways. Some may find it best to prolong the season of devotion whenever it is commenced, and others to have the seasons frequent, and not of long continuance. A regular and determinate method, however, of daily secret prayer, should be deliberately adopted by all, and observed with care and strictness. As a general rule, I think that a minister of the gospel ought to be on his knees in his closet, not less than three times a day. Nor ought he ever to attempt to address his Maker, without a few moments, at least, previously spent in solemn recollection of the nature of the act he is about to perform. It is worse than mere formality, it is nothing short of profaneness, to address the Deity without a reverend sense of his presence and of his glorious majesty. I need scarcely mention to you, that once, if not oftener, in the twenty-four hours, secret prayer ought to be accompanied with praise, or the use of sacred song, as well as with the reading of a portion of the word of God.

But beside the stated daily seasons of private devotion, he who "walks with God," as every Christian minister ought to do, will find his mind *occasionally* in a frame, which will strongly prompt him to pour out his soul in prayer. Then let him hasten to his retirement, or "shut to the door" of his study, if he is in it, and indulge the devout feelings and emotions of his heart, which may now enable him to "draw NIGH unto God." Account these, my son, as happy moments, in which "the fervent effectual prayer of the righteous man, which availeth much," seldom fails to be offered. Improve them, therefore,

* "The Christian Observer," in reviewing this work, said—"We object first and vehemently to the title of these volumes." Vol. viii. p. 120.

whenever they occur—and the oftener they occur the better.

Ejaculatory prayer ought to be much practised by Christians in general, and especially by ministers of the gospel. It would be impracticable to mention all the occasions that may call for this silent address of the soul to the Father of spirits. The occasions, indeed, may be as numerous as the incidents of life; and when there is no *special* occurrence that calls to this duty, it is a sweet and delightful exercise for the soul to go forth unto "God its exceeding joy." It was, I suppose, chiefly in this form of prayer that the Psalmist remembered and communed with his God upon his bed.—But I must endeavour to be more compendious in what remains; for a good deal yet remains to be hinted at, on this topick.

You ought never to choose a text for a sermon, without asking to be heaven-directed in the choice; and never to compose a sermon, without praying for divine assistance in the composition.

Immediately before leaving your study for the pulpit, always pray for help from God in all the exercises before you, and for his special blessing on the whole service: and always on your return to your house, after the solemnities of the sanctuary, again and immediately pray for a blessing on the services performed, and give thanks for the assistance experienced.

Whenever you go out to visit your people, especially the sick, at least lift up your heart to God to go with you, and to render your visit profitable to the family, or to the individual that is the object of the visit. If you have before you a difficult duty, such as the giving of advice, or the administering of reproof, be more particular in asking aid, direction, and a happy issue.

In ordinary circumstances, I would advise you to set apart a day, once a month, for *special prayer;* and that your birth day, and New Year's day, should be regularly observed in the same manner. The appropriate exercises for these days you will consider for yourself.

On special occurrences—of affliction, of doubt in regard to duty, of important and difficult duties to be performed, of dangers to be encountered, or of critical or discouraging circumstances among the people of your charge, observe a day of *fasting and prayer.*

In all your prayers, both in your closet and your family, especially the former, let not the *intercessory* part be short or formal. Pray particularly for your family, relations, friends, enemies, and the individuals who have requested your remembrance; as well as for the dear people of your charge, for revivals of religion, for the success of missions, and for the spread of the gospel through the world.

In reading the life of the late excellent Dr. Thomas Scott, I was pleased, and I hope edified, to find that he had been particularly attentive to this part of duty, and thought it was that in which he had been the least deficient. Intercessory prayer, and the giving of thanks for mercies received, are in general less attended to than they should be:

On the whole, remember the maxim, "Bene orâsse, est bene studuisse;* and be assured, that experience will increase your confidence both in its truth and importance.

2. *Serious meditation with self-examination,* are means happily adapted to cherish personal piety and promote ministerial usefulness. "My meditation of thee shall be sweet, I will rejoice in the Lord," said the royal Psalmist: and it is worthy of particular notice, that several of his psalms begin with meditation and end with prayer; and that others begin with prayer and terminate in devout reflections. Is not this very instructive?

* To pray well is to study well.

It strikes me as exceedingly natural; and I believe that the experience of eminent Christians would, if known, bear witness that their minds have, in this particular, been often exercised like the mind of David. Serious meditation is, in every view, a most profitable exercise. It makes a man *wise* and *discerning*, as well as *good*. Yet I suspect it is less generally and systematically practised, than almost any other secret duty. The subjects of meditation are innumerable. Some of the chief are—the being and perfections of God; his various and wonderful works; his worship; his providential dispensations,—towards ourselves especially; the astonishing wisdom of the plan of redemption—the parties concerned in it, its effects in the world, our own interest in it, and the glory it will bring to God; more particularly the incarnation, labours, sufferings, death, resurrection and glorification of Christ; the wretched state of the world; the pitiable state of impenitent sinners; the nature of a work of grace on the heart; a review of our own lives as to mercies and chastisements; the future state of happiness and misery—But I cannot proceed. There are many other topicks of nearly the same interest and importance as those I have named. BAXTER, in his "Saints' Rest," (in which there is a meditation on the employments and exercises of heaven, which is one of the most wonderful compositions in the English language) earnestly recommends the observance of a stated season for this duty, and mentions the twilight of the evening as favourable to it. The Lord's day evening, and your days of special prayer, will also be favourable seasons. But a mind disposed to profitable and pious meditation, will not choose to be confined to any regular period, for its indulgence—Any unoccupied time may be pleasantly and profitably employed in this exercise.

I have connected self-examination with meditation, because the connexion seems to me natural. For example—You think over seriously the transactions of the day. This is meditation. You mark what you have done, spoken, or felt, that was wrong or right, in matter or in manner—This is self-examination. And so in regard to preaching, visiting your people, reading proper books, diligent employment of time, right improvement of opportunities to do good, what you thought or said or did, properly or improperly, in secret or in company, or in any publick business.

Always condemn yourself honestly and freely for what you perceive to have been amiss, ask forgiveness of God, and in his strength resolve on watchfulness and amendment. —Here it is obvious how personal duty and publick usefulness will be promoted by the same means.

On the examination of yourself in regard to the reality of your religion and growth in grace, I have spoken in my former letter; and shall only add here, that this will be a proper part of the employment of Sabbath evenings, prayer days, and sacramental seasons; and yet that it should by no means be confined to those occasions.

3. Reading the scriptures devoutly, with the best treatises of practical piety, will greatly tend to profit both yourself and your people. As the study of the Bible is, or ought to be, a principal part of the professional business of a clergyman in his study, there is danger that he will insensibly make the reading of the scriptures, and the discovery of their true import, a mere intellectual employment. The danger of this is indeed considerable. Be sure then, at least once a day, to read a chapter *devoutly*. Lay aside all criticism. Think that the Divine Spirit is now speaking to you in the passage read; and let it instruct you, warn you, reprove you, direct you, comfort you. Be familiar with the

promises of God, and act faith on them continually. Read the epistles to Timothy and Titus very frequently, and meditate on every sentence, and almost on every word that they contain.

To systematick theology and all that is connected with it, as well as to Biblical criticism, you know that I am no enemy. But I am persuaded, that the ministers of the gospel do not generally read enough of the *best books of practical piety.* More of such reading would not only warm their own hearts, and quicken their diligence in their work, but would really afford them some of their best aids, both for pulpit preparation and for private conversation. Always, therefore, have some book of this kind in reading. I shall not name particular authors, but only say, that you must go back a century and more, for many of the best in our language.

Such, then, my dear son, are the means to be used, and the course to be pursued, to cherish personal piety; and, as equally adapted to the purpose, to extend your usefulness in the church. The use of these means will unquestionably quicken your zeal and diligence, and increase your readiness for every good word and work. But this is not all. They will render you really better *qualified* and *furnished* than you would otherwise be, for all your ministerial duties. You will understand them better, you will enter into them more skilfully, more fully, and more expertly; so that it will be seen, and felt, and acknowledged, by those to whom you minister, both that your heart is in your work, and that you are "a workman that needeth not to be ashamed, rightly dividing the word of truth." And above all, it will ensure the Divine blessing on your labours, without which you know that they will never be effectual; but with which, it is equally certain, that your success will be great and your reward be infinite.

On reviewing what I have now written, I clearly perceive that the course I have marked out, if made known to formalists, whether among the clergy or the laity, would be condemned as a course of monkish austerity, or at least as one which recommends an attempt to be "righteous over much." But,—I was going to say, that this is as it should be. I will rather say, that this is as it *always was*, and *always will be.* Those who know not the pleasures of a holy life by experience, always revolt at any thing like a just description or recommendation of it. Their censure, therefore, may be considered at least as a presumption, in favour of the course I have delineated. I am perfectly satisfied, that every faithful minister of the gospel does in fact lament that his practice has not been more fully conformed than it actually has been, to a system, such in substance as that which I have here recommended; and would testify that he has lived most pleasantly and done most good, when he has approximated it the most nearly. May it be yours, my son, to reduce it to practice more exactly and uniformly than has ever been done, I unfeignedly regret to say, by your affectionate father,

---

Miscellaneous.

MEMOIRS OF THE LIFE OF CALVIN.

(*Concluded from p.* 20.)

"In the first place, let it be remembered that the fate of Servetus was approved by the majority of celebrated ecclesiastics amongst the reformed of those times; and that those who are not mentioned, did not think of blaming it: it was also

sanctioned by the churches of Switzerland, who even recommended it. Let it be farther remarked, that Castalio, the avowed enemy of Calvin, was the only person who had the courage to espouse the cause of Servetus, and of the heretics, in a *Dissertation*, in which it is considered, 'By what right, or with what advantage, heretics may be restrained, or capitally punished.' And let it be observed, he was afraid to put his name to it, though he resided at Basil, and therefore took the name of Bellius. From this circumstance it is evident, that the doctrine which he so properly defended was generally condemned by the publick tribunals, and that it exposed its defenders to severe penalties.

"It had long been the custom at Geneva, to proceed with violence against heretics. In the year 1536, several persons were deprived of their freedom who did not embrace the received doctrine: from the year 1541, the Consistory possessed the right of forcing the magistrates and the people to continue faithful to the holy doctrine, and to observe good morals. In 1558, Gentilis escaped death only by retraction, though it was known to be feigned; and Calvin, in a letter which he wrote at that time, observed, 'Servetus, by a recantation, might have averted his punishment: I would have it attested that my hostility was not so deadly; but that by humility alone, had he not been deprived of his senses, he might have saved his life; but I know not how to account for his conduct without supposing him to have been seized with a fatal insanity, and to have plunged himself headlong into ruin.'* From this fragment it appears that Servetus might have retracted; that Calvin wished him to do it; that he was grieved that the retraction was not made: it is also evident that the Council furnished him with occasions of so doing; that they descended to theological conversations, in which they endeavoured to instruct him; but he persisted in defending his opinions in a blasphemous manner; so that if Servetus was condemned, it was because he was not afraid of exposing himself to it, since he was acquainted with the existence of the laws which threatened him, and, independently of those laws, could not have been brought to trial; but, as the Council could not violate them to absolve him, neither could they change them to mitigate his punishment; these laws equally opposed the desire of the Council to commute the punishment into banishment, and the efforts of Calvin to render it less cruel.

"The civil and ecclesiastical jurisprudence of the tribunals with respect to heresy, was undoubtedly grossly inconsistent with the spirit of Christianity, and the principles of equity. But if we could transport ourselves into that age, and contemplate the circumstances in which Calvin was placed, divesting our minds of prejudice, we should no doubt perceive that the sentence was that of the civil judges, and that they strictly followed the ordinary course of the law; that Calvin followed the judgment of all the ecclesiastics of his time, and complied with the sanguinary laws of every country in Europe against heretics.

"It cannot, however, be denied, that in this instance Calvin acted contrary to the benignant spirit of the gospel. It is better to drop a tear over the inconsistency of human nature, and to bewail those infirmities which cannot be justified. He declares that he acted conscientiously, and publickly justified the act. Cranmer acted the same part towards the poor Anabaptists in the

* "Mutando mentem pœnas à se avertere potuisset Servetus: hoc testatum volo me non ità capitaliter infestum quin licitum fuerit vel solâ modestiâ, nisi mente privatus foret, vitam redimere; sed nescio quod dicam, nisi fatali vesaniâ fuisse correptum, et se precipitem jaceret."

reign of Edward VI. This doctrine they had learnt at Rome, and it is certain, that, with a very few exceptions, it was at this time the opinion of all parties.* The apostles John and James would have called down fire from heaven; Calvin and Cranmer kindled it on earth. This, however, is the only fault alleged against Calvin; but, 'Let him that is without sin cast the first stone.'

"'It ought, however,' says a sensible writer, 'to be acknowledged, that persecution for religious principles was not at that time peculiar to any party of Christians, but common to all, whenever they were invested with civil power. It was a detestable error; but it was the error of the age. They looked upon heresy in the same light as we look upon those crimes which are inimical to the peace of civil society; and, accordingly, proceeded to punish heretics by the sword of the civil magistrate. If Socinians did not persecute their adversaries so much as Trinitarians, it was because they were not equally invested with the power of doing so. Mr. Lindsay acknowledges, that Faustus Socinus himself was not free from persecution in the case of Francis David, superintendant of the Unitarian Churches in Transylvania. David had disputed with Socinus on the invocation of Christ, and died in prison in consequence of his opinion, and some offence taken at his supposed indiscreet propagation of it from the pulpit. 'I wish I could say,' adds Mr. Lindsay, 'that Socinus, or his friend Blandrata, had done all in their power to prevent his commitment, or procure his release afterwards.' The difference between Socinus and David was very slight. They both held Christ to be a mere man. The former, however, was for praying to him; which the latter, with much greater consistency, disapproved. Considering this, the persecution to which Socinus was accessary was as great as that of Calvin; and there is no reason to think, but that if David had differed as much from Socinus as Servetus did from Calvin, and if the civil magistrates had been for burning him, Socinus would have concurred with them. To this it might be added, that the conduct of Socinus was marked with disingenuity: in that he considered the opinion of David in no very heinous point of light; but was afraid of increasing the odium under which he and his party already lay, among other Christian churches.

"It was the opinion, that *erroneous religious principles are punishable by the civil magistrate,* that did the mischief, whether at Geneva, in Transylvania, or in Britain; and to this, rather than to Trinitarianism, or to Unitarianism, it ought to be imputed."*

* "The author of the Memoirs of Literature says, 'If the religion of Protestants depended on the doctrine and conduct of the Reformers, he should take care how he published his account of Servetus; but as the Protestant Religion is entirely founded on Holy Scripture, so the defaults of the Reformers ought not to have any ill influence on the Reformation. The doctrine of non-toleration, which obtained in the sixteenth century, among some Protestants, was that pernicious error which they had imbibed in the Church of Rome; and, I believe I can say, without doing any injury to that church, that she is, in a great measure, answerable for the execution of Servetus. If the Roman Catholics had never put any person to death for the sake of religion, I dare say that Servetus had never been condemned to die in any Protestant city. Let us remember, that Calvin, and all the magistrates of Geneva in the year 1553, were born and bred up in the Church of Rome: this is the best apology that can be made for them.'—*Biographia Evangelica,* vol. ii. p. 42."

FOR THE CHRISTIAN ADVOCATE.

THE MISSIONARY.

Johnson's definition of a missionary is, "One sent to propagate

* "See Calvinistic and Socinian Systems examined and compared, by Andrew Fuller, 2d edit. p. 146."

the gospel." He derives the word from the French *Missionaire.* But its original derivation is manifestly from the Latin *missio,* and this from the verb *mitto, to send.* Lately we have seen some pertinent observations on the resemblance between the apostolick and missionary characters. But we wish to remark further, that the very terms *Apostle* and *Missionary,* abstractly considered, signify exactly the same thing; the former being derived from the Greek verb αποστελλω, *to send,* and the latter from the Latin verb, already mentioned, of the same import. Had therefore the original of the New Testament been Latin, instead of Greek, we should probably have had the word *missus, missionary,* instead of αποστολλος, *apostle,* in every place where the latter word appears; for in the best Lexicons, and Latin translations of Greek writers, the first and most exact signification of στελλω, and its compound αποστελλω, will be found to be *mitto.* An apostle and a missionary then, in the original signification of the terms, have not merely a *resemblance,* but an entire *identity* of character.

The term Apostle has, we know, come by use to denote almost exclusively* one of those who were immediately commissioned and sent forth by Christ, and invested with miraculous powers; and it is also true, that this order of men, as we believe, were peculiar to the first age of the church, and have never since had any legitimate successors in office and in ecclesiastical authority. Still, in being *sent forth* to evangelize the world, they were *missionaries;* and in all worthy missionaries, from their days to our own, they have had *such* successors as were intended by the great Head of the church when he said, "Lo I am with you alway, even to the end of the world." In a word, the real difference between the primitive apostles and pious modern missionaries, is this only—the former were sent forth to propagate the gospel with *extraordinary,* the latter with *ordinary* powers and endowments.

We have no doubt that *every* duly authorized and faithful minister of the gospel, holds his commission under his Saviour's warrant; and on this ground may freely plead the gracious promise to which we have referred. But that a faithful missionary, who goes to the destitute, or to the heathen, possesses the most *distinguished* ministerial character, both in the eye of God and of men who judge according to the divine oracles, we have as little doubt. Entertaining these sentiments, we were truly and highly gratified to find them possessed and avowed, more than a century ago, by a primate of the English church. Archbishop WAKE, in a letter to the first Christian missionaries in the East Indies, which is dated* "From our Palace at Lambeth, January, A. D. 1719," has the following interesting paragraphs.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before: and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your minis-

* This confined meaning of the word αποστολος, *apostle,* to denote one of the *twelve,* is not derived from the usage of the New Testament in the original. Many others beside the *twelve* are there expressly denominated αποστολοι, *apostles.* Thus Acts xiv. 14, Barnabas, as well as Paul, is called an apostle, in the common translation. And 2 Cor. viii. 23, "the messengers of the churches" are, in the original, αποστολοι, "apostles of the churches." And Phil. ii. 25, "Epaphroditus—your messenger," is in the Greek, αποστολον, your apostle: and so in several other passages.

* See Christian Observer, vol. vi. p. 609.

try. Your province, therefore, Brethren, your office, I place before all dignities in the church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

"Since then so great honour is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you."

"Oh, happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, 'Behold us, O Lord, and the children whom thou hast given us;' happy men! who being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium, 'Well done, good and faithful servants, enter ye into the joy of your Lord.'"

Having seen that the apostolick and missionary character is in substance the same, we now add, that a greater than PETER or PAUL, is here. The Lord JESUS CHRIST himself, is expressly called an apostle, or missionary, Heb. iii. 1: "Wherefore, holy brethren, partakers of the heavenly calling, consider the *apostle* and high priest of our profession, Christ Jesus." And CAMPBELL translates John x. 36: "Do ye charge him with blasphemy, whom the Father hath consecrated his *apostle* to the world:" And John xvii. 3, "Now this is life eternal to know thee, the only true God, and Jesus the Messiah, thy *apostle:*" And the 18th verse of the same chapter, "As thou hast made me thy *apostle* to the world, I have made them my *apostles* to the world." If the reader would see the strong ground on which the justice of this translation rests, he may find it by consulting Dr. Campbell's note on the passage. But, in truth, the common English version, which is exceedingly faithful, is equally adapted to this end, if its manifest purport be carefully considered. It was the authoritative *sending* of the twelve favourite disciples of our blessed Lord, which constituted them his apostles; and in the last quoted passage, he distinctly represents himself as being *sent* into the world by the Father, in the very same manner in which they were *sent* into the world by himself. "As thou hast *sent* me into the world, even so have I also *sent* them into the world." It appears then—and with what wonder, admiration, gratitude and praise should we contemplate the astonishing fact!—that Christ Jesus, the eternal Son of God, was the *first* and pre-eminent *apostle*, or *missionary*. He was sent, and cheerfully came—a missionary from Heaven to earth; from the bosom of the Father, to our miserable, guilty and ruined world. He came to proclaim "peace on earth and good will toward men," or to preach the gospel, the good news of salvation, which is of precisely the same import. He was occupied with his mission for more than thirty years; and in several of the last years of its continuance, he travelled several times, on foot, through the whole land of Israel, labouring by day and by night, and often "not knowing where to lay his head." He performed the most astonishing acts of kindness and benevolence wherever he went, and always proclaimed the *good news* which he came to publish. He endeavoured to persuade all descriptions of the people, high and low, rich and poor, learned and ignorant, moral and immoral, to avail themselves of the benefits and blessings of the gospel. At length he finished his mission, by laying down his life "a ransom for many"—making a complete

atonement for the sins of his people to the end of the world.

It also appears that the Redeemer chose a certain number of his disciples to be statedly with him, during the three last years of his mission, that they might be instructed and prepared for the work to which he had destined them; and that the very night in which he was betrayed to be crucified, and in his last intercessory prayer to his heavenly Father, he declared that he had constituted them *apostles*, or *missionaries*, in the same manner as he had been constituted himself. He renewed and ratified this constitution after his resurrection from the dead, in the formal commission and command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." It further appears, that by a gracious promise, which accompanied and closed the commission to those who were originally appointed, it was their Lord's intention that there should be a *succession* of missionaries "to the end of the world:" that, accordingly, they did appoint and commission holy and faithful men to be their successors, when they should be called away by death; and that one of them, under the guidance of inspiration, left an injunction to a favourite missionary, whom he had himself ordained, in these words, "The things which thou hast heard of me, among many witnesses, commit thou to faithful men, who shall be able to teach others also."

It is believed that the following inferences follow legitimately from the statement now made.

1. That every minister of the gospel should consider himself as *sent* of Christ, to render missionary services: that these services are to be performed, by a settled pastor, chiefly, but not exclusively, among the people of his charge: that settled pastors are bound to supply places destitute of the gospel by their personal labours, to the utmost of their power; and bound to advocate and aid missions to the Heathen, Mahometans, and Jews, with all their exertions, influence, and means of whatever kind.

2. That no one ought to devote his life to the missionary vocation, without a diligent, careful, and competent preparation for that vocation. The apostles were thus prepared by Christ; Timothy was thus prepared by the apostle Paul; and was commanded to see that his successors were thus prepared.

3. That a well qualified and faithful missionary to "the dark places of the earth," is the most *eminent* and *distinguished* of the ambassadors or ministers of Christ. He is *primus inter pares*.* He possesses the highest and most honourable station in the church militant. He needs, of course, a high degree of grace, and especially of the grace of humility and self-denial; not only that he may "not be exalted above measure" by his office, but that he may bear patiently all the trials, and perform all the laborious duties and humbling services, which he must perform if he is faithful to his trust. Accordingly, it has been ever found, that faithful and successful missionaries have been men of eminent piety, and of great humility and self-denial.

4. That every professing Christian ought to regard missionary enterprises as the most important concerns on earth. It was, as we have seen, on such an enterprise, and to organize a system of such enterprises, extending to the end of the world, that the Son of God came from heaven, and spent among enemies and persecutors, a life of labour, humiliation, and self-denial, and at last died a death of infamy

* First among equals.

extreme, and of agony inconceivable. There is no other imaginable object, however benevolent in itself, for which the Son of God would have done this, or for which it would have been necessary that he should do it. From his throne in heaven, he could have given the command, as he now gives it, and empires would have risen or fallen, nations have been emancipated, slaves have become freemen, wise laws have been enacted, and social happiness, in every form, have been effectually advanced. But to redeem and evangelize a world, it behoved him to come in person into that world; and to labour and suffer and die. This, therefore, is the most important concern or cause in the world —the greatest in its design, the noblest in its nature, and the happiest in its effects. Every real Christian is solemnly enlisted to support this cause, and to endeavour its extension, by the exertion of all his powers and the employment of all his means. If he refuse to do this, he acts beneath his character, he dishonours his profession, he disobeys his Saviour, he violates his covenant vows. He is not to consider this as a by-business, but the main concern of life. He is, therefore, not to content himself with giving it a cold good wish, and a pittance of his property. He is to be more anxious for its success than for the success of any other cause or business. He is to pray for it when he lies down and when he rises up; he is to countenance and recommend it by the whole weight of his character and influence; he is to plead for it with all the eloquence he possesses; he is to defend it with all his energies, and in opposition to all the scorn and hostility of its enemies; and he is to contribute to it liberally, and cheerfully, and joyously—of his abundance, if he possess abundance, and if poverty be his lot, every mite that of his poverty he can save and spare. EVANGELIST.

VOL. II.—*Ch. Adv.*

FOR THE CHRISTIAN ADVOCATE.

"Te Regem Dominumque canam, dum lucida volvet
Lucidus astra polus,
Et unicum colam Deum.
Luce canam te, nocte canam te; nulla carebit
Laudibus hora tuis,
Rerum Creator et salus."—BUCHANAN.

The whole universe, material as well as spiritual, was called into existence for the purpose of manifesting and declaring the glory of God. This grand object is attained in different methods, according to the different nature of various beings. The irrational part of the vast creation praises the Most High by affording indications of his power and glory, and thus conducting more exalted beings up to the great First Cause. But intellectual creatures have a higher office; it is their province not only to perceive the existence of God, but to adore and praise him. They are endowed with faculties by which they may see in some measure the character of their Maker, and with powers for proclaiming his praise, and magnifying his glorious name.

Such, however, is the degraded state of that race of intelligences to which we belong, that this great end of their being is generally forgotten and disregarded—every other object is preferred before it. An agonizing struggle is required to unlink the mind from the massy fetters that chain it to earth, and no inherent power can give it sufficient buoyancy to make it mount, in acts of worship, towards the seat of the Almighty. Its tatses are vitiated, so that sin seems sweet, and the soul closes its eyes upon God, and will not be persuaded that he is infinitely lovely, but pertinaciously continues to fasten its longing regards and warmest affections upon the objects which gratify that host of unrighteous desires which gained access at the fall.

But thanks be rendered to our God, that all the natives of our

world are not left in this state of degradation and ruin. There is a scattered and despised people even on this globe (which we would fain hope is the only province of our King's dominions which has forsaken its allegiance), even here there is a race whom God has chosen as the heralds of his character and attributes; whom he has called by his name, and permitted to commune with himself. The adopted child of grace is sometimes enabled to see things as they really exist, and to estimate justly the pleasures which are the idols of the ungodly; to perceive their emptiness, their inadequacy to render happy a soul born from heaven, and to catch a transient but enrapturing glimpse of the divine loveliness. The sight is transforming, and the soul seems to beam forth, as if by reflection, some faint resemblance of the brightness of Jehovah, and to be changed into the same image. At such a moment, the world, as it regards his perceptions, is annihilated; or rather he is dead to all carnal impressions, and is alive to nothing but that flood of bliss poured out upon him by the blessed Spirit.

It is then that the Christian is prompted to cry out, as did David, "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Praise ye the Lord. Praise the Lord, O my soul. While I live I will praise the Lord: I will sing praises unto my God while I have any being!"

Words are insufficient to express the amount of praise which he desires to send forth towards his Lord; and the little tribute of affectionate adoration which he is able to embody in the barren language of earth, seems so insignificant, so disproportioned to the object praised, that he invokes all created things to join in his anthem, and implores the assistance of sinless beings.

"Speak ye who best can tell, ye sons of light,
Angels; for ye behold him, and with songs,
And choral symphonies, day without night,
Circle his throne rejoicing; ye in heaven;
On earth join all ye creatures to extol
Him first, him last, him midst, and without end."—MILTON.

Or in the words of the Royal Saint whom the Christian poet has in these lines imitated, "Praise ye him, sun and moon; praise ye him, all his hosts. Praise him ye heaven of heavens.—Praise him in the heights. Praise ye him, all his angels; praise ye him, all his hosts!"—And as he rises in the work of praise, faith adds new pinions to his spirit, till he loses sight of all things below, and seems to inhale that etherial atmosphere in which the spirits of the just reside.

This subject is one which from the nature of the Eternal, stretches to infinity, and cannot be fully unfolded by a mortal. The act of which we speak, is the highest conceivable employment that a creature can attempt. Who can describe the glories of the unsearchable God? It would be impiety in the most transcendently glorious seraph to pretend to determine how much praise God deserves. It would exceed the abilities of Gabriel to inform us of the bliss experienced in the work of celestial adoration. How low then must be *our* conceptions of its nature! What can *we* know, creatures of yesterday, blinded by sin—hemmed in by the obstructions of this world of sense.

To adore God in a perfect manner, a proper view of his character is necessary. Alas, how then in this life can we ever do more than lisp his praise? His image reaches us faint and distorted, as a ray transmitted from one to another of a thousand imperfect mirrors. Not that he is left without a witness,

for the heaven, and the earth, and all nature whisper something of his glories; and revelation pourtrays his character with truth, as far as is necessary for our present uses. But the loveliest scene is gazed upon in vain at midnight. Unless the Spirit of God supply us with light, all the picture is to us a blank. And even when through free acts of favour this heavenly book is rendered luminous, our minds see obscurely and in part, like a diseased eye, to which the most enchanting prospect is tinged with false hues, and enveloped in delusive mists.

If exalted exercises of praise to God be then so difficult of attainment, and so little known, and yet so important and delightful, let us strive to acquire deeper impressions of our defects in this divine science; let us wrestle with the Angel of the Covenant for heavenly aid. Let us employ ourselves in humble efforts to praise God aright, according to the measure of our present powers and knowledge, and let us look forward with brighter and more longing anticipations to that state of purity and happiness, where they rest not day nor night saying "Holy, holy, holy Lord God Almighty! which was, and is, and is to come." CYPRIAN.

ANECDOTES OF NEWTON.

The following anecdotes of the late Rev. JOHN NEWTON, have recently been published in Britain. We believe they are not to be found in any of the printed collections of his works.

—

Two or three years before the death of this eminent servant of Christ, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry, now living, called on him to breakfast. Family prayer succeeding, the portion of scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury: "By the grace of God, I am what I am." It was the pious man's custom on these occasions, to make a short familiar exposition on the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy:—"I am not what *I ought* to be! Ah! how imperfect and deficient!—I am not what I *wish* to be! I 'abhor what is evil,' and I would cleave to what is good!'—I am not what I *hope* to be!—Soon, soon, I shall put off mortality; and with mortality all sin and imperfection! Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say, I am not what I *once* was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge; *By the grace of God, I am what I am!* Let us pray!"

—

TO MISS HANNAH MORE,

By the Rev. John Newton, written in her Album, (at Cowslip Green, her residence,) when asked to insert his name, previous to seeing her, as was the custom.

Why should you wish a name like mine
Within your book to stand,
With those who shone and those who shine
As worthies of our land?

What will the future age have gained,
When my poor name is seen,
From knowing I was entertained
By you at Cowslip Green?

Rather let me record a name
That shall adorn your page,
Which, like the sun, is still the same,
And shines from age to age:

JESUS, who found me when I stray'd
In *Afric's* dreary wild,
Who for my soul a ransom paid,
And made his foe a child.

He taught my wild blasphemous tongue
To aim at pray'r and praise,
To make his grace my theme and song,
And guided all my ways.

A pattern now of mercy's power,
Where'er I stand is seen,
Such as I think was ne'er before
Beheld at *Cowslip Green.*

LATIN HYMN OF FRANCIS XAVIER.

This justly celebrated hymn has often been republished; but as we think it may well have a place in every religious miscellany, we insert it in ours—with the best translation we have been able to select, out of several which we have seen. But no translation we have ever seen, comes near to the simplicity and tenderness of the original.

O Deus! ego amo te,
Nec amo te ut salves me,
Aut quia non amantes te
Æterno punis igne.
Tu, tu, mi Jesu! totum me
Amplexus es in cruce;
Tulisti clavos, lanceam,
Multamque ignominiam,
Innumeros dolores,
Sudores, et angores,
Ac mortem; et hæc propter me,
Et pro me peccatore.
Cur igitur non amem te,
O Jesu amantissime!
Non ut in cœlo salves me,
Aut ne æternum damnes me,
Aut præmii ullius spe;
Sed sicut tu amasti me,
Sic amo, et amabo te;
Solum quia rex meus es,
Et solum quia Deus es.

TRANSLATION.

My God, my Saviour, thee I love,
Not for the hope of joys above,
Not for the fears of pains below—
What love from fear or hope can flow?

Thou on the cross didst me embrace,
While bloody sweats bedewed thy face:
For me, O God, thou deign'st to bear
The shameful cross, the nails, the spear.

Thy precious blood for me did flow,
For me thou drank'st the cup of wo,
Died'st on the ignominious tree—
For me, poor sinner, all for me.

And can I then ungrateful prove,
And not return thee love for love?
Let heaven or hell my portion be,
Still, Jesus, still I must love thee.

Reviews.

NATURE OF THE ATONEMENT. *A Discourse delivered Aug.* 17, 1823, *in the Chapel of the Theological Seminary, Andover. By James Murdock, D.D., Brown Professor of Sac. Rhet. and Eccles. Hist. in the Seminary. Published by the Students of the Institution. Andover, Flagg & Gould, Printers.* 8vo. *pp.* 48.

This is a sermon of one of the professors of the oldest of our theological institutions, and certainly one of the most respectable and important, whether we take into view its ample endowments, the learning of its professors, or the number of its pupils. Every thing proceeding from such a quarter, comes with peculiar force, and possesses an interest which does not belong to common productions. The character of the audience to which this discourse was delivered seems also to increase the interest; for we learn, by the advertisement prefixed, that it consisted chiefly of theological students; and it appears that it was published at their request, and was "designed to aid them in forming their opinions on the important subject discussed." The subject likewise which the preacher undertakes to treat, *the nature of the atonement*, is one than which, none in the whole range of theology is more interesting. In addition to all, we are in a degree directly concerned in the religious sentiments taught and imbibed in the Andover institution. Its pupils are freely invited to preach, and often become settled pastors, in the Presbyterian churches. For these reasons we not only think it a matter of propriety to give to our readers a careful review of this sermon, but we feel ourselves bound in duty to examine it closely; and if we find it erroneous, to bear a very explicit testimony against its errors.

The text of this discourse is taken from Rom. iii. 25, 26.

"Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

No production of Dr. Murdock's pen has before fallen under our notice. But although he has hitherto been less known to the publick, than his learned and respectable colleagues; yet, we are of opinion, that as far as learning and talents are concerned, this discourse will detract nothing from the literary reputation of that important seminary. The style is bold, free, and forcible; and if here and there some carelessness is observable, it creates no disgust in our minds. We are even pleased to see a preacher so absorbed with the magnitude of his subject, as to forget the nice collocation of words, and studied embellishments of diction; and although manifest imperfections of this kind are usually corrected when pulpit compositions are committed to the press, yet if an author, whose matter is excellent, chooses to let them remain, he shall do it without offence to us. We think, that the candid and judicious reader will not refuse to Dr. Murdock some talent for profound and discriminating investigation; and his disposition to trace every opinion as far as possible, to its first principles, and to bring every doctrine, however venerable for antiquity, to the test of rigid inquiry, is laudable. We feel constrained, however, to qualify this commendation by remarking, that Dr. M. is too dogmatical for our taste: by which we mean, that he often asserts peremptorily, where he ought to prove conclusively. Professors, who are accustomed to dictate *ex cathedra*, are, perhaps, in danger of contracting this habit; but we cannot say that we have before observed it, in those who have recently favoured the world with their writings.

Perhaps we shall appear fastidious when we object to the display of literature, and especially of German literature, in this discourse. We cannot but be of opinion that there is more parade of authors in the margin than the occasion required. What need was there to send us to Germany for authorities to establish such a sentiment as this—"An offended God will make his own terms, and who can tell what they will be until he reveals them?" We are at a loss to conjecture what new light these learned men can cast on this plain proposition; which we think might very safely have been left to the good sense of Dr. M.'s hearers. But the truth is that we would not have noticed this circumstance, if it had not appeared to us to manifest a disposition, which we exceedingly regret to observe is becoming prevalent—a disposition to defer too much to German criticks, and German theologians. That the most distinguished writers and professors in that country, are not at present safe guides in matters of faith, seems to be admitted by the most liberal among us; yet it appears to be taken for granted, that we may make the lexicons, scholia, and commentaries of these men our standard books, without any danger. But if deists and Socinians are permitted to compose our lexicons of the original tongues, and our critical commentaries on the text of sacred scripture, they need not be concerned about our creeds and symbols of doctrine—undermine the foundation and the superstructure must fall. The fact really is, that some of the German commentators, whose works are in highest repute in this country, are as openly deists as Hume or Gibbon. They are not afraid to say, that the early history of the Jews,

recorded in the Bible, is fabulous; that the Mosaic account of the creation is repugnant to true philosophy; and that inspiration never existed. Is it really come to that pass, that we must be dependent on such men to inform us what is the true meaning of scripture? Is there no danger that they may insidiously obscure or pervert the word of God? And after all, what do these boasted works contain which cannot be found in other authors? It is a fact that the *Scholia* of *Rosenmüller* the younger, are principally made up of scraps from other books, and often in the very words of the authors, with no other acknowledgment than the general mention made of their names at the beginning of the work. And yet, according to the rising fashion, if the authority of a commentator is needed, we are referred to this infidel. We do not speak at random, when we call him an infidel; the charge can be made out completely from his own works, so highly prized by many in our country. And, in our opinion, there is no vehicle of the poison of error and infidelity so effectual as a critical exposition of the Bible. Here the unwary student, while he feels as if he were drawing from the fountain of life, is in reality imbibing the streams of death. The deleterious potion indeed is not prepared in large draughts, but drop by drop is instilled into the unsuspecting mind.

We desire to ask, what sort of a system of theology that would be, which should be formed in exact conformity with one of these commentaries? Would it contain one fundamental article of revealed religion? We think not. Yet these are the authors who are honoured by a constant reference to their writings, while our old standard commentators are treated as unworthy of regard. And what is most to be deplored, young tyros in theology are somehow led into the opinion, that these books must be possessed, cost what they may, and let the price come from whence it may. We admit that it is altogether proper, that such works should be in the hands of professors, and such as are called upon to refute their errors; and we make no objection to students reading such works, where they enjoy the best aid to enable them to detect the infidelity which insidiously lurks in them. But this will not suffice. By some means German theology is in vogue, and there is a pride in referring to a long list of German authors; the natural inference would be, that Germany was the land of sound theology; but how far this is from being the fact, we have already hinted. We wish to indulge in no undue severity, nor to deny to any set of men the praise which they have merited. We are ready to acknowledge that in biblical criticism the Germans have laboured much, and as far as relates to the mere letter of the sacred text, not unsuccessfully; but let us beware, cautiously beware, of the leaven of infidelity with which many of their books abound.

In the beginning of the 7th page of the discourse before us, Dr. M. contracts the fundamentals of Christianity within very narrow limits. "For the attainment of salvation," says he, "it may be sufficient that we know and believe firmly the simple fact, that there is forgiveness with God, for the penitent believer, on account of something which Christ has done or suffered." This is certainly liberal enough; for we cannot recollect that we ever saw or heard of any person bearing the Christian name, who would refuse his assent to this proposition. But perhaps there is more implied than appears—perhaps the preacher would so explain his words as to include some correct view of the character of Christ; otherwise we must think, that he has gone much too far in his libe-

rality. We shall be able to judge of this in the sequel.

In the same page the learned professor of Ecclesiastical History has given a brief sketch of the history of the atonement from the earliest ages to the present time, which, as a curiosity in this department of literature, we shall present to the reader, entire.

"On few points in theology, has the Christian church made greater progress in knowledge. From the days of the earliest fathers to Martin Luther, there was a gradual though not very rapid advance. The reformers cast much light on the subject. From that time, the adversaries of the doctrines of grace have, with eagle eyes, detected errors and mistakes in the writings of the reformers and their successors. Within the last fifty years, the subject has undergone a more full discussion than ever; and the advance in knowledge has, I conceive, been answerable to the efforts made. One fact is noticeable, and demands our gratitude to the Author of all light: the believers in gratuitous justification, both in Europe and America, seem to be gradually coming to nearly the same conclusions."

It would seem from this sketch, that the darkest age of the church was that which immediately succeeded the apostles; at least as it relates to a knowledge of the atonement.—That knowledge was steadily, though not rapidly, advancing through all the dark ages of Gothic barbarity and Popish superstition; that the adversaries of the doctrines of grace have detected errors and mistakes in the writings of the reformers and their successors; and finally that the subject of the atonement has been more fully discussed, and had more light cast upon it, within the last fifty years than ever before. Now all this was new to us; for we had been accustomed to think, that in the earliest ages, the fundamental truths of the gospel were best understood, as being received immediately from the apostles, or from men instructed by the apostles: that soon the church began to degenerate, and continued declining until the gospel was almost entirely obscured in the dark ages: And we were startled at hearing of the success of the adversaries of the doctrines of grace in detecting the errors of the reformers, for we had thought that these champions of truth had been triumphant in all controversies on this subject. But no part of this statement of facts surprised us more, than the account of the advancement of knowledge within the last fifty years. It was as if some strange thing had come to our ears. We asked ourselves, where this great light had appeared? What important works had been written on the atonement, in Europe or America, within that period? We knew, indeed, that in the Unitarian controversy some men had written ably in defence of a vicarious atonement, but we were not aware that they had disclosed any new views of this doctrine. It was also within our knowledge, that some pamphlets and small books in this country, had been written on this subject; but we were not prepared to hear, that in these, there was a more thorough and clear discussion of the nature of the atonement than was ever before made. We were pleased to find here a reference to a note in the Appendix, and that the reader may have a fair opportunity of judging how far ecclesiastical history will support her professor in his assertions, we will insert a part of it.

"The death of Christ, they often considered in the light of a *sacrifice for sin;* and often too, in that of a *ransom* paid for the redemption of captives. They considered all men as having resigned themselves up willing slaves of the god of this world; who therefore had over them the rights of a conqueror over captives. To rescue them from this captivity, Christ paid his own life a ransom. Thus *Justin, Irenæus, Clemens Alex. Tertullian, Origen, Basil,* &c., who maintained that the ransom was paid to the devil. Indeed this was the general opinion in the earlier ages. But *Gregory Naz. Augustine, Athanasius,* and *Ambrose,* held that the ransom was paid to God;—a sentiment which was generally held among the schoolmen."

That the opinion here ascribed to the primitive church and earlier fathers, is correct, ought to have been shown by undoubted authorities; or at least the passages in the Fathers, on which the opinion is founded, ought to have been so referred to, that we might have the opportunity of judging for ourselves. As the matter stands, we have it not in our power to determine by any evidence furnished by Dr. M., how much or how little truth there may be in this serious allegation against the earlier fathers, and the whole primitive church. But we believe the true state of the case to be, that some unguarded expressions, seeming to have the import "that the ransom of Christ was paid to the devil," may be culled from the writings of some of the earlier fathers; but that it was the general opinion in the earlier ages, or that it was held by all the venerable men whose names are mentioned in the note, we utterly disbelieve.

And here let it be remembered, that the real opinion of a writer must not be determined from some one or two detached expressions which he may have inadvertently used, but from an impartial analysis of all that he has written on the subject. We are much mistaken, if Dr. M. would not find it the most difficult task he ever attempted, to sustain the allegation which he has made, so dishonourable to many of the Fathers, and to the earlier ages of the church. At any rate, as he has produced no evidence whatever of his assertion (except a reference to another list of learned authors), we shall indulge ourselves in incredulity on this point, until the proof shall appear.

But although Dr. M. allows that "the reformers cast much light on this subject," yet it appears from this note, that they adopted the opinions of *Anselm*, who lived in the eleventh century; and that their chief merit consisted in extending the efficacy of the atonement *to all sins*, and not merely to sins committed before baptism. But the theory of *Anselm* adopted by the reformers, we are next told, is incumbered with difficulties; and *Grotius* is mentioned as one, who has exhibited a new scheme, which it is said is now generally embraced by Protestants, and has nearly supplanted the scheme of Anselm.

The only remark which we shall make on this statement is, that we have good reason to believe, that the reformers borrowed their ideas of the atonement directly from the word of God; and that when they availed themselves of human helps, they did not go to the schoolmen, and to the dark ages, but to such men as *Augustine*, and others of the Fathers.

As this new theory is doubtless the one which our author attempts to explain and defend in this sermon, we shall have opportunity of judging of its consistency before we are done.

The preacher commences his exposition of the text, by a critical examination of the principal words and phrases of which it consists. This is proceeding in a scholar-like manner; for there is no sure method of ascertaining the meaning of any book, or any sentence in a book, but by learning the true import of the words, phrases, and figures which the author employs. Nor does the sacred volume form any exception from this rule; for if God condescends to speak to us in the language of men, he expects us to understand him according to the true meaning of the words used; otherwise a revelation would be useless, or rather no revelation to us. But while we approve Dr. M.'s method of arriving at the sense of the text, we cannot say that we think his interpretation altogether satisfactory. He takes not the least notice of a clause of the 25th verse, which by some learned commentators is thought to have a very

important bearing on the meaning of the whole context: we refer to these words, *for the remission of sins that are past, through the forbearance of God.* It may be, that Dr. M. did not think it necessary to his main design to explain this clause; but certainly it behoved him to give its general meaning; and that his own interpretation might stand, it was necessary to prove, that the sense put on these words by *Cocceius, Macknight,* and others, is not correct. But our chief objection is to his method of disposing of the phrase της δικαιοσυνης αυτου, which he explains to mean, "the perfect holiness and uprightness of God's character as a moral governor," or "the rectitude of his views and proceedings as moral governor of the universe." The method which he pursues to support this interpretation is, by endeavouring to set aside other interpretations; but according to this method of exegesis, it was incumbent on him to show the incorrectness of *all* other interpretations which have been given by learned men. But this he has not attempted; he has only considered two, and therefore if it be granted that he has succeeded in setting these aside, it does not follow that his own must stand.

That interpretation of the text which Dr. M. takes most pains to overthrow, is the one which makes δικαιοσυνη to mean *goodness, benignity,* or *compassion;* and we are of opinion that the reasons offered to show that it is incorrect, are sufficient; for the word is never used in this sense by the writers of the New Testament. But this notwithstanding, we think, that the phrase, thus interpreted, makes a more consistent sense, than that adopted by the preacher; and if a long list of German authorities can establish any thing, they might readily be produced in favour of this interpretation. *Schleusner* gives this meaning to the phrase in most places where it occurs in this epistle; and this is but one of a thousand instances to show, that this admired lexicographer is an unsafe guide in the interpretation of the New Testament.

The other interpretation which Dr. M. endeavours to set aside, is that which understands this phrase to mean, that justifying righteousness which God has revealed and will accept; but let the preacher here speak for himself.

"Some suppose the righteousness of God to denote here, not one of the divine attributes, but that righteousness which God accepts and makes the ground of a sinner's justification; or what had just before been denominated 'the righteousness of God without the law,' and 'the righteousness of God which is by faith in Jesus Christ.'* But this would be supposing the righteousness of God to be nothing different from the propitiation itself; between which two things, the text makes the same distinction as between *the means* employed, and *the effect* produced. The propitiation was intended for an exhibition, or, it was an exhibition, of the righteousness of God. That which is employed solely as the means of exhibiting something else which we wish to display, cannot be the very thing displayed. To bear the meaning contended for, the text should read: Whom God hath set forth as a propitiation, that is, *hath caused to become* his righteousness."

Our first remark on this passage is, that the objection here made appears to us very feeble. The difficulty started is certainly not very tangible, so that we find it scarcely possible to get hold of it. But so far as we can give it body and shape, it amounts to this, that according to this view of the text, *propitiation* and *righteousness* are the same thing, but the text represents the first to be the *means* and the last the *effect*. But when the *effect* produced is the manifestation of some truth, and the *means* some important fact or transaction, the two things are not properly distinct.

* "See *Whitby,* in loc. and Discourse on Imputation, in his Com. on N. T. vol. II. p. 228.

For example, the execution of the penalty of the law on an offender is the means of exhibiting the justice of government; and how futile would be the objection, that this was justice itself, and therefore could not be the means of exhibiting justice? But secondly we remark, that *propitiation* and *justifying righteousness* are not precisely the same, in the view of those who give this interpretation: the latter includes more than the former, and therefore the objection is not well founded; and we see no absurdity or inconsistency in saying, that Christ was set forth to be a propitiation in order that such a justifying righteousness might be declared, or exhibited, as God would accept. But although we believe that the interpretation here attempted to be set aside is substantially correct, yet we are of opinion, that it does not give the precise and full import of the phrase της δικαιοσυνης αυτου. This is the most important phrase in Paul's Epistle to the Romans, and the right understanding of it will be a sort of key to the whole epistle; and a mistake in regard to it tends to spread confusion through all his reasoning. Now we lay it down as a sound rule of interpretation, *that when an author in a discourse, consisting of a chain of close reasoning, selects some words or phrases to express his most important ideas, these words or phrases should be understood in one uniform sense, unless there be some clear indication, that the writer has in some instances employed them in a different sense.*

Let this rule be applied to the case before us, and whatever other effect it may have, it will completely overthrow that interpretation which has been adopted by Dr. Murdock. The phrase η δικαιοσυνη του θεου first occurs in chap. i. verse 17, where the apostle, having declared that he was not ashamed of the gospel of Christ, proceeds to explain what that gospel contained. "*For therein,*" says he, "*the righteousness of God is revealed from faith to faith: as it is written, the just shall live by faith.*" Is it not most evident that by *the righteousness of* God, he means, the method of obtaining life by faith in Christ? Certainly, he cannot mean, that the *rectitude* or *justice* of God was revealed to faith: this would be no gospel; and his proof from the Old Testament would have no meaning.

Here let it be distinctly noticed, that when Paul would announce in a summary manner the substance of the gospel, he selects this very phrase to express it. But before he could with propriety proceed in explaining this method of salvation, he must prove that all men were sinners and under condemnation, and consequently needed this gospel method of justification. Therefore he turns aside to establish this truth, both in relation to the Gentiles and Jews, and having completed his demonstration, and drawn the inevitable conclusion, *that by the deeds of the law no flesh should be justified,* he returns to the consideration of the gospel, and uses the identical phrase which he had employed in the commencement: *But now the righteousness of God, without the law is manifested, being witnessed by the law and the prophets.* Can there exist a doubt that these words have the same sense here as in the 17th verse of the first chapter?—If there could, the apostle has provided against it, in the following verse. *Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all that believe.* Thus far all is plain, and Dr. M. seems to admit, that in the passages just quoted, there is reference to a justifying righteousness. The apostle goes on to say, by way of further explanation—*For all have sinned and come short of the glory of God: being justified freely by his grace through the redemption*

that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

Here let it be remembered, that we have ascertained the general meaning of the phrase in question, as hitherto employed—that the same phrase is used both in the 25th and 26th verses—for η δικαιοσυνη αυτου, is precisely the same as η δικαιοσυνη του θεου, except that the pronoun is used for the noun. And it should be carefully observed, that the subject is so far from being changed, that the connexion is of the closest possible kind, so that the sentence is not completed until after the words of the text are introduced—and then we would appeal to any one, whether in the same breath, in the same sentence, in explaining the same subject, the same phrase distinctly mentioned, and emphatically reiterated, can be supposed, without the greatest necessity, to have an entirely different meaning? and a meaning too not authorized by the usage of the Apostle Paul in this epistle, or in any of his writings? If so, then we shall despair of ever being certain of his meaning, when he uses the plainest language.

But what necessity is there in this case, for supposing any change in the use of this phrase? The scope of the apostle is to explain that way of life, or method of justification, which is revealed in the gospel. He had called it over and over again, the *righteousness of God.* In the 24th verse, he expresses his meaning most clearly: *Being justified freely by his grace, through the redemption that is in Christ Jesus.* Then follow the words of the text, *whom God hath set forth,* &c. It is as though he had said, this justification is by grace through the redemption of Christ; but this redemption is effected by setting forth Christ as a propitiation, which becomes effectual through faith in his blood; and thus a foundation is laid for declaring, or exhibiting the method of justification which God hath appointed, by which past sins are forgiven. And the exhibition of this method of justification is necessary to show that God is just in the justification of a believing sinner; for if this method of justification did not include a propitiation for sin, then it would not be just to justify the sinner, even if he did believe. This, we are persuaded, is the true import of the apostle's reasoning, and it will be confirmed by considering the other passages where this phrase occurs.

We do not think it necessary to inquire into the different senses, in which the word δικαιοσυνη is used in this epistle, when found in connexion with other words: our opinion is that η δικαιοσυνη του θεου is a phrase of definite and uniform import, and that through the whole epistle, the apostle never loses sight of the sense in which he used it when he commenced. And this will appear more evidently, if we attend to the only other passage (except one, which shall be presently noticed), where it is used. In the beginning of the tenth chapter, Paul expresses his ardent desire and prayer to God for his unbelieving countrymen, that they might be saved. He allows that they had a zeal for God, but not according to knowledge. Then in the third verse, he points out the great error into which they had fallen, in regard to the way of salvation. "*For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*" Here we have precisely the same form of expression as was repeatedly used before; and we sup-

pose that scarcely a man could be found, who would not agree that the apostle by *God's righteousness*, means the gospel method of justification, in opposition to that which was by the law. But if a doubt could remain on any mind, it must be removed by the explanation which he subjoins. "*For*," says he, "*Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise*," &c. Here the *righteousness of God* is first set in opposition to that righteousness which the unbelieving Jews went about to establish, and which is denominated *their own righteousness*; next, this righteousness of God is described to be that which is constituted by Christ becoming the end of the law; and finally, it is contrasted with the righteousness described by Moses, the substance of which was, *the man that doeth these things shall live by them*, and is called *the righteousness which is of faith*.

We have omitted to notice one passage, in which this phrase is found, chap. iii. v. 5, where it is used incidentally, in stating the objection of certain cavillers to the doctrine preached by Paul. And although we admit, that at first view, it seems to refer to the attribute of God's justice, yet we are persuaded that an impartial examination of the context will result in the opinion, that even here, the apostle has not departed in the least from that sense which he at first gave the words. In regard to this point, however, we can do no more than refer to the judicious commentary of Dr. Whitby on the place: and let him also be consulted on the other passages in which this phrase occurs. Why Dr. M. has referred us to the opinion of this commentator on *his* text, we cannot conjecture; for if his object had been to select one the most *adverse* to his own interpretation, he could not have succeeded better.

We have not paid so much attention to the exposition of the text, because we think that Dr. M.'s theory of the atonement can derive much advantage from his own interpretation, as will be shown presently; but because we considered it important to give, what we believe to be, the true import of this interesting part of scripture.

(*To be continued.*)

THE MORAL DIGNITY OF THE MISSIONARY ENTERPRISE. *A Sermon delivered before the Boston Baptist Foreign Mission Society, on the evening of Oct.* 26, *and before the Salem Bible Translation Society, on the evening of Nov.* 4, 1823. *By F. Wayland, jun. Pastor of the First Baptist Church in Boston. Published by request. Boston, James Loring*, 1824. *pp.* 39.

So many missionary sermons have been preached and published within the last thirty years, that any thing novel in such addresses, cannot often be expected. The subject, however, is exceedingly copious, as well as highly interesting, and of such a subject genius will seldom fail to find some new and striking method of illustration. A method of this description has, we think, been happily hit upon by the author of this discourse, whose talents are certainly of no ordinary kind. The text of the sermon is Matt. xii. 38: "The field is the world." In an introduction of nine pages, he treats on the emotions which are produced by what critics have denominated the SUBLIME. He speaks of the sublime in natural objects, in the energies of intellect, in the greatness of moral purpose and enterprise—in patriotism and in philanthropy—in the characters and con-

duct of Washington, and Howard, and Clarkson. He remarks, "that to that enterprise alone has been awarded the meed of sublimity, of which the conception was vast, the execution arduous, and the means to be employed simple but efficient." After having shown that the dignity of human nature is apparent in our capacity for sublime sentiments, he says—"Whilst the general assertion is true, that he [man] is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded, that the cross of Christ, whose mysteries the angels desire to look into, was to the tasteful and erudite Greeks, foolishness. And we fear that cases analogous to this may be witnessed at the present day. But why, my hearers, should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who worship from the footstool?" After something more in this strain, the preacher avows it to be his design to show, "that this very missionary cause combines within itself the elements of all that is sublime in human purpose, nay, combines them in a loftier perfection than any other enterprise, which was ever linked with the destinies of man." In prosecuting this design, he says, "We shall direct your attention to the grandeur of the object; the arduousness of its execution; and the nature of the means on which we rely for success." We wish we could follow the eloquent preacher through his argument and illustrations under these several heads of discourse, and give extracts from each. Forbidden to do this by the limits to which we are confined, we can only express our approbation, and we will add, our admiration too, of the equally pertinent and powerful reasonings, and exemplifications, and appeals, which are found in maintaining the positions which he undertook to establish. He concludes with showing that the great cause which he advocates is one "in which every one of us is permitted to do something."—1. "You may assist by your prayers—2. by your personal exertions—3. by your pecuniary contributions."

Mr. Wayland is wholly unknown to us—We never indeed heard of him till this sermon was put into our hands. But we hope that both we and the publick at large will hear of him often in time to come. Talents like his, consecrated as they appear to be, to the best of causes, ought not to be confined in their exertions to a narrow circle. The style of this discourse is manifestly elaborate. There is a selection of language and a terseness in the periods, not often met with in pulpit publications—Quite as much perhaps as is desirable. We did indeed fear, while we were reading the introduction, that we should find in the sequel some sacrifice of truth to literature and taste—that the former at least would be made tributary to the latter, and not the latter, as they always ought to be, only handmaids to the former. But we were very agreeably disappointed. In the progress of the discussion, every thing is made to bear directly and powerfully on the great concern of evangelical missions. The glow of piety which manifests itself as he lays down his method, increases in ardour to the close of his discourse. We rejoice to see such an employment of sanctified talent; and we consider the numerous and increasing instances of such employment, both in the sacred desk and by secular men in every rank of life, as one among many strong indications, that the glorious things "spoken of Zion the city of our God," are speedily to be realized.

AN ADDRESS FOR THE BENEFIT OF THE GREEKS. *Delivered in Trinity Church, Newark, on Tuesday evening, January* 13, 1824, *by William W. Miller, Esquire, Counsellor at Law. Newark, N. J. Printed by W. Tuttle & Co.* 1824. *pp.* 22.

This publication, it appears, was made at the request of "The committee appointed to carry into effect the arrangements connected with the publick address for the benefit of the Greeks," in the town of Newark, N. J.; and the committee express a hope that by the publication, the author would "further yet more, the interest of those to whose benefit he had so greatly contributed." Mr. M., in his short and modest reply, says—"I send you a copy of my address in behalf of the Greeks. I would simply remark, that it was intended rather for the *ear*, than the *eye*—it is an oration, not an essay." Having carefully, and indeed eagerly, perused this address, we are prepared to say that the pleasure of the audience must have been great in hearing it, if their ears were more gratified by what the speaker said, than our eyes have been by what he has written and printed. Yet his remark was correctly just. The composition was manifestly intended for oral delivery; and if that circumstance were not considered, a part of it, particularly the introduction, would be exceptionable. Neither do we question that the whole, when enforced by an impressive elocution, such as we understand that Mr. M. possesses, and which we doubt not was tasked for its best efforts on this occasion, must have had a much more powerful effect than the simple perception, from the printed page, of the interesting truths and facts which are thus communicated. All this however may be recollected, and was by us, in the reading; and we closed the oration with no surprise that, even in a country town, *four hundred dollars* were immediately collected from the audience, for the benefit of the Greeks.

But we know not, after all, that we should have introduced a notice of this eloquent address in the pages of the Christian Advocate, if Mr. M. had not shown that he is himself such an advocate. But when we see a young lawyer of distinguished talents, stand forth as the avowed friend of religion—of asylums, of missions, of all benevolent Christian efforts—we must be restrained by no ordinary hindrances, if he do not receive the humble meed of our prompt and marked attention. We shall therefore quote the following appeal to his audience *as Christians;* although it will compel us to delay till the coming month a short review of a sermon, which we much wished to insert in our present number. The extract is not selected as the best specimen of the speaker's eloquence, although we think it a good one, but because it best suits the nature of our work.

"As Christians, you profess obedience to the mandates of the Saviour of men. At his advent he demolished the 'wall of partition' which prejudice had reared between the nations of the earth, and taught with God-like energy and pathos that all mankind are brethren. He proclaimed, as the sum and substance of that law which has its 'seat in the bosom of God, and whose voice is the harmony of the world,' this simple rule—'As ye would that others should do unto you, do ye even so unto them.' That ye are not unmindful of his precepts is evident, from those stupendous effects of your benevolence which so gloriously distinguish the modern from the ancient world; from those stately asylums which your charity has erected for the alleviation of human wo; from those mighty efforts of good will which have despatched the Christian missionary with the glad tidings of great joy to every nation—in every clime.—Will you turn aside from Greece? The Greeks are not only suffering men, but suffering Christians. They are contending as well for religious as civil liberty. Do ye not know the value of liberty of conscience? Your fathers did. They pursued it through blood and slaughter. To find it, they fearlessly demolished the

fabric of the British empire, and sought it eagerly among its ruins. Disappointed in the search, they tempted the seas, and *here*—here they found it; and underneath the oaks of a howling wilderness, they fell upon their knees and thanked their God for the blessing. The Greeks are fighting for the same inestimable blessing. They have their Bibles; but as they open the sacred page the light of the Crescent glares upon it, and the anthem of praise to the Lamb that was slain, is interrupted by the discordant shout 'God is God and Mahomet is his prophet.' Christians of America, ye who worship God under your own vines and fig trees, to you your brethren of Corinth and Mars-Hill appeal: yea the Macedonian cry 'come over and help us,' is literally reiterated. Come over and help us to redeem the early abodes of Christianity from the domination of the false prophet; come and help us to rescue the Cross from reproach and contempt; and when the storm of war is over —when the heathen mosque becomes the Christian temple, the first act of regenerated Greece shall be, to kneel around the altars of the Redeemer, and present your alms as 'a memorial before God." Let me not hear the narrow objection, that the Greek church differs in some particulars, from those to which we are attached.—So objected the Levite, and eternal truth has written against him shame and reproach. So objected not, so acted not, the good Samaritan.—His portrait has been delineated by the hand of an unerring artist, in the ever during colours of Heaven, and handed down for our admiration; and while we gaze on the lovely picture, the divine monition is felt in the soul, 'go thou and do likewise.'"

Literary and Philosophical Intelligence, etc.

The weather.—The following extracts give a pretty correct idea of the remarkable weather we have experienced during the last month; in addition to them we may state, that some of our early plants have been in blossom, in the gardens in this city.

New York, Jan. 16.

We yesterday had the novel and pleasing sight of beholding vessels descending the Hudson from Albany and Troy. We understand that a similar circumstance has not occurred since the year 1757.

Baltimore, Jan. 14.

Susquehannah Trade.—owing to the long continuance of unusually mild weather, seven arks, laden with the rich produce of the Susquehannah, have descended the river to Port Deposit, within the last week, and others are on their way down. A part of the produce arrived here yesterday. We note the descent of produce by the Susquehannah at this time, from the remarkable circumstance of its having taken place in the month of *January*.

Swimming.—From experiments made at Portsmouth, by Lieutenant C. Morton, R. N. it appears that, by artificially augmenting the surfaces of the hands and feet, the art of swimming is susceptible of being very much facilitated. The apparatus which Lieut. Morton has lately employed, and which, from its use, and facility and similarity of application, he denominates "Marine propelling Gloves and Slippers," possesses considerable buoyancy, and therefore, while it enables the wearer to exert his strength to the best advantage as long as he retains any, it would still tend to support him if totally exhausted.

The tides.—M. de la Place, on Tuesday week, read to the French Academy of Sciences a memoir of great importance on the flux and reflux of the tides. Ever since 1806, at the request of this profound mathematician, uninterrupted observations have been made at the port of Brest on these phenomena. M. de la Place has succeeded, by a rigorous appreciation of the influence of the Sun and Moon, and local circumstances, in resolving the most difficult problem respecting the causes of the tides.

It is stated in the Missouri Republican, that the number of emigrants to that state the past season, has been greater than in any year since 1819, and is supposed by some to be equal to the aggregate of those who have arrived in the three intervening years. They have generally proceeded up the Missouri, and towards Salt River.

Improved Ship's Compass.—Lieutenant Littlewort has contrived a method, by which the ordinary hanging compass may be converted into an azimuth compass, so that the masters of merchant vessels may have the benefit of this last instrument, with which they are seldom supplied. The handle by which the compass is suspended to the roof of the cabin, is capable of being inverted, and of supporting the compass, by sliding in a groove made in a box, which box is capable of motion on a central pin

fixed in the board on which the box stands; moveable sights and a stop are also annexed, to enable it to act, when required, as an azimuth compass. A drawing and description of this compass, will be found in the *Transactions of the Society of Arts*, vol. xi. p. 70.

The Church of the United Brethren, (Moravians) has met with a severe loss in the destruction of the settlement of Sarepta, by fire, on the 9th of August last. This settlement is situated on the river Wolga, 300 miles from Astracan.—The church was saved, but nearly all the dwelling houses, with the manufactories, and shops, and property to a great amount, estimated at 40,000*l.* sterling, became a prey to the flames, and the inhabitants, about 500 in number, were nearly all deprived of their houses and of the means of subsistence, at a distance of several thousand miles from the nearest settlement of their brethren, among the wild steppes of the Wolga.

The cultivation of the grape vine has been prosecuted with considerable success at Vevay, Indiana, this season. Six persons alone manufactured 5,500 gallons.

A Literary and Historical Society, has been lately established at Quebec, under the patronage of the Earl of Dalhousie, governor in chief of Lower Canada, which promises to be of great utility, particularly in collecting and preserving the materials for the history of that province.

Religious Intelligence.

In pursuance of the plan announced in our last number, and the execution of which was then commenced, we shall continue to give a summary exhibition of the state, and operations, and prospects, of the various associations whose object is the promotion of Christian piety, or the exercise of Christian benevolence. We did hope to be able to observe a kind of chronological order in the execution of our plan; but from a number of causes, which we shall not consume time in stating, we find that the observance of such an order is scarcely practicable; and if practicable, would not be expedient. Nor do we think, on reflection, that method in this business is in any view of much importance. The index of each volume, when complete, will always direct to the page in which information that is needed may be found; and while a volume is in progress, it will not be difficult to recollect, within a few pages, where it has been inserted.

EDUCATION SOCIETIES.

We began to give a view of these institutions last month; and as there are no details of particular interest in regard to missions, of a very recent date, we propose to fill the whole space of this department of our present number, with a continuation of what we have begun, relative to Education Societies. The subject is most important. The report upon it to the last General Assembly ought to have appeared in our pages before now. It may be of use to some Presbyteries that have not received the pamphlet of printed extracts. We earnestly recommend its perusal to all our readers.

We have already taken some notice of THE AMERICAN EDUCATION SOCIETY, formed in 1815. We have remarked that it "has the honour of having taken the lead in the important enterprise of selecting and educating gratuitously for the Gospel ministry, pious youth *of all Protestant denominations*, whose want of funds does not permit them to obtain an education for themselves." This we believe is a correct statement of fact. Yet it ought in justice to be remarked, that not only were there three Education Societies of a prior date to this in the states of Maine and Massachusetts, that is, two of Congregationalists or Independents, and one of Baptists, but that what is now done by education societies has been done, to a

certain extent, in the Presbyterian church for near a century past, and perhaps in other churches also. In the Presbyterian church indeed, gratuitous aid in obtaining an education for the Gospel ministry, has been afforded, in numerous instances, almost from the first establishment of that church in America. After the great revival of religion which took place in this country, chiefly through the instrumentality of the celebrated GEORGE WHITEFIELD, a considerable number of young men, who had become pious in that revival, were educated, mostly on charity, for the ministry of the Gospel in the Presbyterian church. It was among the most influential motives of those who founded the College of New Jersey to provide facilities for the education of such men. In the year 1753, the Rev. GILBERT TENNENT, and the Rev. SAMUEL DAVIES, men whose memory ought for ever to be precious, went on a mission to Great Britain, to solicit donations, not only for the erection of the College edifice now called NASSAU HALL, but to obtain funds for the gratuitous education of youth for the Gospel ministry. Such funds they did obtain, to a considerable amount; which were placed under the care of the Synod of New York, and faithfully applied to the purpose for which they were given. A small remnant of these funds (the most of them having been sunk by the depreciation of paper money during the American revolution) still remains, and is annually appropriated by a joint committee of the General Assembly, and of the trustees of the college. But by the liberal bequests of Mr. HUGH HODGE, of Philadelphia, and Mr. JAMES LESLIE, of New York, the funds of that institution, for the purpose we have specified, have been so enlarged, that from 9 to 12 youth have, for many years past, been constantly educated upon them. Some of the ablest and most useful ministers, now in the Presbyterian church, owe their education to these funds. But in the year 1806, the General Assembly took up this subject formally, (having in the previous year submitted it to the consideration of all their Presbyteries) and by an act for the purpose, rendered every Presbytery under their care, responsible for an annual report on the subject of selecting and educating youth for the Christian ministry—This act is still in force; and it did *virtually*, although not in terms nor in form, constitute every Presbytery an education society. We have thought it proper to place these facts distinctly before our readers, that they may not suppose that what is now doing by education societies is *a novel measure*. It is only an attempt to extend and perfect a system, so far as the Presbyterian church is concerned, nearly if not quite coeval with the existence of that church in America.

The American Education Society was the first that took up the business without reference to *any particular denomination* of Christians; and in this respect, as well as in organizing a regular plan of operations under an association formed for the sole purpose of education, deserves well of the whole religious community in the United States. The example has had an influence of the most salutary kind; and the reports of this society, with the facts and reasonings, and appeals, with which they have been accompanied, have been highly useful to all the associations of a similar nature in our country. So far as we know, this is still the only education society which is *not confined to a single religious sect*. There is not, indeed, any express article in its constitution which declares that it is open to all protestant denominations; but such we believe is understood to be the fact, and it is a known fact that members of three or four denominations are among its officers, and we think also among

its beneficiaries. It has been more efficient in its operations than any other, having, since its commencement, afforded aid to 414 beneficiaries.

At present the Presbyterians, Episcopalians, Congregationalists, and Baptists, have education societies, exclusively for youth of their several denominations; and all are making laudable efforts to extend the salutary influence of their several associations—Their auxiliaries and details we cannot insert. Neither our knowledge nor space will permit it.

The Presbyterian Education Society was formed in 1818, and has been the most active and successful, of any in this denomination, in the education of youth.

The Philadelphia Education Society was also formed in 1818.

In the year 1819, the General Assembly of the Presbyterian church formed A BOARD OF EDUCATION, consisting of 36 members, and recommended to the several Presbyteries to form themselves into education societies auxiliary to this board. That this has been done to a considerable extent will be seen by the following

Report of the Board of Education, established by the General Assembly; for May, 1823.

Since the organization of this Board, in May 1819, it has received a donation of *fifty dollars* from the Philadelphia Education Society; and of *eleven dollars eighteen cents* from the Education Society of South Salem, West Chester county, New York. These small sums constitute the whole fund which has ever been at the disposal of the Board; so that it has been hitherto impossible to assist any Presbyteries or Auxiliary Societies in any other way than by the publication of an ADDRESS to the Presbyterian Church, which was widely diffused in 1819, and has contributed, as we trust, in some degree, to produce the general excitement now experienced on this subject.

It is with pleasure that we reflect, that the General Assembly was the first ecclesiastical body in this country which paid any efficient attention to the important duty of educating, at the expense of the church, poor and pious youth of promising talents, who wish to devote themselves to the ministry of reconciliation. It is with unfeigned gratitude to the Head of the church, that we remember what has been done since the first overture (written by our venerable father, the Rev. Dr. Green) was sent down to the Presbyteries in 1805, but still we realize that much more remains to be done; and our prayer to God is, that every portion of the Presbyterian church may awake to the noble enterprize of supplying the world with able and faithful preachers of the truth as it is in Jesus.

We should view it as an omen for good, if all our Presbyteries were careful to obey the injunctions of the General Assembly to report annually, in *writing*, what they have done in this business, what *funds* they have raised, how many they have assisted, through what channels their beneficence has flowed, or, if that should be the case, why they have done nothing.

This year no reports have been received from the Presbyteries of Northumberland, Grand River, West Lexington, Transylvania, Muhlenburgh, Athens, Richland, Union, West Tennessee, Shiloh, Missouri, Fayetteville, Concord, Alabama, Harmony and Hopewell. The Presbyteries which have reported are the following, viz:

1. *Gennessee*, which has *one* young man under its care, and has expended last year 19 dollars.

2. *Rochester*, which supports *three* beneficiaries.

3. *Geneva*, which has *two* youths under its care, and co-operates with the Western Education Society.

4. *Bath*, which has *one* beneficiary, raised last year 26 dollars 34 cents, and expended 25 dollars.

5. *Oneida*, which has *nine* beneficiaries.

6. *Onondaga*, which aids *five* young men in board and clothing.

7. *Otsego*, which assists *four* beneficiaries.

8. *St. Lawrence*, which raised the last year 24 dollars 32 cents.

9. *Ogdensburgh*, which has *one* beneficiary, and expended last year 40 dollars.

10. *Ontario*, which raised 150 dollars.

11. *Champlain*, which has done *something*, without enabling us to make any specifications.

12. *Londonderry*, which co-operates with the American Education Society, and has raised between three and four hundred dollars.

13. *Albany*, which assists *fourteen* young men, and raised last year 1200 dollars.

14. *Niagara*, which aids *two* beneficiaries, and expended last year 97 dollars 41 cents.

15. *Troy*, which has *four* beneficiaries, and raised 345 dollars 62 cents.

16. *Columbia*, which has *seven* beneficiaries.

17. *North River*, which makes annual collections in their churches, and has *one* beneficiary.

18. *Hudson*, which makes annual collections, and has *one* beneficiary.

19. *Long Island*, which has *three* beneficiaries, and raised last year 164 dollars.

20. *New York*, which co-operates with the Presbyterian Education Society, and makes annual collections.

21. *Second Presbytery of New York*, which has *one* beneficiary.

22. *Jersey*, which has *four* beneficiaries, raised last year, 273 dollars 66 cents, and expended 410 dollars 39 cents.

23. *Newton*, which has *one* beneficiary, and raised last year 126 dollars 28 cents.

24. *New Brunswick*, which has *three* beneficiaries.

25. *Susquehannah*, which is making provision for the support of *one*.

26. *Philadelphia*, which has had *three* beneficiaries whom they supported by annual contributions, besides co-operating with the Philadelphia Education Society.

27. *New Castle*, which has *six* beneficiaries, and raised last year 400 dollars.

28. *Baltimore*, which has *one* beneficiary, and raised 198 dollars 48 cents.

29. *Carlisle*, which has *four* beneficiaries, makes annual collections, and raised last year 49 dollars 18 cents.

30. *Huntingdon*, which has *one* beneficiary, and has collected last year between 20 and 30 dollars.

31. *Redstone*, which has *two* beneficiaries, and raised 103 dollars.

32. *Ohio*, which has *four* beneficiaries, and raised 192 dollars 50 cents.

33. *Washington*, which has *one* beneficiary, and expended last year 70 dollars 85 cents, raised by the congregation at Wheeling.

34. *Steubenville*, which aids *one* beneficiary at Jefferson college.

35. *Erie*, which co-operates with the Presbyterian Education Society, and assists several beneficiaries.

36. *Alleghany*, which supports *one* beneficiary.

37. *Hartford*, which has *one* beneficiary, and raised last year 300 dollars.

38. *Portage*, which has *five* beneficiaries, raised last year 34 dollars, and has obtained subscriptions for this object to the amount of 1966 dollars.

39. *Winchester*, which has *three* beneficiaries, and raised last year 363 dollars 52 cents.

40. *Lexington*, which has *two* beneficiaries, and raised last year 383 dollars 57 cents.

41. *Hanover*, which has *eight* beneficiaries, and raised 1000 dollars.

42. *Ebenezer*, which has four beneficiaries, and has collected last year about 75 dollars.

43. *Louisville*, which aids *one* beneficiary.

44. *Lancaster*, which aids *one* beneficiary, and expended last year 56 dollars.

45. *Chilicothe*, which has *three* beneficiaries, and raised last year 172 dollars.

46. *Miami*, which aids *two* young men.

47. *Columbus*, which has raised some money for this object.

48. *Abingdon*, which has done *something* in this business, but *what* we cannot say.

49. *Mississippi*, which has done *something*, not definitely reported to us.

50. *Orange*, which has three beneficiaries, and raised last year 168 dollars 78 cents.

51. *South Carolina*, which reports that it has not commenced educational operations.

52. *Georgia*, which supports *one* beneficiary.

53. *Cincinnati*, which aids *two* beneficiaries.

54. *Cayuga*, which has *five* beneficiaries, and raised last year 100 dollars.

The whole number of beneficiaries reported by these *fifty four* Presbyteries is *one hundred and thirty-two;* the sum stated to have been raised by them last year, is 5777 dollars 25 cents, and the sum specified as expended, is 719 dollars 5 cents. No doubt exists, however, but that more than 7000 dollars have been both raised and expended in our Presbyteries during the last year on promising, pious, indigent youth, who will hereafter become blessings to the church of God.

The Board of Education has the pleasure of announcing the names of two powerful Auxiliaries; the one of which is styled the *Philadelphia*, and the other the *Presbyterian Education Society*. Each of these embraces a number of auxiliaries to itself, all engaged in the same good work.

The Philadelphia Education Society, auxiliary to this Board, report, that since their organization in December 1818, they have assisted *forty-four* beneficiaries. Several of these have been wholly dependent from the commencement of their academical studies, and have been furnished with clothing, board and tuition while preparing for college, while in college, and while engaged in theological researches, but the greater part of them have, by their friends' and their own exertions, been carried through the largest portion of their course. Persons of this last description the managers design specially to regard in future, because it seems reasonable to help those who have made all proper efforts to help themselves, and because it is more safe

to calculate on the future usefulness of these students, than on any young men, however promising for piety and talents, whose powers of acquiring knowledge, and whose Christian experience have not been so well tested. This society feels especially desirous of aiding theological students, who have already obtained a good classical education, and who, in a few years, may be expected, by their active labours, to bring much gain to the benevolent associations of our day, and to the church, in her need. Several of this description in the Assembly's Seminary at Princeton, who must desert their proper studies for a time to earn food and clothing, or receive assistance from pious donations, are well known to the managers, and they would most gladly take them under their patronage if their funds were adequate. They refer it to the Christian publick to decide, whether, in future, they may cherish hopes of more extended usefulness, or must withhold assistance from such promising youth.

The beneficiaries of the Philadelphia Education Society have been selected from New England and Kentucky, New Jersey, Pennsylvania and the Carolinas; in short, from the north and south, from the east and west, without any predilection for one part of our country above another: they have been educated in different academies and colleges, as was most convenient to the pupils and their relatives, and the managers hope, therefore, that their resources will not be confined to one small circle, to the vicinity of Philadelphia.

Auxiliary to the Philadelphia Education Society are recorded,

1. The Female Education Society of the First Presbyterian Church in Philadelphia, which has paid to the parent Institution $272 12. *President*, Mrs. Jackson.

2. The Female Education Society of the Second Presbyterian Church in Philadelphia, which has paid $474 49. *President*, Mrs. Martha G. Janeway; *Treasurer*, Mrs. Hannah Shute; *Secretary*, Miss Sarah Cox.

3. The Female Education Society of the Third Presbyterian Church in Philadelphia, which has paid $417 11. *President*, Mrs. Mary Ann Ely; *Vice President*, Mrs. Maria M'Clure; *Recording Secretary*, Miss Catharine A. Stuart; *Corresponding Secretary*, Miss Sarah M'Mullin; *Treasurer*, Miss Maria Duffield, jun.

4. The Female Education Society in the Sixth Presbyterian Church in Philadelphia, which has paid $225 00. *President*, Mrs. Frances Neill; *Vice President*, Mrs. Allen; *Treasurer*, Miss Mary Duncan.

5. The Female Education Society in the Second Presbyterian Church in Wilmington, Delaware, which, with some collections from the charity boxes in that church, has paid $500. *President*, Mrs. Lydia M. Gilbert; *Vice Presidents*, Mrs. Martha Cochran, and Mrs. Jane B. Wilson; *Recording Secretary*, Miss Catherine M. Black; *Corresponding Secretary*, Mrs. A. M. M'Mullan; *Treasurer*, Miss Mary Bush.

6. Female Education Society of Lancaster, Pennsylvania, which has paid $80, and now supports one beneficiary. *President*, Mrs Elizabeth Kirkpatrick; *Vice President*, Mrs. Everetta Moore; *Secretary* and *Treasurer*, Miss Charlotte H. Moderwell.

7. Female Education Society of Pencador, in New Castle county, Delaware, which has paid $75 50. Officers unknown.

8. The Female Education Society of St. George's and Forrest Congregations, Delaware, which has paid $109 20.

9. The Female Education Societies of Springfield, Ashton and Rockland, in the congregations under the care of the Rev. John Smith, which have paid $64 54.

10. The Female Education Society of Neshaminy, Pennsylvania, which has paid $20 25.

11. The Female Education Society of Abington, Pennsylvania, which has paid $10.

12. The Female Education Society of Frankford, Pennsylvania, which has paid $34 26.

13. The Female Education Society of Norristown, Pennsylvania, which has paid $48 75.

14. A Female Society in Harrisburgh, which has paid $300.

15. The Presbyterian Congregation of Middletown, Pennsylvania, which has paid $20 13.

16. The Presbyterian Congregation at Cape May, New Jersey, which in connexion with its pastor, the Rev. Mr. Ogden, has paid $37 40.

17. The Presbytery of Northumberland, which has paid $30.

18. The Union Society of young men in Philadelphia, which has paid $9.

19. The Union Education Society of Salem, S. C. which has paid $167 50.

20. The Female Education Society of Kensington, which has paid $25.

The Philadelphia Society has received a donation and legacy from Mrs. Sarah Hollinshead, amounting to $55; a legacy from Mrs. Esther Abernathy of $20; a donation from a young merchant in Philadelphia, just commencing business, of $50; and by collections at four annual meetings $465 92.

(*To be concluded in our next.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of P. Boyd, Esq. from the First Presbyterian Church in Albany, for the Contingent Fund	$70 83
Of Rev. John W. Scott, one quarter's rent for do.	87 50
Amount received for the Contingent Fund	158 33
Of Marcus Wilbur, Esq. collected in New York, for the Permanent Fund	292 96
Of Timothy Caldwell, Esq. in full of his subscription for do.	50 00
Of Rev. Dr. John M'Dowell, from Springfield, collected by Rev. Wm. Barton, for Synod of New York and New Jersey Professorship	42 50
Westfield, collected by Rev. David Magie, for do.	78 00
And Perth Amboy, collected by Rev. Dr. John M'Dowell	115 00
Of Rev. Wm. R. De Witt, from a Society in Harrisburg to aid the Theological Seminary, for Synod of Philadelphia Professorship	27 00
Of Rev. Reuben Post, his first half of the second year's subscription for the Oriental and Biblical Literature Professorship	25 00
Of Rev. Dr. Samuel Miller, from Deacon John Ashley, of West Springfield, Mass. his generous donation for the Students' Fund	100 00
Total	$888 79

View of Publick Affairs.

EUROPE.—During the last month there has been a great dearth of news from Europe. We have had several arrivals, but it appears that there is not much of importance to communicate. Since the subjugation of Spain, a solemn stillness seems to have succeeded among all the great powers. Whether this is, or is not, the forerunner of an earthquake, time only can disclose. We believe that the allied sovereigns are in deep deliberation, what course they will pursue in regard to the Greeks, and the late colonies of Spain. Nor is it at all improbable, that the United States share in their special attention. Each of these three objects has to them an ominous, spectre-like aspect, and *we* probably, are the most terrifick of the three. The spirit of freedom which is abroad in the world, and which they regard as an evil spirit, was *raised* in this country; and nothing we suspect would content them so well as to *lay* it here, in such manner, that it should rise no more. But we believe that what alarms them, is indeed a good spirit, most friendly and benignant to all the best interests of the human race, and that under the protection of heaven it will continue, and that although temporarily repressed, it will increase in influence, in spite of all the efforts to banish it, of all the evil spirits on earth, and under the earth.—Russia has sent to congratulate the noble Ferdinand on his restoration to absolute power. We perceive that it is a subject of speculation among the London politicians, whether a certain expression relative to "the dominions of Spain," in the speech of the Russian ambassador to Ferdinand, did, or did not, refer to South America. Probably the expression was intended to be ambiguous; but there is no reason to doubt, that the emperor Alexander would be willing to give employment to a part of his eight hundred thousand bayonets, in the southern portion of our continent, and that the king of France would be ready to join him in the enterprise, if Britain and the United States would consent to be tame spectators of the spectacle. But they will not; and whether it will be attempted in opposition to their wishes and counteraction, is yet in doubt. Britain has sent accredited agents to the former Spanish colonies, and has thereby virtually, though not formally, recognised their independence. A rumour is abroad that the court of St. James has made a distinct overture to our government, to unite in measures to prevent the interference of any European power, not naturally a party, in the quarrel of Spain and Portugal with their former colonies. If there is truth in this rumour, we think that no interference will take place. The British fleet, with our aid, or without it, can, humanly speaking, easily control the whole adverse naval power of Europe. Spain and Portugal are in a most embarrassed and wretched situation. Every thing, especially

in Spain, is in confusion and disorder, and no mortal can predict, what another year or another month will bring forth.

In the survey of Europe, nothing interests us like the noble struggle in which the Greeks are engaged, for all that is dear and valuable in human existence. We have been slow to believe, but do now fully believe, that the utter refusal of all the powers of European Christendom—a refusal which will be recorded to their eternal infamy—to afford any assistance in the cause of the Greeks, or even to prevent or mitigate the sanguinary rage of their infidel oppressors, has been a matter of cool, calculating, systematick policy, on the part of all concerned—of the Holy Alliance, that they might not encourage subjects, however insulted and trodden to the dust, to think of resisting their tyrants; and on the part of Britain, that she might not weaken the Ottoman power, or her influence with it, and thus impair the balance of political power in Europe, to her own disadvantage. What are we to think, in this view of the subject, of the vaunted moral principles, and avowed regard to religion, of the politicians and princes, who have been parties to this system? Scenes too horrible to be described, miseries and a waste of human life which sicken the soul to think on, shall pass under their eyes, and take their course undisturbed, when one resolute measure might prevent the whole—lest that measure should, *peradventure*, in its consequences, operate unfavourably to personal or national domination! From all such principles, and all such religion—we speak it deliberately, and we hope reverently—may God in his mercy forever preserve us and our country. Our present fears for the Greeks, are really far greater from the Holy Alliance, than from the Turks. The latter we believe have done their very worst; and if not aided or encouraged by Christian princes, will hardly make any very formidable efforts to regain the dominion they have lost. We know that they can be bribed to any thing, and if necessary the Greeks may even bribe them to a peace. But what will be done by the parties to the impious Holy Alliance, remains to be seen; and their past cruel and crooked policy, may well fill the mind with unpleasant anticipations. Our hope, however, is in God. His providence has hitherto, in the most marked and signal manner, favoured the Grecian cause; and if it be among the designs of his providence, as we hope it is, that the cause shall be triumphant, to make way for more signal blessings to be hereafter conferred on that distinguished race of men, in vain will all the powers in the world, plot or combine for its destruction. In ways unthought of by us, he can blast their measures and defeat their attempts. Nor will this, if it take place, be any new or strange thing in the earth.

SOUTHERN AMERICA.—The last advices from Mexico are, that official proclamations had been issued, of the date of the 16th and 17th of December last, declaring that the sovereign constituent Mexican congress, had accepted the 5th article of the draft of the constitution reported by a committee, viz:—"The Mexican nation approves, for its government, the form of a representative, popular, federal republick." Other accounts, which also seem to be authentick, state that the executive power is to be vested in an individual, and not in a tripartite head, as has hitherto been the case, since the deposition of Iturbide. All this looks well, and we most sincerely wish that the result may prove that the Mexicans are capable of a free republican government. But from what we have seen, both in the publick papers and in private communications, we very much fear, that although there may be wise and enlightened men in the congress, the *people at large* are too superstitious and ignorant to support a free government. Indeed we know not what ideas can be entertained of freedom, when in the most important of all concerns, those of conscience and the worship of God, nothing is to be tolerated, or permitted, but the religion of the state. We do not believe that the best and wisest men in Mexico are in favour of this measure; but the very circumstance that it is necessary to satisfy the populace, shows that they are wretchedly ignorant and degraded, and we fear incapable of freedom. At the same time, venality and corruption are represented as dreadfully prevalent. But the experiment of a free government is, it seems, about to be tried, and we repeat, that we cordially wish it success.—The Colombian republick we hope is likely to prosper.—In the Brazils the last accounts represent that great dissatisfaction exists, in regard to the dispersion of the cortes or congress, by the emperor Don Pedro I. We think it far more likely that Portugal will eventually recal the Brazils to a temporary allegiance to the mother country, than that Spain will regain any of her colonies.—Buenos Ayres, it appears, is very seriously menaced by a powerful invasion of the Indian natives; and that in the mean time civil dissention is not extinct, and that there is a great want of publick confidence in those who hold the reins of government.—On the western side of this part of our continent, the representation is, that the royal cause is declining in Peru and Chili. In Peru, the liberator Bolivar is invested with something like the powers of a Roman dictator. A general battle was

expected soon to take place, between the royalists and republicans. If victory should declare for the republicans, it was supposed that the royal cause would immediately be given up as desperate: if the republicans should lose the battle, it was believed that a long continued and sanguinary warfare was likely to succeed. It seems undeniable that without aid from Old Spain, her agents and armies in South America never can re-establish her authority; and therefore that it is perfectly lawful and right to treat with the new republics as with independent states.

United States.—A variety of the most important measures are before our national legislature at the present time—propositions for altering the constitution, in regard to the election of a president, and relative to his eligibility after serving two terms; the plan of a new Tariff, with a view to favour domestic manufactures; and the question, whether congress will authorize the president by an appropriation of money for the purpose, to send an agent to Greece; or if not, whether there shall be a declaration of congress, responding to the sentiments contained in the president's message, relative to the cause of the Greeks. Mr. Clay has also given notice of a resolution intended to be submitted by him, in regard to the interference of hostile European powers in the affairs of South America. Mr. Webster's resolution in regard to the Greeks, has been discussed; and it called forth from him and from others, a display of eloquence seldom equalled, and perhaps never rivalled, in parliamentary debate. In the ardour of this debate, personal asperities of a very irritating kind, were exchanged between the speaker of the house, and a new member from New Hampshire. We were going to call this an unhappy event; and so it certainly was in its own nature and tendency. But it has terminated so happily, and in a way that we trust, will operate so beneficially as an example, that we can scarcely regret the occurrence. To the high and lasting honour of the parties immediately concerned, and to the honour of the friends who acted as mediators, and to the honour, we will add, of our whole country, the gentlemen who had been at variance, without any sacrifice or compromise of personal dignity on either side, have been cordially reconciled; and this has, by a common friend, been publickly and formally announced on the floor of the house of representatives. A Christian Advocate ought not to be silent on such an occasion; for every Christian heart in the community will be gladdened by it. How infinitely preferable this—how infinitely more worthy of a national legislature, and of all who are concerned in sustaining its dignity—than if recourse had been had to the common, murderous, unutterably detestable practice of duelling? What different feelings now exist, from those which would have been experienced, if one of the parties, or both, had been killed, or maimed for life! We do hope that this is an omen for good; and we congratulate our country on this triumph, in so conspicuous a place, of reason and true manly spirit, to say nothing of Christian principle, over a usage of barbarous, Gothic origin, and of ferocious, savage character.

No decision has been had on Mr. Webster's resolutions, neither in committee of the whole, nor in the house. The discussion was suspended, we think discreetly, as the warmth which had been excited was too great to admit of a proper decision at that time. We know not whether it will be resumed, or indefinitely postponed. Much that is plausible has been said, both in favour of the resolution, and against it. We may be permitted to remark, that in our humble opinion, the single question ought to be, would the adoption of this resolution be, by the law and usages of nations, or on the principles of real equity, a just cause of war. If it would, we hope that it may never be adopted. If not, we hope it may. We confidently believe, that the best way to avoid war, is to show that we abhor doing wrong, and are never afraid to do right. Timidity and selfish policy, are calculated to invite, and not to prevent aggression; and there has been so much criminal selfishness seen among the nations of Europe, in regard to the magnanimous Greeks, that we ardently hope our country will exhibit a better example.

Congress, by a unanimous vote, have authorized the president of the United States, to send a ship of the line to France, to bring over to this country the Marquis De La Fayette, who, it is understood, intends us a visit. In this we sincerely rejoice. The expression of national gratitude is both a duty and a benefit. It at once exercises, and rewards, and increases virtue and patriotism. The recollection of *the Marquis*, as he was popularly called in the American revolution, disposes us vehemently to garrulity, and let us be a little indulged. About three and forty years ago —and the impression on our mind is more vivid still than of the events of yesterday —we saw him on horseback by the side of the illustrious Washington. He looked like a boy, and we could hardly believe that he was a major general. From that time till the present, we have felt a deep interest in all that he has done, and in all that has befallen him. We hope never to forget his benevolence and kindness, in taking

to France, and educating at his own expense, a son of the Rev. Mr. Caldwell, of Elizabethtown, New Jersey. The mother of this youth, sitting on a bed surrounded by her children, was shot by a British soldier—whether accidentally or intentionally, has been ardently controverted, but we hope the former—at the village of Connecticut Farms, where a conflict took place between a British corps, and some companies of Jersey militia, "quorum pars *parva* fui." We indeed were not in the action in the village, but in marching up, we remember that Mr. Caldwell, then ignorant that his wife was a corpse, harangued our company, and told us that our comrades had fought as bravely as the troops of the Duke of Marlborough. Mr. Caldwell himself, not long after, was shot by an American soldier, who was executed publickly for the murderous act. When the Marquis became acquainted with these circumstances, he promptly made himself responsible for the education of the eldest son; and he did more than he promised—And hereby too "hangs a tale," which perhaps we may one day tell, in which his amiable wife would appear in all the loveliness of her character. When this illustrious man was immured in the prison of Olmutz, a most valued friend, long since deceased, wrote some beautiful verses on the occasion, which we heard sung by his wife, and the last stanza of which, the national honours now decreed to the Marquis has strongly recalled. It almost seems as if this stanza had been prophetick—it will somewhat compensate our readers for this old man's ramble—

Courage, child of Washington,
Though thy fate disastrous seems,
We have seen the setting sun
Rise and shine with brighter beams.

The small pox has been prevalent in Philadelphia, during the present winter, and we perceive by the publick papers, that it is extending all along our sea-board. We think it probable that it will pervade the United States. It has assailed even those who supposed themselves effectually guarded against it by vaccination, or by having had the small pox in the natural way, or by inoculation. None of these guards have proved effectual; yet they have all greatly abated the violence of the disease, which in such cases has been denominated varioloid; and vaccination is represented by the best authorities, as proving the best guard of all. We have heard of no death where the vaccine disease had preceded varioloid; but deaths we are assured have occurred in varioloid, preceded both by the natural and inoculated small pox. It seems to us, that all who have influence on publick opinion, ought to feel themselves called on by every dictate of humanity, to do all they can to promote vaccination, in every part of our country. If legislative influence can be properly interposed in this concern, we think it ought not to be withheld. We hope that the clergy, as well as physicians, will not be wanting to the cause of humanity on this occasion. We are truly afraid, that it will extend to the Indian tribes, and prove among them, as it always has proved, a desolating pestilence. We earnestly urge that vaccine matter be immediately sent to all the missionary stations; and that the missionaries be instructed to use all their influence and efforts, to extend the vaccine disease as much as possible, among the aborigines of our country. This will be a truly benevolent and Christian service, and may preserve the lives of thousands, who may hereafter become converts to the Christian faith: and it may serve to recommend the missionaries themselves to the esteem and gratitude of the natives.

TO CORRESPONDENTS.

BASIL, and THE DEACON No. III. are received. TRINITARIAN No. III., as well as some other Reviews, are necessarily delayed.

ERRATA IN OUR LAST No.

Page 2, line 26 from bottom, for *indeed* read *ended.*
4, line 8 from bottom, for *it* read *them.*
45, line 12 from bottom, for *do* read *does.*

THE

CHRISTIAN ADVOCATE.

MARCH, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE VI.

The fourth answer of our catechism is thus expressed—"God is a Spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth."

We have seen that our catechism was intended to be merely a summary of revealed truth, and no farther to notice subjects of natural religion than as they are referred to in scripture. Had not their plan been thus limited, the authors of the catechism would no doubt have made the subject of the answer before us the first in the system; since the being and perfections of God must manifestly lie at the foundation of all religion. But as a revelation from God necessarily implies his existence, so that existence is taken for granted, not only in this catechism but in the scriptures themselves. There is no elaborate argument in the Bible to prove the being of a God, although we there find a reference incidentally to the very best evidence by which his existence is evinced; and it is from revelation alone that we obtain a correct and just knowledge of the divine perfections. It is an undeniable fact, that although the belief of a great first cause has been nearly universal in the world, through all ages, yet without revelation men have never had consistent and adequate conceptions of the divine character. A few of the heathen philosophers did, indeed, form and express some noble and just notions of the Supreme Being; yet in other particulars they were, in regard to the Deity, grossly ignorant or erroneous: and whatever was their knowledge, it was pretty much confined to themselves and to a few disciples—"The *world* by wisdom knew not God."

But notwithstanding the catechism is silent on this subject, I have thought it right to give you a short and summary view of the evidence or proof of the being of God, as it is stated in the systems of natural religion. In doing this some of the divine attributes will of course be mentioned; but we shall not dwell upon them till we come to consider them as made known by revelation, as well as by reason.

The proof of the being of God rests ultimately on this principle, that *there can be no effect without a cause.* That every effect must have an adequate cause, must be taken as an axiom; that is, a principle so obvious that it does not admit of proof. Without axioms, or self-evident principles, we can never reason conclusively at all; because all sound reasoning must begin or terminate in what is self-evident. Mr. Hume, who seemed to delight in trying to make the human understanding confound or subvert itself, has endeavoured to weaken our belief in the connexion between cause and effect;*

* The late Dr. Thomas Brown, of Edinburgh, in his "Inquiry into the Relation of Cause and Effect," maintains with Mr. Hume, that what we denominate *causes*

but his sophistry has been exposed and confuted, in the most satisfactory manner.

It is usual to state two methods of proving the being of a God from reason; both of which, however, rest equally on the principle that every effect must have an adequate cause. The first of these trains of reasoning is called the method *a priori*; the second the method *a posteriori*.

The method *a priori* is a process of reasoning from yourself to your Creator. By consciousness you establish your own existence. That existence must have a cause. Where do you find it? Did you create yourself? Nothing can be more absurd than self-creation—it implies action before the existence of that which acts. You derived your being from others. Your parents must say the same: and carry it on as many generations as you choose, the last must say the same as the first. In this process you must at length arrive at a great first cause of all, which we call God: for an eternal succession of dependent causes will be found an absurdity.—It is only an attempt to remove the first cause out of sight. Suppose—to use the illustration of a celebrated writer—suppose a chain was seen hanging from the heavens, and extending upward beyond your sight. Would it be satisfactory to say that the first link of this chain hung on the second, the second on the third, and so on *ad infinitum?* Would you not ask what holds up the whole? A chain of ten links would require a certain power to uphold it, a chain of twenty links double that power, and an infinite chain an infinite power. In a word, if the parts taken separately cannot support themselves, the whole, which is only the parts taken collectively, cannot support itself. And the longer you make the chain, the greater must be the power by which it is upheld—an infinite chain will require infinite power—a power not in the chain, but out of it. It is exactly the same with the several generations, or, if you will, links of the human race. They must be traced to a great first cause *out of themselves*, on which they all depend.—That cause is God. He must be considered as self-existent, and perfect, or infinite, in all his attributes. "That"—says Dr. Doddridge—"is said to be a self-existent

and effects, are only series of *antecedents* and *sequences*, having no other connexion than that the former have always been followed by the latter. He is however so far from agreeing with Mr. Hume in the sceptical and infidel consequences derived from this doctrine, that he most completely subverts the whole sceptical system, and even exposes it to ridicule, on the very principles from which Mr. Hume derived it. We mean not, however, to express our belief in Dr. Brown's philosophical theory. We very seriously doubt whether it will stand the test of a full and fair examination, when time shall have been afforded to scrutinize it thoroughly, to observe its consequences, and to weigh the objections of its opposers.

Dr. Beattie's method of disposing of Mr. Hume's sophistry seems to be entirely satisfactory. It may be seen in his own language, at the beginning of the 5th section of his "Essay on Truth." We shall make use of his leading ideas, and accommodate them to our purpose thus—I leave my study for an hour, and on my return I find on my table a book, which I know was not there when I went out, and of which I have never heard before. I make every possible investigation and inquiry, with a view to discover how the book came to be where I found it. All is fruitless—I had locked the door and taken the key with me, and a faithful servant assures me that he has had his eye on my study door the whole time of my absence. The chimney, and window, and walls, have been examined, and it is manifest that no one has entered or departed by them. The whole affair is mysterious and unaccountable, and I am left in utter perplexity.—Now does it ever occur to me that the book came to be in the place where I found it *without any cause?* Suppose this to be suggested, can I, by any possible effort of my mind, believe it? No, assuredly.—The belief that every effect has an adequate cause is an intuitive or self-evident truth, which in every sane mind, is invincible. It is always taken for granted—We believe that infidelity itself never thought that the sacred writer needed to prove any premises when he said—"every house is builded by some man"—but this is in no respect clearer than what immediately follows, and yet has often been denied—"he that built all things is God."

or necessarily existent being, which does not owe its existence to any other being whatsoever, either as its cause or its support; but would exist and be what it is, were there no other being in the whole compass of nature but itself."

It seems proper that I should briefly mention here, that there have been some speculative men in every age, and that among these we are to reckon (if I understand their system) the most, if not all, of the professed atheists that have appeared in our own day, who have maintained that *the universe, as we now find it, is eternal;* and that we ought not to believe that there is any such being as is usually called God. In regard to this system of atheism let it be remarked and remembered, that in much the same way in which it has been shown that a chain of infinite links cannot support itself, it may be conclusively shown that any thing else made up of parts, dependent on each other, and in their nature mutable and imperfect, cannot be eternal. But the universe is unquestionably made up of parts, all of which are dependent, mutable and imperfect, and therefore it cannot be eternal.—Let it farther be remarked, that the *indirect* method of proof, or that which is called *reductio ad absurdum,* is held, even in mathematical demonstrations, to be as conclusive and satisfactory as *direct* proof. Now it is apparent, that every supposition of the origin and existence of the universe may be reduced to a perfect absurdity, that alone excepted which represents it as the production of a self-existent perfect being—infinite in all his attributes. The belief therefore of such a being—such a first cause of all other beings—is *demonstrably* rational and incumbent on us.—For, we repeat, other beings must have a cause of existence out of themselves, and here *alone* we find it. We readily admit that the eternity, and self-existence, and perfection of God, entirely exceed the grasp of the human mind. But there is no absurdity in believing the *existence* of what we cannot fully comprehend;—we do it continually, and must do it, in a thousand instances. On the whole then, by believing that the universe is the work of an infinitely perfect being, we have a rational account of its existence; while every other account is completely irrational and absurd.

In what has last been said I have considerably anticipated the second method of proving the existence of God, which is denominated *a posteriori.* This is properly and professedly a philosophical induction from the visible universe. You look around you, and on every hand you see the undeniable proofs of Almighty power, infinite wisdom, and perfect goodness. You ask for the author and origin of these. You are unable to find them in the things themselves—all say they are not in us. You must therefore, and you do, refer them to an infinitely powerful, wise and good first cause—and this cause is God.

There seems not to be any real ground of distinction between these two methods of proof, except it be, that the former is more abstract, and the latter more plain and popular. Yet the distinction has long been made, and till of late generally considered as just; and I therefore thought it proper to state both methods, and to show how, in each, the reasoning process is carried on. But if you examine the subject closely you will perceive, not only that both depend, as already intimated, on a common principle or axiom, but that both also begin and proceed in the same train. The first, indeed, sets out with establishing our own existence from consciousness, and the second by establishing the existence of the material world by the external senses. But both reason immediately *from the creature to the Creator.*

Of these two methods of proof, or two ways rather of adducing the proof of the being of a God, I decisively prefer the latter, and recommend that you always adopt it, in thinking and reasoning on this subject. It is really accompanied with

no difficulty or obscurity whatever. We can scarcely open our eyes on the material world, without being struck at once, with the ineffable wisdom, power and benignity, which are every where apparent in the works of creation and Providence; and of perceiving that they point us to the Great Creator as the source from which they all proceed. Accordingly we find that to these objects the sacred scriptures direct our attention, and represent the visible universe as proclaiming a God, in language which the whole human race may understand. "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech or language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Truly, my young friends, wherever we turn our eyes, whether to the heavens, to the earth, or to ourselves, we see so many striking proofs of the being and perfections of God, that we may well wonder that the human being should ever have existed who denied his Maker's existence. Some, indeed, have questioned whether there ever was really and truly a speculative Atheist—I say a *speculative* atheist, because there can be no question that the number is great indeed of those who "live without God in the world;" who, with the fool mentioned by the Psalmist, "say in their *heart*, there is no God," that is, wish there were none; and live with as little regard to his laws and his displeasure, as if they deliberately disbelieved his existence. But these *practical* atheists, seldom reason or think on this subject at all; and indeed are commonly among the most thoughtless of men, in regard to all moral subjects. Yet there have been a few in almost every age, and perhaps in none more than in our own, especially in France, who have avowed themselves atheists upon conviction—We are even told of two or three instances in which men have died martyrs to Atheism. Still it has been seriously doubted, whether, among them all there has been any real conviction of the understanding in favour of atheism; or any thing more than the love of singularity, a desire to set aside moral obligation, or a proud obstinacy in defending and abiding by opinions, taken up without examination and hastily promulged. But when we read in scripture of some who "are given over to strong delusions to believe a lie," it will not appear incredible, that there may be some speculative atheists; and that they will quite as probably be found among men of science, who have grossly abused the advantages of intellect and knowledge with which God had favoured them, as among any other class of men. Still it is true, that such men are always, and justly, considered as moral monsters; and really seem as if they were affected by that species of insanity which completely perverts intellect in regard to one particular subject, while the powers of the mind remain unimpaired, perhaps uncommonly vigorous, in regard to almost every thing beside.

On this part of our subject I shall only further remark, that it has often been mentioned as an evidence of the being of God, that all nations in all parts of the world have been impressed with the belief of some great first cause of all things; and that our larger catechism teaches that "the very light of nature in man, and the works of God declare plainly that there is a God." Mr. Locke, however, in combating the doctrine of innate ideas, contends pretty strenuously, but to my apprehension not successfully, that we have sufficient reason to believe that there have been some portions of the human family, among which no impression, or conception whatever, of a Supreme Being was to be found. But granting the fact to be exactly as he states it, still it is to be observed that he admits these people to have been among the most ignorant and debased of hu-

man beings; and certainly they were a very inconsiderable portion of our species. Now it is not easy to say how far the mental powers may be oppressed and obstructed in their natural operations by ignorance and privation—Probably it may be to such a degree that man, while he continues in this unusually degraded state, may not be able to develope powers which he really possesses, but remain, as it were, in a state of perpetual infancy. On the whole, there seems to be no rational way of accounting for the universal belief of a Supreme Being, or great first cause of all things, but by saying that it is either an instinctive principle of our nature, or that it is so easily derived from the visible universe that all acquire it; or else that it has been produced by an early tradition, which has been as extensive as our race.

We come now to speak of the attributes of God; by which we understand those perfections of his nature by which he manifests himself to his intelligent creatures, and by which he is distinguished from them. We are not to conceive of these attributes, or perfections, as really separable from each other, or from the Deity himself. They are distinguished from each other, only as to their objects, their effects, and the method of our conceiving of them; and although essence and attributes are distinguishable, yet we can know nothing of the Deity but by his attributes.

The Divine perfections have been divided or classed in a variety of ways, which I shall not even specify. Indeed some of these divisions appear to me not only useless, but rather improper. There are two methods of classification, however, which I think it may be useful to mention, and very briefly explain—The first is the division of the perfections of God into *natural* and *moral*—the second, into *communicable* and *incommunicable*.

The *natural* attributes of the Deity are *spirituality, immensity, wisdom,* and *power*. They are called *natural*, because they do not necessarily, or in themselves, imply any moral quality. It would indeed be impious to suppose that these attributes could possibly exist in the Supreme Being, unconnected with others which are moral. Yet in these, taken separately, the moral character of any being does not consist: and in inferior beings we often see great intellectual energy without correspondent goodness, and high moral excellence, without an equal degree of powerful intellect.

The *moral* attributes of the Deity are *holiness, justice, goodness* and *truth.*

The *communicable* attributes of God are *being, wisdom, power, holiness, justice, goodness* and *truth.* They are called *communicable*, because some resemblance of them is found among the creatures, especially in angels and men. Yet in the creatures, when compared with the Creator, they are but as twinkling rays in comparison with the sun.

Of *incommunicable* attributes, some divines reckon five. *Independence* or *self-existence, simplicity* or *unity of essence, immutability, eternity* and *immensity.* Others reckon only three —*infinity, eternity* and *unchangeableness.* This difference is scarcely more than nominal; as those who specify the latter number include some of the former in those which they mention. These are called *incommunicable* attributes, because no resemblance of them whatever is found among creatures; nor does it belong to the nature of a creature to possess any one of them. They belong, and can belong, only to God, the infinite fountain of all being and excellence.

But although I have noticed these distinctions between the natural and moral, and between the communicable and incommunicable attributes of the Deity, because they seem to be well founded, and serve to give us just conceptions of the Supreme Being, and must occasionally be called into view, yet it is not my purpose to prosecute the discussion with

any direct reference to these classifications. If you look at the answer in the catechism which we are now considering, you will perceive that it enumerates all the divine attributes that have been named, only in somewhat of a different order. I shall therefore, in the remainder of the discussion, follow the enumeration and the order which the answer exhibits. On some of the divine perfections I shall dilate more than upon others; but on all I must be short and summary—Each of them is more than sufficient to furnish the subject of a long discourse.

(*To be continued.*)

To the Editor of the Christian Advocate.

Sir—Nothing has pleased me more in the Christian Advocate, which I constantly read, than the few extracts—I wish they had been more—which I have found in it, from our old standard writers. I remember a French proverb which says, *that thing is so ugly that it is handsome;* and I am sure you might give us many extracts *so old that they would be new.* Beside, to say the truth, I am heartily sick of the *novelties* in religion which are constantly obtruded upon us. Many of them contain abominable, and I fear soul destroying errors. And of those which are not materially erroneous, nay good and commendable on the whole, there are scarcely any, as it seems to me, that have half the substance, and pith, and savoury relish of piety, that we meet with in the old writers, who lived at the time of the reformation and within a century and a half afterwards. Perhaps indeed a number of flimsy writers of those periods have long since gone into that oblivion, to which it is my belief that a great part of the religious publications of our day will very soon be consigned; so that in fact what we get from the olden time, was the best of that time as well as of this. But I did not sit down to write an essay of my own, which probably would be in no respect better than those of my neighbours. My present business is to tell you, that I wish you would give us more extracts from the old writers, and to say that if you will, I will engage to furnish some myself, for my reading lies much among them—and to make the experiment of sending you one herewith, which, if you publish, I shall take it for an intimation that you are willing to receive more. Of one thing I am pretty certain, which is, that such publications as I recommend, would please at least most of your *old* readers, as well as myself.

The extract I send is taken from a treatise of Bishop REYNOLDS, entitled "The Life of Christ." Of this excellent bishop—oh that we had many such in the Presbyterian church, as well as the Episcopal—Neal in his History of the Puritans, when speaking of those bishops who in the time of Charles the Second of England "resided in their dioceses, and did not concern themselves with the court," says—"Among these we may reckon Dr. Edward Reynolds, bishop of Norwich, born in Southampton, 1599, and educated in Merton College, Oxford; he was preacher to the society of Lincoln's Inn, and reckoned one of the most eloquent pulpit men of his age. In the time of the civil wars he took part with the parliament, and was one of the Assembly of Divines. In the year 1646, he was appointed one of the preachers to the University of Oxford, and afterwards a visitor. Upon the reform of the university, he was made dean of Christ Church, and vicechancellor. After the king's death he lost his deanery for refusing the engagement, but complied with all the other changes till the king's restoration, when he appeared with the Presbyterians, but was prevailed with to accept a bishoprick on the terms of the king's declaration, which never took place. He was a person of singular affability, meekness, and humility, and a frequent preacher, though he had but a hoarse voice.

He was a constant resident in his diocese, and a good old Puritan, who never concerned himself with the politicks of the court. He died at Norwich, Jan. 16, 1676. Ætatis seventy-six." SENEX.

—

EXTRACT.

"Faith is the most precious grace in regard of the offices of it. Though in its inherent and habitual qualification it be no more noble than other graces, yet in the offices which it executeth, it is far more excellent than any. Two pieces of parchment and wax are in themselves of little or no difference in value; but in their offices which they bear as instruments or patents, one may as far exceed the other as a man's life exceeds his lands: for one may be a pardon of life, the other a lease of a cottage. One man in a city may in his personal estate be much inferior to another, yet as an officer in the city he may have a great precedence and distance above him. Compare a piece of gold with a seal of silver or brass, and it may have far more worth in itself; yet the seal hath an office or relative power to ratify covenants of far more worth than the piece of gold: So is it between faith and other graces. Consider faith in its inherent properties, so it is not more noble than the rest; but consider it as an instrument, by God appointed for the most noble offices, so it is the most superlative and excellent grace. These offices which are to it peculiar, I take it, are principally these three. The first to unite to Christ, and give possession of him. The Apostle prays for the Ephesians, *That Christ may dwell in their hearts by faith.* Eph. iii. 17. Wealth in the mine doth no good at all, till it be severed and appropriated to persons and uses. Water in the fountain is of no service unto me, till it be conveyed thence to mine own cistern. The light of the sun brings no comfort to him who hath no eyes to enjoy it. So though Christ be a mine full of excellent and unsearchable riches, a fountain full of comforts and refreshments, a sun of righteousness, a captain and prince of life and salvation; yet till he is made ours, till there be some bond and communion between him and us, we remain as poor and miserable, as if this fountain had never been opened, nor this mine discovered.

"Now this union to and communion with Christ, is on our part the work of faith, which is as it were the spiritual joint and ligament by which Christ and a Christian are coupled. In one place we are said to live by Christ. *Because I live* (saith he) *you shall live also.* John xiv. 19. In another, by faith. *The just shall live by faith.* Heb. x. 38. How by both? By Christ, as the fountain: by faith, as the pipe conveying water to us from the fountain: by Christ, as the foundation: by faith, as the cement knitting us to the foundation: by Christ, as the treasure: by faith, as the clue which directs; as the key which opens and lets us into that treasure. This the Apostle explains in the former place, where he shows by what means faith makes us live; namely, by giving us an entrance and approach to Christ: for he opposeth *faith* to *drawing back*, verse 19, 30. Noting that the proper work of faith is to carry us unto Christ, as our Saviour himself expoundeth *Believing in him by coming unto him.* John vi. 64, 65. Therefore the Apostle puts both together; *Not I, but Christ liveth in me; and the life which I live, I live by the faith of the Son of God.* Gal. ii. 20. Faith is compared to *eating and drinking.* John vi. And we know there is no sense requires such an intimate and secret union to its object, as that of tasting; no sense that is the instrument of so near a union as that. So then, as the motion of the mouth in eating is not in the nature of a motion any whit more excellent than the motion of the eye or foot, or of itself in speaking; yet in the instrumental office of life and nourishment, it is far more necessary: So though faith in the substance of it, as it is

an inherent quality, hath no singular excellency above other graces; yet as it is an instrument of conveying Christ our spiritual bread unto our souls, and so of assimilating and incorporating us into him, which no other grace can do, no more than the motion of the eye or foot can nourish the body; so it is the most precious and useful of all others. It may be objected, Do not other graces join a man unto Christ, as well as faith? Union is the proper effect of love; therefore we are one with Christ, as well by loving him, as by believing in him.

"To this I answer, That love makes only a moral union in affections, but faith makes a mystical union, a more close and intimate fellowship in nature between us and Christ: Besides, faith is the immediate tie between Christ and a Christian, but love a secondary union following upon, and grounded on the former. By nature we are all enemies to Christ and his kingdom; of the Jews' mind, *We will not have this man to reign over us:* Therefore till by faith we are thoroughly persuaded of Christ's love to us, we can never repay love to him again. *Herein is love* (saith the Apostle), *not that we loved God, but that he loved us, and sent his Son.* 1 John iv. 10. Now between God's love and ours, comes faith to make us one with Christ; *We have known and believed the love that God hath to us.* ver. 16. And hence it follows, that because by faith as he is, so are we in this world; therefore, *Our love to him is made perfect; and so we love him, because he first loved us.* verse 19. So that we see the union we have with Christ by love, presupposeth the unity we have in him by faith; so faith still hath the pre-eminence.

"The second office wherein consists the excellency of faith, is a consequent of the former; namely, to justify a man: for there is no man righteous in the sight of God, any further than he is taken into the unity of Christ, and into the fellowship of his merits. God is alone well pleased in Christ; and till a man be a member of his body, a part of his fulness, he cannot appear in God's presence. This was the reason why Christ would have none of his bones broken, or taken off from the communion of his *natural body.* John xix. 36. To note the indissoluble union which was to be between him and his *mystical members.* So that now as in a natural body, the member is certainly fast to the whole, so long as the bones are firm and sound; so in the mystical, where the body is, there must every member be too, because the bones must not be broken asunder. If then Christ go to heaven, if he stand unblameable before God's justice, we all shall appear in him so too; because his bones cannot be broken. That which thus puts us into the unity of Christ, must needs justify our persons, and set us right in the presence of God; and this is our faith. The apostle gives two excellent reasons why our justification should be of faith, rather than of any other grace: The first on God's part, that *it might be of grace;* the second on the part of the promise, *That the promise might be sure to all the seed.* Rom. iv. 16.

"First, Justification that is by faith is of mere grace and favour, no way of work or merit: for the act whereby faith justifies, is an act of humility and self-dereliction, a holy despair of any thing in ourselves, and a going to Christ, a receiving, a looking towards him and his all-sufficiency; so that as Mary said of herself, so we may say of faith, *The Lord hath respect unto the lowliness of his grace;* which is so far from looking inward for matter of justification, that itself as it is a work of the heart, *το credere,* doth not justify, but only as it is an apprehension or taking hold of Christ. For as the hand in the very receiving of a thing, must needs first make itself empty, (if it be full before, it must let all that go, ere it can take hold on any other thing,) so faith being a receiving of Christ (John i. 12,), must needs suppose an emptiness in the soul before.

"Faith hath two properties (as a hand), to work and to receive: When faith purifies the heart, supports the drooping spirits, worketh by love, carries a man through afflictions, and the like; these are the works of faith: When faith accepts of righteousness in Christ, and receives him as the gift of his Father's love, when it *embraceth the promises afar off* (Heb. xi. 13,), and *lays hold on eternal life* (1 Tim. vi. 12,), this is the receiving act of faith. Now faith justifies not by working (lest the effect should not be wholly of grace, but partly of grace and partly of work, Ephes. ii. 8, 9,) but by bare receiving and accepting, or yielding consent to that righteousness, which in regard of working, was the *righteousness of Christ* (Rom. v. 18,), and in regard of disposing, imputing, appropriating unto us, was the *righteousness of God.* Rom. iii. 21. 1 Cor. i. 30. Phil. iii. 9. To make the point of justification, by the receiving, and not the working of faith plain; let us consider it by a familiar similitude.

"Suppose a chirurgeon should perfectly cure the hand of a poor man from some desperate wound, which utterly disabled him for any work: when he hath so done, should at one time freely bestow some good alms upon the man, to the receiving whereof he was enabled by the former cure; and at another time should set the man about some work, unto the which likewise the former cure had enabled him; and the work being done, should give him a reward proportionable to his labour. I demand which of these two gifts are arguments of greater grace in the man, either the recompensing of that labour which was wrought by the strength he restored, or the free bestowing of an equal gift, unto the receiving whereof likewise he himself gave ability? Any man will easily answer, That the gift was a work of more free grace than the reward, though unto both, way was made by his own merciful cure; for all the mercy which was shewed in the cure, was not able to nullify the intrinsical proportion which afterwards did arise between the work and the reward. Now this is the plain difference between our doctrine and the doctrine of our adversaries, in the point of justification: They say we are justified by grace, and yet by works, because grace enables us to work: We say we are justified freely, not by the works of grace, but by the grace which bestows our justification, and therewith our strength of working unto us. For surely God's free grace is more magnified in giving us undeservedly both righteousness and works, than in giving us works to deserve our righteousness."

—

[The request of SENEX shall be complied with to a reasonable extent; but he will be good enough to remember, that our work is a miscellany; that it must have variety; that the benefit of the young must be a principal object of our regard; and that we can hardly hope to benefit those whom we do not in some measure please. Yet we will gladly receive from any of our readers selections from the old authors, of passages which exhibit truth or inculcate duty in a clear and forcible manner,—and with such passages those authors do certainly abound.]

—

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER III.

My dear Timothy—Having given you my thoughts on the importance of personal piety, the means by which it is to be preserved and increased, and the influence which it will always have on the individual comfort and publick usefulness of a gospel minister, I propose in this letter to direct your attention to *the improvement of time.* There is scarcely a common-place topick on which more has been said than on *the value of time;* and yet there are very few who value it as they ought. I think

it probable, indeed, that there is no one sin which may be so justly and generally charged upon professing Christians, and of which at the same time they think so little, as that which consists in the waste or the abuse of time. And time, you should remember, although precious in every period of life, is most of all precious in youth. Every portion then, which is rightly employed, is like a sum of money put out to interest for the remainder of life; and every portion which is then wasted, is also a sum, with all its interest, irretrievably lost. My own life, you know, has not been generally past in idleness or inactivity; but now that it is drawing to a close, I do assure you that on looking back I greatly lament the loss of much, very much time, which might at least have been employed to better account than it actually was. Endeavour then, my dear son, deeply to impress your mind with a sense of the value of time, as a *talent* entrusted to you by God, and for every portion of which you are to render a strict account at his tribunal. This is a truth which all ought to recollect, but it is peculiarly worthy of the constant recollection of a gospel minister. He is, or ought to be, a *devoted man*—devoted to the immediate service of God and the good of immortal souls; the most important business certainly on earth, and in regard to which, therefore, the loss of any portion of time by which, either directly or indirectly, it might have been promoted, implies a far higher degree of criminality than if he were engaged in a secular calling, of little importance perhaps to any but himself. I will only add further, in a general view of this subject, that if I were required to mention some one trait of character, in a young man of tolerable talents, which more than any other should indicate that he was destined to distinction, usefulness, and respectability in future life, it would be, that he was remarkably sensible of the value of time.

Since time then is so inestimably precious, the inquiry returns—in what manner may it be most extensively redeemed and most profitably employed? The general answer to this is easy—Lose no time that can be saved, and employ every part in the most advantageous manner. But let us come at once to particulars—

Consume not too much time in *sleep*, in *meals*, and in *recreation*.

I am satisfied, on careful observation, that some persons really require more sleep than others; and therefore that no general and absolute rule can properly be given in regard to this point—farther than to say, that every individual should carefully and conscientiously consider what his own experience has taught him is the smallest quantity necessary to health and activity, and firmly resolve to take that quantity and no more—Less, I am persuaded, is necessary, in most instances, than is commonly supposed. But it is too manifest to be dwelt upon, that he who takes either more sleep, or less, than that which will enable him to perform the greatest number of active duties, and to the most effect, in the course of twenty-four hours, is not the best economist of time. It is among the humiliating circumstances of our present state, that a considerable portion of our existence must be passed in *a kind of death:* And it is one of the excellencies of the heavenly state, that "there is no night there," and that the blessed inhabitants never weary in the service and praise of God. But while we are in the body, we should view it as a duty to endeavour to be lost in forgetfulness, as long as is necessary to enable us to do the most good while we are awake—and not a moment longer.

As to *meals*—no man ought to spend much time at table; and to do so is peculiarly improper for a clergyman. He, of all men, should be most careful to show that he does not "live to eat, but eat to live." *Table-talk* may sometimes be profitable, and such you should endeavour to render it, both in your family and in

company; and when it is so, a little more time than would otherwise be proper may be spent at table.

Circumstanced as you are, you will need to guard carefully against acquiring a fondness for dining in company. This has proved injurious to many clergymen, and ruinous to some. It invariably leads to a criminal waste of time. As a matter of choice, I would very seldom take a meal out of my own family; and when I did, it should be with a friend or a parishioner. Large and promiscuous companies I would avoid, as far as I could do it without giving offence; and there are some convivial entertainments that I would positively decline, even if a civil refusal should prove offensive. But on all occasions, whether private or publick, abhor and avoid the practice of sitting long over the bottle—a practice which, beside the time that it wastes, has, to my certain knowledge, led to an excess in drinking, which has eventually blasted forever the character and usefulness of several young clergymen, who had given high promise of serving and adorning the church of Christ. I must not pass from this topick without remarking, that you cannot be too vigilant in avoiding the commencement of a habit which will make spirituous or vinous liquors, beyond a very small quantity, the object even of desire. It is truly surprising how insidiously and insensibly a habit, leading directly to gross intemperance, is often formed: and one cannot think without grief, and shame, and horror, on the number of our order, who have fallen victims to the reproachful and ruinous vice of inebriation. Shun then, as you would shun a pestilence, every thing which has a tendency to this awful issue. The temperance of a gospel minister should never be questionable. His known and established habits should render him, in this respect, not only free from guilt, but above suspicion.

Recreation is necessary to no man more than to a clergyman. His studies are of the most serious kind, and they require to be vigorously and systematically pursued. The human mind thus employed will lose its elasticity, activity, and serenity, if it be not frequently unbent and recreated. Yet a clergyman's recreations must all be unexceptionably innocent. Theatres, and dances, and cards, and horse races—the sources of innumerable evils to all who frequent them—he can have no concern with, if he would retain any reputation with the wise and pious. Visiting among his people and friends, literary associations, attending on meetings and societies for benevolent purposes, gardening, walking and riding, are the proper recreations for a clergyman, when the weather will permit him to go abroad. When it will not, and often for a short time when it will, he may profitably amuse himself with his children, or other inmates, so as both to recruit his own spirits and endear himself to his domestick circle—Do not think I have forgotten my subject. What I have just been saying is perfectly in point, when speaking against the loss of time. No time is lost, but much is redeemed, by all the relaxation which is necessary to prevent languor, debility and exhaustion of spirits. One hour of vigorous thought and study, is worth more than a day, when the mind is jaded with application. Beside, when health is lost, as it soon will be without recreation and bodily exercise, active usefulness is *wholly* lost—sometimes for months together, and sometimes for the remainder of life. No part of your time, therefore, will be more economically and profitably spent, than that which is employed in taking as much bodily exercise daily as is necessary to preserve your health. Do you ask *how much* is necessary? I will give you an explicit answer, because I think it important. I say then that as much at least is every day necessary, as is equivalent to walking four miles on foot—two before dinner, and two toward evening. Do not omit going out on account of the weather, unless it is unusually bad; because you will often

be obliged to go out in bad weather to perform publick and official duties, and if you are not in the habit of doing so, you will almost certainly suffer; but if accustomed to it, you will usually sustain no inconvenience. What I have said under this particular is predicated on the supposition that your life is to be spent as it has commenced,—with the habits of a student, and your whole time devoted to professional duties. If you should remove to a situation, like that in which many of your brethren find themselves, where you would be compelled to provide for your own support by an attention to some active employment, for a considerable part of the week; or if you should be engaged in missionary services; you will, of course, have bodily exercise enough, without seeking it. Your object then will be to redeem as much time for study as you can. But even then, study should never be continued too long at a time—We are always in danger of extremes. The danger of an extreme attention to study, is that to which I know you are most prone, and therefore I have said so much to guard you against it. But the extreme of studying too little, is still more blameable, and more reproachful. The minister of the gospel, who has any tolerable command of his time, and yet spends little of it in preparing "beaten oil for the sanctuary," but loiters away his hours, or even employs them in some active services, because they are more agreeable to him than close study, is chargeable with guilt in the sight of God, and ought to feel a very uneasy conscience, till he is brought to act more like a faithful servant of the great Lord of the gospel vineyard.

But of all the moths which consumed my time, in the earlier part of life, the most destructive and vexatious was *unprofitable company*. At first I was drawn into some parties, which met in different places, but I soon got rid of these. My chief perplexity was from the visits and calls of my own people. There were among them—as I believe there are in almost every congregation—some who seemed to think that their minister's house was the most proper place to get rid of the idle hours which hung heavily on their hands. These saunterers and loungers would sometimes rob me of half a day, or a whole evening at a time. An hour was thought by them a short visit. They often came directly into my study, and there was no alternative but to bear with them, or to tell them to depart. The latter I never did—But at length I fell upon an expedient, with which I believe you are acquainted. I directed that no body should be shown into my study but by myself; and that I should not be sent for to see any one who did not expressly state that he wished to see me. When I was sent for, as for a while I often was, I went to my parlour with my pen in my hand and did not take a seat, but inquired of the visiter what was his business. If I found that he had business, I took him immediately to my study, and attended to it carefully. But if—as was the case more than nine times out of ten—I found that he had really no business, I talked sociably and civilly with him for a few minutes, still keeping on my feet, and then begged to be excused, on account of my engagements in my study. This system never gave offence that I heard of, in more than a single instance, and that not of a serious or lasting kind. Your good mother, however, helped me out with my plan very much, or I suspect it would not have succeeded as well as it did. I have read of an excellent clergyman, who placed in large letters over his mantle, where it would meet the eye of every one who entered his study, this pithy admonition—BE SHORT. In some way or other, you must contrive to have your time much to yourself, in the early part of your ministry. It is essential to your improvement, and much both of your present and future usefulness will depend upon it. I find that it is getting to be the practice with some of our brethren, to let it be known

publickly, that they do not see company at all, during certain hours of the day. This is, I think, by no means unreasonable in itself; and yet it is attended with some real inconvenience. A stranger, whom you may much wish to see, may be sent away, and you never see him. Or an important concern, demanding immediate attention, may be unduly postponed, and perhaps the opportunity of attending to it be entirely lost. On the whole, I would rather choose to see those who call, and when necessary, to tell them frankly that my engagements in my study forbid me to spend more time in conversation than is necessary to the most summary attention to the subject of the call. I have practised pretty much on this plan for some years past, and I do not know that it has offended any one. Neither a physician nor a lawyer, hesitates to make a professional engagement the avowed reason for leaving any company whatever; and why should not the same privilege be granted to a clergyman? I think that on some suitable occasion you should publickly explain this subject to your people, and then steadily act on the plan which you shall have announced to them. I have said so much on this point, because your settlement in a large country village will, I know, render it one of the most difficult points to manage. Our brethren who live in a sparsely settled country, where but few calls are made upon them, have difficulties enough of another kind, but in escaping this they have one considerable advantage.

One other way in which time may be lost I shall barely mention: it is the consuming of a portion of it in *a musing mood*, on something that is useless or impracticable. Guard against a habit of this kind—it grows by indulgence. Go immediately and resolutely to your proper business, whatever it may be; and when it is despatched, turn without delay to something else. Apply all your powers to what you are about while it is before you, and when you are exhausted cease altogether, and take exercise or recreation.

After guarding against the loss of time, the next thing is to take care to spend it to the greatest advantage. You ought to have a well digested plan for the filling up of every portion of your time, that none of it may be lost in thinking what you are to do next, or because you feel as if you had nothing to do; and that no part of your duty may be neglected, but every part receive, and that seasonably, a just proportion of your attention. I am well aware, that now when you have a family and a congregation to look after and provide for, you cannot be as methodical and regular in the distribution and employment of your time, as when you were a student of college, or of the Theological Seminary. Still a plan, and a fixed one, is indispensable, if you would use your time to the most advantage. When interruptions break in on your arrangement, let them displace the business of the hours at which they happen, and let the rest proceed as usual; unless that which has been displaced cannot be delayed, and then let it take the place, for once, of something that will not suffer by delay. Have stated hours for the whole *routine* of your family concerns, and observe them strictly—for rising and going to bed, for meals and for family devotion.

Assign your most important studies, especially your preparations for the pulpit, to those portions of your time which will be least liable to interruption, especially if these will coincide with those which experience has taught you will commonly find your mind most active and vigorous. Firmly resolve to read no entertaining books at such times; but to give all your attention and all your faculties to your proper business. Some study best in the morning, and some in the evening—A part of both is, I think, generally to be preferred. But consult your own experience; only abide steadfastly by your arrange-

ment, after you have formed it. Newspapers, and works of mere entertainment, should never occupy the hours of serious business. Let them be assigned to some remnants of time that can best be spared, or which could not otherwise be more usefully employed.

I shall only add to this long letter, a caution against *late hours* of study. By late hours, I mean all that follow ten or eleven o'clock in the evening. Nothing is at last gained, but much lost, by night studies. They may seem to be advantageous for a while, but eventually they injure and sometimes destroy eyesight, and indeed impair the general health. They are therefore to be avoided, both as a matter of prudence and of duty. Doubtless there must be some occasional violations of this, as of other rules; but let them always be the fruit of unavoidable necessity, and never of voluntary choice—never let them become a habit. Keep constantly in mind that your time, health, and all your powers, are sacredly devoted to the most important service in which a human being can be engaged, and try to use, and preserve, and manage them all, in such manner as shall most promote the glory of God and the good of mankind—The Lord direct and bless you. Farewell. —— ——.

Miscellaneous.

To the Editor of the Christian Advocate.

Sir—In reading the last number of "Israel's Advocate," I find in the report of a committee appointed to devise a plan for a settlement in this country of Jewish converts, the following sentence: "Abandoning, therefore, all idea of recommending to the Board any plan which contemplates the purchase of *so much* land, your committee next turned their attention to the plan of *amalgamation;* or of inducing the converts to mingle indiscriminately with our fellow citizens and fellow Christians, both in church and state." The committee add, that "this has been recommended to the Board, and referred to your committee in a valuable communication from one of our distinguished vice-presidents,* addressed to our venerable president." It does not appear that "the plan of amalgamation," as it is called, has been recommended by the committee; and yet such a recommendation seems to have been forborn, not from any thing considered as objectionable in the plan itself, but because, for the present, it was thought by the committee not to afford the aid believed to be indispensable. What I have now stated, sir, has given rise, in my mind, to a number of inquiries, which I do not feel myself competent to answer; and my present communication is designed to suggest them, in hope that I may obtain satisfaction from those who are better instructed than myself: and from no one should I more cheerfully receive instruction, than from the eminent and excellent man, from whom the committee state that they have received the recommendation of the plan which they announce. My inquiries are such as these—Does the *amalgamation* contemplated and recommended, mean that the Jewish converts should be encouraged to intermarry, as well as in other respects to "mingle with their fellow citizens and fellow Christians;" so that in a generation or two their distinctive national character as Jews shall no longer exist, but be completely absorbed and lost in the promiscuous population of the country? If so, and if this measure were general in Chris-

* The Rev. Dr. Livingston, Professor of the Theological Seminary of the Reformed Dutch Church in North America.

tian countries—as it ought to be if advisable here—is it not manifest that the Jews, on their conversion to Christianity, can never return *as a people* to the land of their fathers? Or is there to be no such return? Or if there is, are we to look for it before the Jews are generally converted to the Christian faith; so that their conversion generally is to take place after their return? Have we reason to believe that as soon as the Jews are converted to Christianity, it will be incumbent on them to lay aside *all* their rites, and *all* their national character, and be completely amalgamated with the mass of mankind? Or will there be some national distinction still kept up; and if so, in what, probably, will it consist? If the Jews are to be specially instrumental in bringing in "the fulness of the Gentiles," must they not in some way preserve their national character? Is it, or is it not, probable that they are to be a separate people till the end of time?

In proposing these queries, be assured, sir, I am not influenced by a cavilling spirit, but by one of serious and conscientious inquiry. I am engaged with others, and that most cordially, in measures for meliorating the condition of the Jews, and gaining them to the Christian faith. And it does seem to me, that the inquiries I have stated have a close connexion with the propriety of adopting or rejecting the plan which has been proposed to the committee and is yet in contemplation. QUÆRENS.

We are persuaded that the following *Obituary* will gratify, and we hope edify, many of our readers. We personally knew, and greatly loved and esteemed the subject of it. He will be remembered with gratitude, and often referred to, by the friends of missions, for a long time to come. We therefore determine to preserve this memorial of him in the pages of the Christian Advocate.

Obituary of the Rev. William Ward, one of the Serampore Missionaries.

From the Monthly Friend of India, for April, 1823.

We are now called to mourn over one of the most afflictive dispensations with which we have ever been exercised. Our dear brother Ward, whose help and Christian society we have enjoyed for nearly twenty-four years, has been removed by death almost without any warning. Since his return from Europe his health had been in general pretty good; but latterly the complaint with which he was so much afflicted before his departure for Europe, indigestion attended with distressing flatulency in the stomach, appeared to be returning upon him in so great a degree, as to compel him to abstain from rice in every form, from nearly all vegetables, from beer and every kind of wine, and from most kinds of meat. By strictly observing this course, however, and taking abundant exercise on horseback, his health seemed so much restored, as to give us hope that he might be spared to us for years to come. On the Sabbath preceding his death, he was at Calcutta, and preached in the evening there from "Lead us not into temptation," in so searching a manner, as to attract particular notice. He also attended the Monthly prayer-meeting held on Monday evening at the Lall-Bazar Chapel, after having spent the day in visiting, for the last time, the flock he so much loved.

On Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman: and on the way up read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his own mind. He appeared quite well the whole of that day, as well as the next, Wednesday the 5th, in the evening of which he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xvi. 16. "He

that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected, that in the course of his sermon, while he was exhibiting Christ as the only Saviour, he repeated the following verse:

> The best obedience of my hands,
> Dares not appear before thy throne;
> But faith can answer thy demands,
> By pleading what my Lord has done—

and to impress it the more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked.

He retired to bed about ten quite in as good health as usual; but about five in the morning of Thursday, the 6th, he felt himself affected with a bowel complaint, and instead of taking his morning ride as usual, he returned to bed for an hour. At the weekly meeting for prayer, however, which he and his colleagues established more than twenty-two years ago, and which, amidst every discouragement and affliction, has not, we believe, been omitted for three weeks in the course of these twenty-two years, he united with his brethren and sisters as usual. Thus after more than twenty-three years' labour in promoting this object in the most assiduous and intense manner perhaps ever known, he closed his public life by uniting in prayer with his brethren for the continuance of the Divine blessing on the work.

After the prayer-meeting, which from the beginning has been held at seven in the morning, he breakfasted with his brethren and sisters at Dr. Marshman's, where it has been for many years the custom for all, with any friend occasionally at the Mission-house, to breakfast together afterwards, and converse on the things which relate to the advancement of the kingdom of God around them. He entered so much into discourse of this nature that morning, that no one suspected him to be at all ill, beyond his having a slight bowel complaint, with him not uncommon. He went into the printing-office as usual about ten, and among various letters on business, he wrote to the Brethren Peggs and Bampton at Cuttack in the course of the forenoon—the following extract from which was sent to his afflicted family in an affectionate letter from Mrs. Peggs, dated the 14th March, the day after they had received from Dr. Marshman the melancholy tidings of his removal—"In his last note to us dated March the 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?'—or 'Jesus I love thy charming name?'" Mrs. Peggs properly adds, "We see by this note what a happy frame of mind he was in just before he was taken ill." He had indeed been really ill in the Cholera many hours before he wrote this note, although he was scarcely aware of it, and continued so assiduously pursuing that work of his dear Redeemer to which he had for so many years devoted every moment of his life, not spent in sleep or refreshment. About eleven Dr. Marshman going into the office and thinking he looked very ill, earnestly questioned him on the subject. Our beloved brother then told him, that he had been quite ill in the morning with a bowel complaint, and imputed it to his having taken a little cold during the night. Dr. M. then begged him not to neglect this complaint, but to have instant recourse to medicine. Dr. M. however had not the least idea of its being the Cholera, as he had not then heard of

his having thrown up any thing, which is one of the symptoms usually accompanying this disease. The day after his death however, he learned with unspeakable pain, that he had thrown up much bile even before breakfast.

Our lamented brother continued to go on doing business in the printing-office till past twelve, in which interval he wrote the letter to brother Peggs and Bampton from which the quotation is taken which so fully discovers the happy state of his mind. After this he begun a letter to the Rotterdam Bible Society; which was found unfinished on his desk after his death, from which it appeared that before he had finished the second line, he was constrained to desist, and retire to his own room. Respecting his state then, the following particulars have been kindly given us by his eldest daughter:

"When my dear Father came from the office and reclined on the sopha, I was sitting in the same room writing a letter, and my Mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sopha he in his usual affectionate way asked me, what I was doing; to which I replied "writing a letter." He was cheerful, and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the Cholera: my beloved Father assured him of his sympathy and gave directions to another native brother to see that a coffin was made for the child, adding "I fear I have something of the cholera myself." This startled me; for this was the first intimation I had of his being ill. I asked him to let me send for the Doctor. He replied, "No child; 'tis nothing of consequence." Happily however I did not wait for his leave; but wrote to the Doctor, begging he would call immediately to see my Father. He came and my Father again repeated his fears that he had a slight attack of the Cholera. The Doctor told him there was no reason to think so, and said he would send him some medicine. Just before the Doctor came, I went and told my Mother that I feared my dear Father was seriously ill. She was alarmed, and asked him how he felt; to which he replied "not well," as not appearing to apprehend any danger. It being dinner time, and my father being asleep, we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where we had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him and asked what he wanted; to which he replied, "Nothing child, only I feel very ill." I immediately ran to my mother, begging her to come to my Father. She came, and learning from him that he had the cramp and feeling his hands cold, she burst into tears and kindly remonstrated with him for having concealed his state so long. He begged her to make herself easy, adding, "Call brother Carey and brother Marshman." I ran instantly to do this, and in a few minutes the alarm spread through the premises and brought the brethren and sisters from every side. Dr. Mundt had come again, and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require."

While Dr. Carey, and the sisters were occupied about our brother, Dr. Marshman took the boat and crossed the river to Barrackpore, to bring more medical aid. Meeting with Dr. Grierson at home, who has succeeded Dr. Chalmers there, and who kindly attended Dr. Carey about three months before, he brought him over with him. Dr. Grierson coincided with Dr. Mundt respecting its being the Cholera, and among other things they prescribed a hot bath. This he took about six in the evening, and seemed greatly refreshed; but felt exceedingly inclined to sleep or at least to doze. The medical gentle-

men then intreated that he might be left to himself, in the hope of his getting a little sleep, adding, that this would do more for him than any medicine they could give. In consequence of this, Mrs. Ward and all his brethren and sisters refrained from conversation with him on the state of his mind; and remained waiting the issue, in a state of suspense which words cannot easily describe.

About nine in the evening he told Mrs. Ward that he felt himself sensibly better, and was not in any kind of pain. This excited great hope that he would be able to obtain sleep during the night. Four or five therefore remaining with him, among whom was our young brother, Mr. Brunsdon, who watched with him during the whole of his illness as a son over a father, and Mr. Williamson, who being acquainted with medicine himself, assisted with the two medical gentlemen in consultations respecting him, and remained with him continually to see their prescriptions administered—the rest retired. Our deceased brother remained quiet and free from pain, apparently sleeping, till about ten at night, when he complained of a pain in the right side, particularly when he turned himself. Mr. Williamson immediately went to Dr. Mundt to consult him. He advised a fomentation of the side, if the pain should continue. This was tried, and gave immediate relief. With this exception he was free from pain and perfectly quiet during the night, appearing in a dozing state and saying nothing—Mrs. Ward and his brethren, from the fear of preventing his obtaining sleep, still forbearing to converse with him.

As in the morning there appeared very considerable hope of his recovery, Dr. Carey went to Calcutta in the course of his college duty as usual; and Dr. Marshman again went over the river for Dr. Grierson that he might assist in consulting relative to his case. On Dr. G.'s arrival, the medical gentlemen recommended an injection, as the calomel he had taken during the night, had produced no effect. It was hoped that this would have relieved him greatly; and that as he had for so many hours been free from pain, he would immediately have felt better. Dr. Grierson indeed said, that he thought there was no cause for alarm respecting his case; and to Mrs. Ward's inquiry, our dear brother himself said, that he felt better. The injection however produced no effect; but he still continued quiet and easy. Another injection was then prescribed; but by the time it was ready, he appeared so weak that his medical attendants forbore to administer it. He was still perfectly free from pain however; and as late as ten in the morning, we had hopes of his recovery. But about eleven, Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a sigh said, "Oh dear;"—which were the last words he was heard to utter, though he continued perfectly quiet and apparently free from pain. About twelve his pulse declined so much as to take away all hope; and about five in the afternoon, he ceased to breathe, in so imperceptible a manner, however, that we for some moments were scarcely aware that his happy spirit had left its tenement of clay. Dr. Carey had returned about an hour previously. His step-son, Mr. John Fountain, to whom he had ever been the father, and Mr. B. W. Marshman, had arrived from Calcutta to see him, six or seven hours before his departure; but he was too far gone fully to recognise them.

Thus, in the fifty-fourth year of his age and the twenty-fourth of his Missionary labours at Serampore, departed one of the most faithful, disinterested, and arduous labourers in the vineyard of his Glorious Redeemer, that India has ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. The next day,

the news of his departure having been sent early to Calcutta, the Rev. Messrs. E. Carey, James Hill, Adam, Schmid, and Jetter arrived from thence, to pay the last testimony of respect to his memory, together with Messrs. Penney, Lindeman, Pearce, Kerr, Ricketts, and various other friends. At five the corpse was conveyed to the Mission burying ground in a hearse—the body together with the coffin being so heavy, that it was feared our native brethren and the friends around, would not have been able to convey it, as the distance was nearly a mile. All of them attended the funeral however, with the servants of the printing-office, the paper-mill, &c. to all of whom our deceased brother was like a father. The various gentlemen in Serampore and its neighbourhood were also present, and a number from Barrackpore on the opposite side of the river. Previously to moving the corpse from the house, the Rev. E. Carey engaged in prayer; at the grave the Rev. James Hill gave out the 84th Hymn in the Selection, "Jesus, thy blood and righteousness;" after which Dr. Carey addressed the congregation on this afflicting and awful providence both in English and Bengalee, and Dr. Marshman concluded in prayer.

The next Lord's-day week, the 16th March, Dr. Carey preached a funeral sermon for our deceased brother at the Lall-Bazar Chapel in Calcutta, from Prov. x. 7. "The memory of the just is blessed," to the largest congregation ever seen at the chapel—many friends of religion, and multitudes drawn by personal esteem, taking this opportunity of testifying their respect for his memory. On Wednesday evening, the 19th, Dr. Marshman preached a funeral sermon for our beloved brother in the Mission Chapel, Serampore, at which were present the Governor, his Excellency Col. Krefting, and nearly every European inhabitant of Serampore, both Danish and English, with a number from Ishera and Barrackpore. As he had fixed on no passage of scripture himself, Dr. M. took this declaration of the Apostle's as expressing the language of our deceased brother's inmost soul; "By the grace of God I am what I am." At the request of the Rev. James Hill, Dr. Marshman, on the next Lord's-day, March 23d, preached a funeral sermon for him from the same text to a congregation of perhaps six hundred, at the Union Chapel, the pulpit and desk of which were hung with black as a testimony of esteem. In this discourse a few particulars were given respecting our deceased brother; with whom and Mrs. Ward, the preacher and Mrs. Marshman had come from England in the summer of 1799, and whom he had therefore known in the most intimate manner for nearly twenty-four years. As the Rev. Mr. Hill and others have strongly requested it, should the pressure of business admit of its being prepared for the press, the sermon with these particulars, may possibly appear in the course of two or three months.

In reviewing this sudden and afflictive providence various reflections crowd on the mind. The first are, those of almost indescribable distress at the loss sustained—not only by the denomination to which our brother belonged, but by the church and the cause of God at large, particularly as far as relates to India; for although his family and his immediate colleagues in the work of God, feel the sense of their loss increased by all that recollection of his worth as a man, a Christian, a husband, a father, a colleague and brother, which the space of nearly twenty-four years, spent in perhaps the greatest degree of social happiness capable of being enjoyed on earth, must continually furnish; our brother was not a man who confined his regard for the cause of God to one denomination. He loved all who loved the Redeemer, and sought to promote his cause. Hence his death is a public loss to religion: and those particularly whose spiritual good he laboured to promote and whose hands he laboured to strengthen by his preaching,

his prayers, and his extensive correspondence, whether they be in India, Europe, or America, cannot but feel this bereavement.

But while we thus mourn the loss of our beloved brother and cherish the most tender affection for his memory, it becomes us to beware of sinning against God under this dispensation. It becomes us to recollect that every thing which rendered him so dear to us and such a blessing to the cause of God, arose wholly from the grace of God so richly manifested in him. This grace still remains, an inexhaustible fountain. While we mourn his loss in the deepest manner, therefore, to suffer our hearts to sink in despondency, as though the Great Redeemer did not still live to carry on his own work, who is the Sovereign Head of his Church, and from whom come not only every gift intended for the use of his cause, and all that diligence and love which may enable a man possessing such to labour even more abundantly than others, but the blessing which must render these gifts and this labour effectual, and without which even a Paul might plant, and an Apollos water wholly in vain,—would be, to sin against God, and to act contrary to the examples left us on divine record. When Saul and above all Jonathan, was removed, by whom the Lord had done such great things for Israel, David, in the midst of grief perhaps never exceeded, "bade them teach the children of Judah the use of the bow," to prepare them for future action, and exhorted the men of Jabesh Gilead, who had already distinguished themselves by their activity and energy, to strengthen their hands, and be valiant, *because* of the affliction which had then overwhelmed Israel.——When Hur, and Aaron, and even Moses were called to rest from their labours, the command of God himself to Israel was, to go forward in their way, to be "strong and very courageous" amidst the overwhelming grief which must have filled their minds, at being thus deprived of all those who had gone in and out before them for so many years;—and his promise was, that in thus doing he would be with them, cause them to overcome their enemies, and possess the promised land.

In the beginning of the gospel also, when Stephen was prematurely removed in the midst of his high career of usefulness, a man "full of faith and of the Holy Ghost," who so preached the gospel that its fiercest adversaries were not able to resist "the wisdom and the spirit by which he spake," how deeply must the loss of such a man have been felt by all who loved the cause of God, then so much in its infancy. We do not find however, that while they so feelingly "made great lamentation over him," the disciples and brethren had the least idea of lying down in despondency. On the contrary they took courage and "went every where preaching the gospel;" and respecting some of them, it is expressly recorded, no doubt for our encouragement, that "the hand of the Lord was with them and a great number believed and turned to the Lord." (See Acts xi. 21.)—And when, a year or two after this, James, one of the three disciples so eminently distinguished by our Lord during his life, and so justly esteemed one of the "pillars" of the infant apostolic church, was prematurely cut off by the sword, Peter also being seized and put in prison—we do not find that this had any other effect on the minds of the other brethren than that of causing them to make prayer to God without ceasing for Peter, and no doubt for the cause of God in general, that it might not suffer by these afflictions. And by far the greatest extension of the gospel was granted after this period. Unworthy as we are, we are still engaged in the same cause, and every degree of blessing must flow from the same source; and seeing we serve him who is "Jesus Christ, the same yesterday, to-day, and for ever," we ought to renew our trust in his mercy and his Almighty power, and to abound more and more in prayer, and in the work of the

Lord, knowing that he will never fail nor forsake those who trust in him.

The brethren at Serampore indeed have been thus called to renew their trust in God, while wading through the depths of affliction, even from the beginning of their course. We do not here allude merely to the fire at Serampore eleven years ago, in which our dear brother now deceased was himself almost miraculously preserved, and which threatened to overwhelm us; but which through the Divine mercy, was succeeded by the Divine blessing, to a greater extent than had ever been experienced at Serampore before. We rather allude to the repeated afflictions we were called to sustain twenty-two years ago, when so many of our missionary brethren were in succession carried to the grave, in the very infancy of the cause here. Within eighteen days after our landing at Serampore, Mr. Grant was carried off in a fever, the four brethren and sisters having arrived on the 13th of October, 1799, and he being removed on the 31st. The succeeding July, Mr. Fountain was removed by a bowel complaint, within four years after his arrival in the country, and just as he had become ready in the language. The next July beheld Mr. Brunsdon carried off in a liver complaint, scarcely twenty-six years of age, and the most forward in the language, as well as the ablest English preacher among all the four brethren who came out together.—And to complete the measure of affliction, the next October, Mr. Thomas himself, who had laid the foundation of the Mission in Bengal, and had come out with brother Carey seven years before, was taken away, at an age two years below that of our now deceased brother. At that critical period, that four of the only seven missionaries then in this part of India should be removed, and among them both the youngest and the oldest, the ablest and the most active, was indeed overwhelming, had we looked merely to human aid. Yet nearly all that has been done in this part of India, has been the fruit of the Divine blessing since experienced, on humble and persevering effort, accompanied with constant prayer. Surely then in every affliction and bereavement, we ought to look directly and *wholly* to Him, with whom is the residue of the Spirit, who cannot be unmindful of his cause or of his promise, and who has declared that all nations shall be blessed in the Redeemer,—and that He, *Jehovah*, will accomplish this glorious work in his own time.

The human mind, however, which is continually prone to run to the extremes either of presumption or despondency, is ever apt to misinterpret the dealings of God with his church. Thus when any of the servants of God are taken away, peculiarly fitted for some particular work in their day and generation, we are ready to sink in despondency, and to exclaim, "such and such an eminent servant of God is taken away, and how can the loss be repaired? how can the cause of God now go forward?" We forget that these servants of God thus peculiarly gifted, were raised up to do a certain work; and that if they are now called to rest, the precise work no more remains to be done for which Divine wisdom thus raised them up and endued them with peculiar talents. Thus Divine wisdom has suffered no disappointment; for these have fulfilled the work *they were intended* to accomplish, and have now entered into the joy of their Lord, leaving to others whom Divine grace may raise up, that work which is suited to their capacity and intended for them to fulfil. Therefore while we so heavily mourn those removed, who are necessarily dear to us for their work's sake, we should consider that Divine wisdom has removed them, only because their peculiar work in the church

militant below, was fully accomplished; for had it not, their Saviour, who has the keys of death and of the unseen world and who—"shutteth and no man openeth," would surely have detained them longer below.

Thus respecting our beloved brother, while he was so endeared to us in every capacity, that had our feelings been consulted we should never have suffered him to enter into rest, but with ourselves; the work for which God pre-eminently raised him up was evidently that of Printing the Scriptures in India; and we believe that to him was shown herein grace and favour granted before to very few men in that particular line. To the language of the apostle, which the brother who came out with him well recollects seeing in his diary in the course of his voyage, thus applied with reference to his own circumstances, "unto me who am less than the least of all saints is this grace given, that I should *print* among the heathen the unsearchable riches of Christ,"—could he have foreseen the Divine goodness to him, he might have added—"*in twenty of their languages;*" for the *twentieth* version of the New Testament in the languages of India, printed under his eye, had advanced to the book of Revelation at the time of our beloved brother's removal; and we believe it has been granted to few men in the church of God, ever to print the New Testament of our Lord and Saviour Jesus Christ in twenty languages, spoken among the heathen. But for the preparation of all those founts of types which they required, and most of which had never before been seen in India, was his thorough knowledge of the art, his nice discernment, his assiduity, his indefatigable diligence, his love for the cause of his Redeemer and the souls of the heathen, peculiarly suited. Yet all these founts prepared, and the difficulties attending these First Editions of the Scriptures overcome, the way is now made easy: Second and succeeding editions with the same types, involve so little difficulty, that the various native Christian brethren and others trained up by our beloved brother for so many years, can go on with the work under common European superintendence.

Seeing then that infinite wisdom and love thus guide all things however mysterious, and that these are ever the same, what remains but that we all, who have seen so many of the servants of God around us removed in the past year, adore in humble silence what we are unable to comprehend, take new courage and go forward in the work of Him who will cause his church to increase, till, like the stone cut out without hands, it shall have filled the whole earth.—And to animate us thus to abound in the work of the Lord and do our own peculiar work in our day and generation, what can tend more than the example and the end of our beloved brother; whose life, at least for the last twenty-four years, amidst all the difficulties and trials he had to share with his brethren, was one uniform course of high usefulness and happiness of mind; and who, after so long a course of bodily and mental labour and spirituality of soul, was in heaven adoring before the Throne of the Lamb, within forty-eight hours after he had delivered his last message for his glorious Redeemer below! Let us then lift up the hands which hang down and confirm the feeble knees, and looking to Jesus, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we *know*, that however prematurely, as to an eye of sense, we may seem to be called away, our labour, worthless as it may be, shall not be in vain in the Lord.

THE name of JOHN THORNTON, of London, is, we know, associated in the minds of many of our readers

with almost every thing that characterizes fervent piety, and distinguishes Christian liberality. He was not however distinguished as a writer; and we did not know that he had ever attempted poetry, till we cast our eyes on the following lines in the Evangelical Magazine for December last, which are there said to have been "written by that great Christian philanthropist, John Thornton, Esq. of Clapham, upon his receiving a mourning ring from a cousin of his own name, lately deceased.

"Welcome, thou presage of my certain doom!
I too must sink into the darksome tomb;
Yes, little prophet, thus my name shall stand,
A mournful record on some friendly hand:
My name?—'tis here,—the characters agree,
And every faithful letter speaks to me!
Bids me prepare to meet my nature's foe,
Serene to feel the monster's fatal blow;
Without a sigh to quit the toils of time,
Secure of glory in a happier clime:
Then mount the skies—forsake my old abode,
And gain the plaudit of a smiling God;
Receive, Lord Jesus, body, soul and spirit;
Behold my plea—thy sufferings and thy merit."

The writer of these lines died in the Lord 1790, aged 71.

Reviews.

NATURE OF THE ATONEMENT. *A Discourse delivered Aug.* 17, 1823, *by James Murdock, D. D.*

(*Continued from p.* 84.)

Dr. Murdock, having finished his exposition of the text, proposes these two questions for discussion: 1. Why was an atonement necessary? 2. And how did the mediation of Christ answer the purpose? But before he enters on the discussion of these points, he undertakes to answer, as a preliminary, the following question: "What are the reasons which either induce or require God, to inflict any punishment whatever on transgressors?" For this he assigns three reasons; first, the intrinsic evil of sin; secondly, the good order and happiness of his kingdom; and thirdly, the personal benefit of the individuals who transgress. All these, however, might be included in one. The only reason for which God punishes sin is its evil. If it were not evil in its own nature, it never could interfere with the good order and happiness of his kingdom. This is only one way in which the intrinsic evil of sin is manifested. This reason is not, therefore, properly distinct from the first; and as to the third, it is still the evil which is in sin, that requires that it should be punished even in the children of God. But we should not have found any fault with these reasons, if we had not perceived that on these distinctions the author builds his whole system of the nature of the atonement. With the first of these reasons, according to him, the atonement has nothing to do: "nothing that a Mediator could do would remove it." But an extract from the sermon will best convey the professor's meaning.

"Of the three grounds of punishment just enumerated, the first is, in the nature of things, removeable in no other way than by a change of character, either in God or in the sinning creature. Nothing that a Mediator could do would remove it. The holy and unchangeable God can never cease to abhor sin. He must forever feel differently, and be inclined to conduct differently, towards the righteous and the wicked. Nothing can ever bring the infinite mind, which is purity

itself, into harmony with the polluted souls of sinning creatures. They must become holy; this, and this only, can remove the first ground of punishment.—And this certainly will remove it; because when creatures cease to be sinners, they must cease to be odious in the sight of God. Their new and holy characters render them now lovely in his view; and he can therefore feel no repugnance, so far as their present characters are concerned, to embracing them as his dear children.—Such a change in the sinner's character, will likewise remove the third ground of punishment, which was the reformation of the sinner himself. Because this object is already obtained, by the change supposed.

"Only the second ground of punishment then remains to be removed; and to remove this, and this only, is the proper business of an atonement."

Here we have the true foundation of Dr. M.'s theory. Though sin might be punished in the transgressor, on account of its intrinsic evil or ill desert, yet the sufferings of a Mediator have no respect to this; they can have no effect upon it.—This is only to be removed by making the sinner holy, which, we are told, is all that is necessary. As these radical principles are all important in this subject, we might have expected something in the way of proof; but the preacher has contented himself with a string of assertions, to which it would be easy to oppose as many negations. But our object now is to exhibit to the reader, a just view of Dr. M.'s theory; our remarks upon it shall be made in due time. We shall therefore extract a number of passages from the discourse, that it may be clearly seen that we do no injustice to the learned professor, in the representations which we make of his system.

"Thus far we have been examining and attempting to ascertain, precisely, the nature of the difficulty which it was the business of the atonement to remove. The difficulty, it appears, consisted wholly in the second ground of punishment; that is, in the necessity of distributive justice to the well being of the universe.

"To remove this difficulty, and to enable God righteously to pardon the repenting sinner, the atonement must give the same support to law, or must display as impressively the perfect holiness and justice of God, as the execution of the law on transgressors would. It must be something different from the execution of the law itself; because it is to be a substitute for it, something which will render it safe and proper to suspend the regular course of distributive justice.—If such an expedient can be found, then an adequate atonement is possible; otherwise it is not.*

"Now such an expedient, the text represents the sacrifice of Christ to be. It is "a declaration of the righteousness of God; so that he might be just,"—might secure the objects of distributive justice, as it becomes a righteous moral governor to do;—"and yet might justify," or acquit and exempt from punishment, him that believeth in Jesus. It was in the nature of it, an exhibition or proof—ἔνδειξις—of the righteousness of God. It did not consist in an execution of the law on any being whatever; for it was a substitute for an execution of it.—It did not annihilate the guilt of the transgressors, or cause them to be either really or apparently innocent; for this was impossible: it rather proclaimed the atrocity of their guilt.—It did not fulfil the law, or satisfy its demands on transgressors; for then their acquittal would have been an act of justice, not of grace; and the atonement would have been but another mode of executing the law itself, not a substitute for it. Its immediate influence was not on the characters and relations of men as transgressors, nor on the claims of the law upon them. Its direct operation was on the feelings and the apprehensions of the beings at large, who are under the moral government of God."

"The only difficulty is to understand how this exhibition was a display of the righteousness of God. To solve it, some have resorted to the supposition that the Son of God became our *sponsor*, and satisfied the demands of the law on us, by suffering in our stead. But to this hypothe-

* See *F. G. Süskind*, über die Möglichkeit der Straffen-Aufhebung oder der Sünden-Vergebung, in *Flatt's* Mag. für christ. Dogm. St. I. S. 1—68. and *C. G. Brettschneider's* Handbuch der Dogm. §. 158. Band II. S. 248—278. Also *Dr. J. Edwards*, Three Serm. in Selectt. on Atonement, pp. 330—337. *Dr. Maxcy's* discourse, ibid. pp. 206—208. *Dr. Smalley's* Sermon, ibid. pp. 112—114. *Dr. Griffin*, on the Extent of the Atonement, pp. 22—27. *Mr. Burge*, Essay on the script. doctr. of Atonement, pp. 39—66.

sis there are strong objections. To suppose that Christ was really and truly *our sponsor*, and that he suffered in this character; would involve such a transfer of legal obligations and liabilities and merits, as is inadmissible: and to suppose any thing short of this, will not explain the difficulty. For if, while we call him a sponsor, we deny that he was legally holden or responsible for us, and liable in equity to suffer in our stead; we assign no intelligible reason, why his sufferings should avail any thing for our benefit, or display at all the righteousness of God.—Besides, this hypothesis,—like all the others, which suppose the Son of God to have first entered into a close, legal connexion with sinful men, and afterwards to have redeemed them,—would make the atonement to be a legal satisfaction for sin; and then the acquittal of the sinner would be no pardon at all, but would follow in the regular course of law.—We must, therefore, resort to some other solution. And what is more simple, and at the same time satisfactory, than that which is suggested by the text? The atonement was an *exhibition* or *display*. That is, it was a *symbolical transaction*. It was a transaction, in which God and his Son were the actors; and they acted in perfect harmony, though performing different parts in the august drama. The Son in particular, passed voluntarily through various scenes of humiliation and sorrow and suffering; while the Father looked on with all that tenderness and deep concern, which he—and none but he—could feel. The object of both, in this affecting tragedy, was to make an impression on the minds of rational beings every where, and to the end of time. And the impression to be made, was, that God is a holy and righteous God; that while inclined to mercy, he cannot forget the demands of justice, and the danger to his kingdom from the pardon of the guilty; that he must shew his feelings on this subject; and shew them so clearly and fully, that all his rational creatures shall feel that he honours his law while suspending its operation, as much as he would by the execution of it.

"But how, it may be asked, are these things expressed or represented by this transaction. The answer is,—symbolically. The Son of God came down to our world, to do and to suffer what he did; not merely for the sake of doing those acts and enduring those sorrows, but for the sake of the impression to be made on the minds of all beholders, by his labouring and suffering in this manner. In this sense, it was a symbolical transaction. And the import or meaning of it, as of every other symbol, is to be learned either from the circumstances and occasion of it, or from the explanation that accompanies it. Hence all that either reason or revelation teaches, respecting the object of Christ's visit to our world, may properly be applied to the explanation of this significant transaction.—Does any object, that viewed in this light, it is an obscure and unnatural symbol? I might ask the objector to shew the natural fitness of other symbols both human and divine, to express the import which is ascribed to them. Words, for instance, are symbols of human thoughts and emotions. But what is there in the nature of articulate sounds, to make them significant of the thoughts and emotions of the soul? or to make each word significant of one particular thought, rather than another? The only answer here, is that men have agreed to use certain sounds as symbols of certain thoughts; and thence it is, they have acquired a meaning."

"According to the view we have taken of the nature and design of the atonement, the justification of believers is not a justification founded on the principles of law and distributive justice. It is an *absolute pardon*, an act of *mere grace*; and of grace on the part of God the Father, as well as on that of God the Son. For the operation of Christ's sacrifice, it appears, was not on the regular course of distributive justice in regard to individual transgressors. Its influence was on the public feeling respecting the character of God. And it only enabled God, with honour to himself and safety to his kingdom, to gratify the desires of his heart by the pardon of repenting sinners. Justification, therefore, is a real departure from the regular course of justice; and such a departure from it, as leaves the claims of the law on the persons justified, forever unsatisfied. This is a legitimate inference from the principles which have been advanced. And it is confirmed by the following considerations."

"If the atonement causes transgressors to be justified on the principles of law and distributive justice, either it must change the principles of the law itself, or it must divest the transgressor of guilt and ill desert, or it must legally and fully satisfy the demands of the violated law upon him.—But the first is impossible. The law of God is founded on the eternal and immutable principles of distributive justice. It renders to every man according to his deserts. Till the distinction between right and wrong shall cease to exist, or the Omniscient cease to discern it and regard it; the principles of the divine law must remain unaltered. The atonement then did not change the law.—Neither did it divest

the transgressor of his guilt and ill desert. It could neither recall the deeds he had committed, nor change their moral character, nor separate from him the guilt of them. It therefore could not make the transgressor to become really innocent. Nor did it 'cover over' his sins, or conceal them and cause them to be overlooked and forgotten. For, the pardoned sinner not only remains, in fact, the same guilty creature he was before; but he is viewed and treated by his Maker, as personally guilty; and he must feel himself to be so, and ingenuously confess and mourn over his transgressions, in order to obtain forgiveness; and if received to mercy, he must forever adore and praise the abounding grace of God in his salvation. The atonement then, did not divest the transgressor of his guilt or ill desert.

"Neither did it satisfy the demands of the violated law upon him. For, what were the demands of the violated law? Not, that some transferable good should be surrendered and paid over to God or to the law, as being forfeited by the transgressor. The law did not ordain, that, in case we sinned, certain privileges or valuable possessions held by us, should be forfeited into the hands of another or to the public, who might sue for them and recover them. Had this been the case, the Mediator might, perhaps, have been able to pay the forfeiture, or something equivalent to it; and thus have virtually satisfied the law. But the law ordained no such thing. When transgressed, it requires no payment, no transfer of any thing whatever, to another. What then does it demand? That the sinner *himself* suffer the punishment, which it denounces. The violated law holds *him* personally guilty, and it requires that due punishment fall on *his* head, and on his only. For the law of God, as already observed, is founded on the principles of distributive justice, which renders to every one according to his deserts. It therefore, carefully discriminates between the innocent and the guilty; and it never suffers the distinction to be overlooked or forgotten. When once a creature becomes a transgressor of its commands or prohibitions, it never is satisfied, and never can be, with any thing short of the full execution of the threatened penalty on the transgressor himself."

"And thus also the bloody sacrifice of the Mediator, was not what the law of God demanded, or could accept, as a legal satisfaction for our sins. All that it could do, was, to display the feelings of God in regard to his law; and to secure, by the impression it made, the public objects which would be gained by an execution of the law. It did not cancel any of the claims of the law on us. And hence, after the atonement was made, God was under no legal obligations to exempt any man from punishment. If he had never pardoned a single transgressor, neither the law nor distributive justice would have been contravened. And if he pardons at all, it is mere grace. Or to state it otherwise, the atonement was not of such a nature as to require God to pardon us, but it enables him to do it with credit to himself and safety to his kingdom.

"The atonement was not a legal or a forensic transaction. It was altogether extrajudicial, or out of the ordinary course of legal procedure. It was an expedient for avoiding a legal procedure in regard to believers. It was in its nature, simply a display or exhibition, intended to impress on all creatures a deep sense of 'the righteousness of God' as a moral governor."

The attentive peruser of these extracts will be at no loss to understand the theory which is proposed and defended in this sermon; but in order that it may be clearly exhibited to the most cursory reader, we will present an outline of the scheme, still employing, as far as practicable, the language of the preacher.

The radical principle, and we think the πρωτον ψευδος, of the whole system is, that the atonement has no respect to the evil nature of sin, considered in itself—This is a proper ground of the punishment of the transgressor, but cannot be removed by any thing that a Mediator can do. The atonement can only effect the removal of that ground of punishment which arises from the tendency of sin to disturb the good order and happiness of the universe. It is not the execution of the law on any being, but must be something different from this, as it is a substitute for it. The atonement therefore does not fulfil or satisfy the demands of the law against transgressors; its immediate influence was not on the characters and relations of men as transgressors, nor did it alter the claims of the law upon them. In this transaction

Christ did not become our *Sponsor* to satisfy the demands of the law in our stead: this would be to make the atonement a legal satisfaction. But the atonement was an *exhibition* or *display* of the righteousness of God. It was a *symbolical* transaction, the object of which was to make an impression on the minds of rational beings—a method of showing clearly and fully, that God honours his law while suspending its operation, as much as he would by the execution of it. It is therefore merely a symbolical transaction, the meaning of which must be learned from the circumstances or explanation accompanying it. In this respect it resembles words, which are symbols of thought; or sacramental signs, which signify spiritual blessings. This symbol, however, has a natural fitness to express its object; but its object was not so much to enlighten the understanding, as to impress the feelings of creatures—not to exhibit the intellectual conceptions of the Divine mind, but the determinate purposes and holy feelings of God.

This being the nature of the atonement, it follows, that the justification of believers is not founded on the principles of law and distributive justice. Justification is a real departure from the regular course of justice; and such a departure from it as leaves the claims of the law on the persons justified, forever unsatisfied; therefore, the pardoned sinner not only remains in fact the same guilty creature he was before, but he is viewed and treated by his Maker as personally guilty; the atonement did not divest the transgressor of his guilt—

Here we have Dr. M.'s theory of the atonement; and, certainly, no one can complain that he is not sufficiently explicit. Whatever may be thought of his opinions, he is honest and open in disclosing them to our view. From an utter abhorrence of all misrepresentation of the opinions of others, we have been induced to form this summary, almost entirely from the author's own language: for we are certain that many intelligent Christians, in this part of the country, will scarcely believe that any one, who is not professedly a Socinian, would make such declarations as are contained in this discourse. But our plan is not to attempt to render opinions odious by referring them to some heretical system. If we cannot show them to be erroneous by a fair appeal to reason and scripture, we shall not make the effort to beat them down with other weapons. Whatever opinion cannot stand the test of thorough discussion, however long it may have been cherished, and however important it may be esteemed, let it be abandoned. Evidence is always arrayed on the side of truth, though her voice is not always heard; we are, therefore, not afraid of the free discussion of any doctrines, for if they are untrue they ought to be discarded, and if they are sound, they will be more firmly established by a full and fair investigation.

We shall now proceed to make some remarks on Professor Murdock's theory, and if they should run out to a length which may be inconvenient to some readers, we hope for indulgence, when it is considered that the subject is of infinite importance.

1. Our first remark is, that this theory is wholly unsupported by the testimony of God, in his word. We know, indeed, that Dr. M. has taken some pains to show that the text, which he has placed at the beginning of his sermon, favours his ideas of the nature of the atonement; but supposing his interpretation to be correct, it still goes but a very little way towards making out this theory. It merely declares that the atonement is an exhibition of the righteousness of God: this is one end which it accomplishes; but it does not follow, that it is the *only* end. Besides, it may exhibit the

righteousness of God by being the execution of the penalty of the law upon the sinner's surety: indeed, this is the only way in which it can have this effect, according to our ideas. Most commentators, that we have consulted, take this view of the text. But is it not very remarkable, that Dr. M. has not resorted to the Bible at all for evidence of the truth of his opinions? When he leaves the discussion of his text, he seems to take leave of the scriptures. Now, to us, this looks very suspicious. Do we know any thing—can we know any thing of the atonement, but from the sacred scriptures? And are they not very full on this subject? Do they not present the subject under a variety of aspects? Why then did not Dr. M. found his system upon plain and repeated declarations of the word of God? A theory in revealed theology, not founded on explicit declarations of the inspired volume, is no better than a hypothesis in philosophy, supported by no experiment. If God has declared the nature and end of the atonement in his word, we should receive his testimony submissively and cordially; if he has not condescended to declare what it is, we shall never be able to find it out by our subtle speculations and distinctions. Is it not then an unaccountable thing, that Dr. M. has not even compared his theory with the numerous declarations of sacred scripture on this subject? We shall for ever protest against this method of constructing theological systems without the aid of the Bible. It is the very bane of sound theology. Until men (and above all men, professors in theological seminaries,) shall consent to come to the word of God, and receive its doctrines simply as they are revealed, and not strive to be wise above what is written, we shall make no real progress in divine knowledge. We shall be overrun with refined theories, which will supplant each other as rapidly, and with as little advantage to the world, as the fanciful systems of natural philosophy, before that science was reduced within its proper limits and placed on its true foundation. In our times, every man, who has ingenuity enough to spin out a fine theory, immediately falls in love with it, and dreams that great improvements are making in the sublime science of theology. But certainly, if theologians would study their Bible more, and theorize less, the prospect of advancement would be much more flattering.

But Dr. M.'s theory is not merely naked of scriptural support; it appears to us in direct hostility with scripture. Some of his strong assertions have a good deal the appearance of setting scripture authority at defiance. We know that was not his intention, but men in his station ought to regard even appearances. The holy scriptures teach that "*Christ hath redeemed us from the law, being made a curse for us—that he bare our sins in his own body on the tree—that he gave himself the just for the unjust—was wounded for our transgressions, and bruised for our iniquities—when we were without strength, died for us*—that he was *made sin for us—is our propitiation—gave his life a ransom for all—an offering and a sacrifice to God,* and some hundred other passages, of like import. But Dr. M., without even troubling himself to explain any of these texts, goes boldly forward, and declares that the idea of Christ being a *sponsor* is incorrect—that he never satisfied the law, nor suffered the execution of its penalty, nor removed the believer's guilt—that the atonement is a *symbol,* an *exhibition,* a *display,* a means of expressing the *feelings* of God, merely intended, not to inform the intellect, but make an impression on the feelings of rational creatures. How incomprehensible must be the language of scripture, if it means what Dr. M.

teaches respecting the atonement! But by what methods does he establish these opinions, which appear to be so strange to the sacred oracles? By the help of a few distinctions, and a goodly number of bold assertions. We have, after all our search, found no other support for these new doctrines.

We have not been able to find that the learned Professor has resorted to the Bible for a single auxiliary text, in support of his theory. He boldly asserts that so it is, and so it must be; but why it must be so, he has not condescended to inform us. If all the things which he has asserted without proof are self evident to him, his powers of intuition reach far beyond ours. But we did suppose, that it was incumbent on him to show that his views do not militate with the plain declarations of scripture. This, however, he has not attempted; and unless he has some method of accomplishing it, of which we have no conception, we believe it was prudent in him to keep the declarations of scripture as much out of view as possible. He might, indeed, have said that the texts of scripture, which seem to teach the doctrine of vicarious satisfaction, are all figurative; but the Socinian can use, and has long ago used, this subterfuge, with as much plausibility as Dr. M. possibly could do. For our own parts, we have established it as a principle, to pay no regard to any theological theories, which are not fairly founded on a just interpretation of the word of God; and therefore this want of scriptural support would have led us to reject Dr. Murdock's views at once, if the system had contained no other marks of reprobation upon its face.

2. Our second remark on this theory of the nature of the atonement is, that it is wholy incompatible with the justice of God. It is true, indeed, that it makes the only end of the atonement to be a display of this attribute; "an exhibition of the righteousness of God." But Dr. M. has not informed us how it can produce this effect. He has, indeed, told us that it is a symbolical transaction, and is calculated to make a very deep impression on rational creatures; but he has no where explained the way in which the sufferings of Christ can, according to his scheme, have the effect of displaying the rectitude of God as moral governor of the universe. When he speaks of the atonement as a symbol, he seems to insinuate that there is nothing in the nature of the transaction itself which has any connexion with the end; but that like other symbols, it derives its signification from divine institution; just as words derive their meaning from agreement and use; or as religious ceremonies, which are symbols, derive their import from the appointment of God. We have only to remark on this view of the subject, that in order to know what meaning God has annexed to this transaction, we must have recourse to the scriptures; there is no other possible method of learning what the will of God is in such cases; but as we have seen, no attempt has been made by the learned professor to show that his views are supported by the general tenor of the word of God. He has not even attempted to prove that his theory can be reconciled with the plain declarations of scripture. But our remark is not founded on a mere defect of evidence in support of the theory; we maintain, that according to the view of the atonement taken by Dr. M. nothing can be conceived more manifestly inconsistent with justice. The fact to be accounted for is, that Christ the Son of God, by the determinate counsel of God, endured sufferings unspeakably great. According to the theory under consideration, no sin was charged to his account. He suffered not in the place of any body. The law

was not executed upon him. The transaction then was simply this: The most glorious and innocent person in the universe, who was capable of suffering, was punished in the most grievous manner, having no sins to answer for, either his own, or those of others. Is there any need of argument or illustration on a point so plain? Is there any thing conceivable more incompatible with righteousness than the punishment of an innocent person? And it will not change the nature of the transaction to say, that Christ consented to endure this exceeding weight of misery. For any one to consent to be dealt with unjustly cannot make it just: if a man consent that another should kill him, or deprive him of his liberty, the consent cannot make it right. How then could it be just in God to afflict with pains so inconceivably great, his own Son? If he were considered in the light of a *sponsor*, or *substitute*, then indeed the case would be changed. We shall not now discuss the question, whether a substitute for sinners is admissible; but supposing that Christ did become a substitute, then he could be punished consistently with justice; but if we consider him as an innocent person, subjected to the penalty of no law, and having no demands of justice to satisfy, then there can scarcely be expressed a more self-evident proposition, than that his death and sufferings are irreconcilable with justice. Dr. M. admits, that the regular course of distributive justice is suspended. "*Justification* is a real departure from the regular course of justice;" but this departure from justice does not relate to the sufferings of Christ, but to the remission of the penalty of the law, incurred by transgressors. There is therefore a twofold injustice necessary to be supposed, according to this theory: the one in the sufferings of the innocent; the other in the remission of punishment to the guilty. How God can be just while he departs from the regular course of justice, is what Dr. M. has yet to explain; and how that departure can be an exhibition of his righteousness or justice, is a problem still more difficult to be solved. The Ruler of the universe, in the atonement, departs from the regular course of justice, in the punishment of the innocent, and in the release of the guilty; and yet this transaction is to exhibit his righteousness; that he might be just, and the justifier of him who believeth in Jesus!

We have no doubt that the learned professor has thought much on this subject; and yet it is manifest to us, that he would have done well to extend his views still farther than he has done. His scheme needs much addition to render it in any degree consistent.

3. Our third remark is, that according to this theory the death of Christ has in it nothing of the nature of atonement. An atonement is a satisfaction made to an offended person in behalf of the offender. It is a means of appeasing the anger of the person injured. An atonement for the sins of men must contain in it a *satisfaction* to God on account of their sins. It is an expiation, or propitiation for sin. But according to this scheme, it is a mere symbolical transaction, intended to make the impression that God is righteous. But this is no atonement. Suppose God had fixed upon something else as the *symbol* of this truth—suppose he had annexed to the vivid lightning, this meaning, would there be any propriety in calling this an atonement? Take away all idea of the death of Christ being a satisfaction to law and justice in behalf of sinners, and you destroy the very nature of atonement. The name may be retained, but the thing is gone as completely, as in any system of Socinianism whatever. And *vicarious sufferings* are excluded from this

system by the express and repeated declarations of the author; therefore all inquiries and disputes respecting the persons for whom the atonement was made, are pronounced to be improper, and to arise from not understanding the nature of the atonement. That the author does reject the idea of vicarious satisfaction from the atonement, is manifest from the whole tenor of the discourse, but it is explicitly stated in his third inference, when he says—"These controversies (about the extent of the atonement) arise from the supposition, that the atonement draws after it by necessary consequence, the salvation, or at least the pardon, of all that believe. And they have given no little trouble to those who hold the doctrine of *vicarious satisfaction.*" Now we contend that this destroys the very nature of atonement, and that the word ought not to be retained. Suppose that we were informed, that a number of soldiers had disobeyed orders, and incurred thereby a heavy penalty, but that an atonement had been offered and accepted, is it possible to separate from it the idea of the persons for whom it was made? If an atonement has been made, in whatever it consists, the inquiry will ever be proper; for whom was it made? For every thing which partakes in any degree of the nature of atonement, must have relation to offences, and these suppose persons who are chargeable with them. And an atonement which has no relation to offences committed, is an absurdity; if the word be applied to things of this kind, it is an abuse of language. All that is said in this third inference, in the conclusion of the sermon, furnishes conclusive evidence, that according to the theory of the author, the true nature of atonement is completely destroyed.

4. Moreover, it will appear by an impartial consideration of the principles laid down in this discourse, that an effectual atonement is impossible, because the principal ground of punishing transgressors cannot be removed by any atonement. The author admits that sin deserves to be punished on account of its intrinsic evil; but he asserts, as we have seen, that nothing that a Mediator can do, will have any effect to remove this reason of punishment. Then it must remain in full force, or must be removed in some other way. What that way is, the preacher has undertaken to inform us, p. 16, 17. "They (sinning creatures) must become holy; this, and this only, can remove the first ground of punishment—and this certainly will remove it." Now, however strange this doctrine may appear to some persons, we ought not to be surprised at the earnestness and confidence with which it is asserted; for if this position cannot be maintained, the whole theory is perfectly nugatory. There is no doubt that the principle here assumed, whether true or false, is a corner stone in this fabrick. Let us see then what has been brought to support it. The whole is included in the latter clause of a sentence already quoted. "When creatures cease to be sinners, they cease to be odious in the sight of God." The author seems, however, to have felt some misgiving about this matter; for, in the next sentence, the idea is repeated with some addition: "Their new and holy characters," says he, "render them now lovely in his view; and he can therefore feel no repugnance, *so far as their present characters are concerned,* to embracing them as his dear children." What does he mean by "present characters?" If no more than that a holy God must be pleased with the present holy exercises of a holy soul, it is true, but nothing at all to the purpose. Does God, in viewing the characters of his creatures, extend his attention to nothing but the pre-

sent exercises? Do not all the actions ever performed go into the estimate? Let us suppose two creatures of similar faculties and advantages, one of whom departs from the way of rectitude, and lives for many years in the commission of the most enormous crimes, while the other retains his innocence and never offends; but at the end of this period, the first returns (no matter how) to his original state of purity; must God, from the holiness of his nature, view them with the same approbation? Does the ceasing to perform evil acts immediately obliterate them, so that they can have no effect on the Divine mind? It is wonderful that the sagacious author did not feel the force of his own sound reasoning in the next paragraph. "He has committed deeds which cannot be recalled. He is a trangressor of the law, and must forever stand guilty. What is done can never be undone. All he can do will be to repent of the past, and cease to do evil for the future." Now, these are incontrovertible truths; and Dr. M. will do us a great favour, if he will show why they do not apply as perfectly to the first ground of punishment laid down by him, as to the second. When men form an estimate of the characters of one another, do they not comprehend in their view the whole conduct of every person, as far as they can ascertain it? If it were not so, a man who had reformed need not be ashamed of having perpetrated the most abominable crimes. God views things as they are, and in their just connexions. All the actions of a man belong to him, and go to form his character; those performed long ago are as much his own, and as truly appertain to his character, as those which he is performing at the present moment. It cannot be, therefore, that God can look upon one who is stained with the guilt of enormous sins, in the same light as if he had never offended, because he has now become holy. He must for ever contemplate the man as one who has been guilty of heinous offences, and as He acts agreeably to his own views of truth, He must deal with such an one according to his character. We speak now in relation to the theory of Dr. M., for we believe that by a Mediator, the greatest sinner can be so reconciled to God, that he can be received as if he had never offended: but this can never be the case upon the plan here proposed. A mere change of character can never remove this ground of punishment. Indeed, to suppose that it could, is to suppose that guilt contracted by a series of evil acts, can be obliterated by the performance of holy acts, afterwards. This is the identical error of those, who think that repentance will certainly wash away all former sins. But if the intrinsic evil of sin be a just ground of punishment, as Dr. M. fully admits; and if a creature by transgression has incurred this punishment, then his performing his duty afterwards can have no effect on his former guilt. His good conduct for the present will secure him from incurring more guilt, but the old charges stand in full force against him. If then this ground of punishment cannot be removed by making the creature holy, and if, as Dr. M. asserts, "nothing that a Mediator can do will remove it," what is the condition of every sinner? Is not salvation impossible? For, when by the atonement, the second ground of punishment is removed, the first standing in full force, all the sufferings and work of the Mediator must be utterly ineffectual. Dr. M. should have examined this ground more thoroughly, before he ventured to trust his whole structure upon it. He has certainly brought himself into a dilemma: either reformation must have the efficacy of cancelling contracted guilt, or the salvation of

any sinner is impossible; for here is a punishment incurred which no atonement can remove.

We have not a doubt that this single thing is sufficient to demolish Dr. M.'s whole theory. The foundation is unsound—his main principle is perfectly untenable; and when this is removed, the superstructure must fall—unless we can be reconciled to a scheme which would plunge every sinner into utter despair.

(*To be concluded in our next.*)

JOHANNIS MARCKII CHRISTIANÆ THEOLOGIÆ MEDULLA DIDACTICO-ELENCTICA, EX MAJORI OPERE, SECUNDUM EJUS CAPITA, ET PARAGRAPHOS, EXPRESSA. IN USUS PRIMOS ACADEMICÆ JUVENTUTIS. *Editio prima Americana, accurate emendata, et post expressos scripturæ textus. Indice duplici, Gulielmo ab Irhoven auctore, tum rerum, tum S. scripturæ, quæ objectionum materiam vulgo faciunt, explicatorum aucta. Philadelphiæ: typis et impensis J. Anderson,* 13 *N. Seventh-street,* 1824. 12*mo. pp.* 334.

No republication of an old book in our country could, we think, have given us more pleasure than that which is here announced. We are pleased, not only because Marck's *Medulla* is a theological work of prime excellence, copies of which could not easily be obtained, but because we hope this republication furnishes a presumption that the taste and demand for such works are increasing among us.

We certainly do need, and that egregiously, in the English language, a good system of didactick theology, in which a short, clear and satisfactory notice should be taken of the many points of controversy. Wanting this, the book before us is perhaps the best substitute that can be found. Indeed, we think it better than any thing that could, in the same compass, be expressed in our language—Latin being far more favourable than English, to the forming of a summary at once perspicuous and complete. We therefore earnestly recommend this valuable manual to every theological student, and to every young clergyman in the United States, who may read our miscellany. In this work, justly styled *Medulla*, he may see, in the narrow compass of 334 duodecimo pages, a fair exhibition of all the important points of theology, the principal passages of scripture, by which the doctrines laid down by the author are, in his opinion, supported, and the chief objections of Papists, Prelatists, Arminians, Socinians and Infidels, stated and answered. The author, it is well known, was a stanch Calvinist, of the old school. But we should suppose that such a work would have attractions, not only for those who think with the writer, but for those who differ from him *toto cælo:* for if it be natural, that the former should be desirous to see the best arguments by which their faith may be defended, the latter, we should think, must be curious to observe in what manner an able adversary notices and replies to their objections.

We have compared this American edition, cursorily, with four European editions, and pretty carefully with the copy from which the reprint has been made. The American edition, so far as relates to paper and typography, is decidedly superior to any of the others. Its editor also, has corrected a multitude of minor errors in the language. The few which remain, are mostly to be found in the first 80 pages, and in the quotation of texts from the Greek New Testament, with which the work abounds. But there is not an error, we think, of such a nature as to occasion any difficulty to the reader, even with-

out a reference, which might easily be made, to the passage from which the quotation is taken.

The double index which accompanies the American edition, and which is found in one only of the foreign editions which we have seen, is a most valuable appendage. It enables the reader to turn immediately to any topick discussed, or to any text of scripture which the author has explained or alleged.

In a few instances, the American editor has changed a little the expressions of the author. These changes we have examined, and in our judgment they are all clearly for the better; and the editor has had the fairness to specify them all at the beginning of the book. Still we should have been better pleased, if the text of the author had been permitted to stand exactly as he framed it, with the proposed alterations inserted at the bottom of the page. There are, it is true, some variations in the readings of the European copies; but wherever these occurred, recourse might have been had to the larger work of the author, from which the *Medulla* has been extracted—his *Compendium Theologiæ Christianæ*, which forms a quarto volume. Or if this was not accessible, as we are told that it is scarcely to be found in our country, it would certainly not have been difficult to consult the commentary of the author's pupil and friend BERNHARDIN DE MOOR,*

in which, no doubt, the text of our author is found as he left it.

Having mentioned the commentary of *de Moor*, we cannot forbear to express our high estimation of its merits, and to add that a venerable professor of Theology, whose opinion on such a subject we regard as second to none in our country, considers it, we know, as *instar omnium*, among works of systematick Theology. We avow, nevertheless, that our own favourite systematick writer is PICTET. His three quarto volumes in French, and a fourth, containing his Chris-

* DE MOOR, in the preface to his commentary, gives the reasons why he had chosen to build his system on the Compend of MARCK as a foundation; and he quotes from the Compend, the reasons assigned by its author for not making it more diffuse.—They are worthy of the attention of all who may peruse the *Medulla*, to which they are still more applicable than to the Compend. The whole passage is as follows—

"Theologiæ hoc Compendium præ aliis elucubrandum sumsi varias ob causas. Tum ut gratum probarem animum pro institutione solidâ, quam ex tanti Præceptoris ore scriptisque haurire mihi licuit; proque benevolentiâ singulari, quâ me dum viveret amplexus est. Tum ut quadantenus responderem voto, quo, paucis ante obitum mensibus, Vir mihi desideratissimus, quum postremum tirocinii mei Academici annum in Trajectinâ transacturus palæstrâ hinc abirem, ultimum mihi dixit vale; se sperare indicans, laborem à me susceptum iri, ubi ipse desineret: quanquam non nisi eminus tantum Virum sequi mihi datum sit; & passibus æquis cum ipso incedere longè majorem ingenii sagacis, eruditionis vastæ, judicii subacti, memoriæ tenacissimæ, facilitatis promtissimæ & incredibilis, posceret copiam, quam vel mihi vel plurimis per benignam Dei Providentiam nancisci contigit. Ideo insuper mihi exponendum arrisit hoc Theologiæ Compendium, quia cum multos in cæteris scriptis superaverit Eruditos alios, in hoc Systemate conscribendo semet ipsum superasse videatur Vir clarissimus: adeo, juxta idoneos & æquos rerum harum arbitros & judices, præ plurimis aliis Theologiæ Compendiis, & ordine concinno, & verborum aptâ brevitate, & rerum solidissimarum copiâ immensâ verissimè eminet. Sed hoc ipsum quoque explicationem magis distinctam hujus Compendii Academicæ Juventuti tanto magis reddit necessariam atque exoptatam. Verè enim scripsit AUCTOR noster in *Præfatione* operi huic præmissâ: *Stylus contractus à me adhibitus est, non ut studiosè veritates obscurarem, aut quod clariùs cogitata vasto volumine exprimere non possem, ——; sed ut pro ratione Compendii paucis verbis multa complecterer, ac judicium & industriam auditorum meorum acuerem &c. En*, Juvenes optimi, —— *est hoc Compendium tale, ut laborem à vobis exigat indefessum; absque quo per ejus lectionem levem non proficietis.——Lectio subsequi debet, cum attentione ad verba singula, ex quibus haud facilè multa admodum frustrà posita reperietis; eaque repetita potiùs, quam nimium festinans aut protensa.*"

tian morals, please us more than any other work of a similar kind with which we are acquainted. The late erudite and pious Doctor Witherspoon used to say, that theological students would be well repaid for learning French, were it only for the sake of reading the sound Calvinistick Theology which is to be found in that language, and especially in the system of Pictet. The Latin abridgment, however, of this distinguished writer, in a duodecimo volume, although not without merit, is we think not to be compared with Marck's *Medulla*—indeed we know of nothing so compendious that can be compared with it. Yet we mean not, by saying this, or by any thing we have said, to intimate that we approve of every word or sentence in this excellent work. It was first published in 1690, and in the lapse of almost a century and a half, it would be wonderful if the progress of knowledge had not tended to show that there are some flaws in this or in any system of science, constructed at that time. Still, the imperfections of Marck's work are no more than flaws, and they of a very unimportant kind. Built on "the foundation of the prophets and apostles," a system of Theology which was *once* very good, must be *always* very good. There will doubtless, be some advantage for theological investigations, derived from the increase of Philological knowledge, from historical researches, from travels, from geographical discoveries, and from several such causes. But the great and commanding features of Theological truth must forever remain the same. They are derived from the revealed will of God, which is perfect and unchangeable; which was intended for the benefit of the church and the salvation of sinners in all ages; and which we believe was never so well understood as by the apostles and their immediate successors. In later periods, the real *scope and spirit* of the sacred volume were, in our opinion, far better perceived and exhibited by the protestant reformers, and by their successors for something more than a century after their decease, than by most of the writers of our own time. The improvements made since the period we have mentioned, have been chiefly in verbal criticism, and in the knowledge of ancient manners and customs. But in a correct *whole view* of the gospel system, we are persuaded that our fathers generally had a clearer and stronger vision than their children; and that we shall do well to go to them for instruction, instead of making a boast, as seems to be the present fashion, of the wonderful improvements and discoveries—in Theological, as well as in other knowledge—of this enlightened age. It is not the best evidence of improvement in any age, or in any science, or in any individual, to be vain and boastful of progress made, of excellence achieved, and of ancestors surpassed.

Literary and Philosophical Intelligence, etc.

Sparta, (Tenn.) Jan. 24.

A River on Fire!—On Saturday evening last we witnessed a very novel and interesting spectacle, at the Salt Wells, belonging to Mr. Denton, on the Calf Killer River, about three miles above this village.

As we approached within two miles of the Wells, our attention was suddenly arrested, by seeing corruscations of light quivering on the edge of the horizon, which was illumined with an unsteady flickering glare. Arrived at the spot, a scene presented itself which almost beggars description. A column of fire nearly 40 feet in height, ascended from near the middle of the river, here about fifty yards wide, illuminating surrounding ob-

jects within the distance of two hundred yards.

We are informed by Mr. Denton, that, in boring for Salt Water the preceding day, they had suddenly struck upon a vein of gas, which, in ascending, found another vent than the tube, through a rock in the bed of the river, forcing a passage through the surrounding waters, which boiled with considerable violence round the place of its escape. A torch was then cautiously applied, which quickly communicated to the gas, and a blaze inconceivably grand burst upwards to the height mentioned, apparently from the very bed of the river. The cloud above the blaze exhibited a mixture of colours beautiful beyond description, and a ruddy dismal light gave to various objects the hues of green and red, yellow and blue.

The Copley Medal was given, on the 1st December, by the Royal Society in London, to Mr. Pond, the Astronomer Royal. The particular merit for which it was adjudged to this eminent person, the president (Sir Humphrey Davy) stated to be his laborious and most accurate observations, with a view to decide the long agitated question of the parallax of the fixed stars. He remarked, that Mr. Pond's observations were calculated to disprove the existence of such parallax, contrary to the opinion of Dr. Brinkley, of Dublin; and that though the point cannot yet be esteemed by any means decided, it was brought somewhat nearer to a conclusion; awaiting, however, the ulterior remarks and observations of astronomers who hold the contrary opinion. He noticed also Mr. Pond's discovery of the southern motion of the fixed stars.

Increase of Manufactures.—The Legislature of Massachusetts, have passed bills to incorporate the South Boston Crown Glass Company; the Boston and Ipswich Lace Company; the New England Crown Glass Company; the New England Museum, additional; the Saxon Factory; the Middlesex Iron Founding Company, in Boston and Cambridge; and to incorporate the Norfolk Manufacturing Company.

Free School Society of New York.—The Free School Society commenced in 1806, with 50 scholars, and has been increasing until it now numbers *nine* schools, under as many teachers, and five large commodious brick school houses, the property of the public, and which must always be appropriated to the noble object for which they were erected. Upwards of *eighteen thousand* scholars have received instruction in those schools, and 4,217 *now* belong to them.

To Escape from, or go into a House on Fire.—Creep or crawl with your face near the ground, and though the room be full of smoke to suffocation, yet near the floor the air is pure, and may be breathed with safety. The best escape from upper windows is a notted rope, but if a leap is unavoidable, then the bed should be thrown out first, or beds prepared for the purpose.

The grand total of the population of Lower Canada is 427,465. The Catholics are in number 364,411. The clergy and nuns in Quebec, 217; in Montreal, 180.

St. Augustine, (E. F.) Jan. 17.

The Season.—Our winter, with one or two exceptions, has exhibited all the gentleness of a northern summer; and for some days past we have had before our eyes trees bearing on their branches *ripe* oranges, *green* oranges, and *blossoms.*—The groves generally are budding, and in a few days we may expect, if *frost* should not interpose, to see them in full blossom.

Medical Premiums.—The Medical Society of the state of New York, has offered a premium of fifty dollars for the best dissertation on "the History, Causes, and Treatment of the Hooping Cough;" and the like sum of fifty dollars, for the best dissertation on "the Remote and Existing Causes of Phthisis Pulmonalis;" the dissertations to be forwarded to the secretary at Albany, (post paid) on or before the 1st of January, 1825.

It has been decided, that Captain Parry is to take the command of an expedition to Regent's Inlet; that Captain Lyon is to proceed with the Griper to Repulse Bay, from thence overland to Hearne's or Copper Mine River, lately visited by Captain Franklin; and that the latter officer is to explore the coast of the Arctic Sea, from Mackenzie's River to Icy Cape, by land.

By the returns made to the Health Office, it appears, that from the 1st of Jan. 1823, to the 1st of Jan. 1824, there were 5813 births in the city and liberties of Philadelphia. During the same period, the interments amount to 4600.

Deaf and Dumb.—By the census of the State of Ohio it appears, that there are, in that state, 428 deaf and dumb.

New Species of Wheat.—Captains Irby and Mangles lately brought from Arabia a peculiar species of wheat, which they have called Heshbon wheat, from Mount Heshbon (mentioned in scripture), where they obtained it. The ears are twice as large as those of ordinary wheat, of a more tapering shape, and bearded. The weight of one ear was found to be 103 grains troy—the number of grains in the ear 84—and the length of the stalk 5 feet

1 inch. The weight of an ear of common English wheat was found to be 42 grains—the length of the stalk 4 feet 2 inches—the number of grains in the ear 41.

Mr. Coleridge has succeeded Mr. Gifford, as editor of the Quarterly Review, with a salary of 1000*l.* sterling per annum.

Religious Intelligence.

EDUCATION SOCIETIES.

(*Concluded from page* 92.)

The following persons have become members for life of this Society, viz: Robert Ralston, Esq. of Philadelphia, and Roswell L. Colt, Esq. of Baltimore, by paying each $100; Alexander Henry and John Stille, Esqrs. by paying each 50; Mr. Solomon Allen, by paying 40; Mr. Joseph Montgomery, by paying 30; Mr. Abraham Kearns, Bedford, Pa. by paying 24; and each of the following persons by paying 20; to wit, Rev. Ashbel Green, D.D.LL.D.; Rev. Samuel Miller, D.D.; Rev. Archibald Alexander, D.D.; Rev. Messrs. Colin M'Iver, N.C.; Francis Cummins, Geo.; Thomas Charlton Henry, S. C.; John F. Grier, Reading, Pa.; the Hon. Elias Boudinot, LL.D.; Hon. Walter Lowrie, Pa.; Elias B. Caldwell, Esq. Washington; Rev. Jacob J. Janeway, D. D.; Matthew C. Ralston, William L. Hodge, John Maybin, Thomas Latimer, John S. Henry, Daniel Jaudon, Benjamin Ives Gilman, Jr., John C. Smith, John Strawbridge, William Hart, Mrs. Sarah Henry, Miss Ann Maria Henry, Miss Sarah Matilda Henry, Samuel Richards, Rev. E. S. Ely, D.D.; Gen. John Steele, Samuel Carswell, Paul Cox, Joseph Boyd, Jacob Frick, Robert Mercer, James C. Thompson, Arthur Harper, Mrs. Elizabeth Harper, Mrs. Eliza Ann Jackson, Mrs. Mary Ann Ely, Mrs. Sophia Isaacs, William Nassau, John W. Scott, John Lisle, James Kerr, John M'Mullin, Robert S. Clark, Conrad Hanse, William Brown, George Latimer, Mrs. Rebecca Ord, Miss Henrietta Ord, Mrs. Ann Hill, Mrs. Margaret Hall, Mrs. Sarah Hollinshead, Thomas Montgomery, Charles M'Alester, Silas E. Weir, Rev. William M. Engles, William Kirkpatrick, Esq. Lancaster; Divie Bethune, N.Y.; John Poole, N.J.; John M'Kissick, Harrisburgh; Samuel Bayard, Esq. N.J.; Michael Allen, Esq. Pittsburgh; George W. Coe, Esq. Georgia, Mrs. Susannah M'Ilhenny, Georgia, and Mrs. Margaret Carswell.

The following clergymen have been constituted members for life, by donations of $20 for each, from some members of their respective congregations, viz. Rev. Messrs. George C. Potts, George Chandler, Eliphalet W. Gilbert, Del.; Thomas J. Biggs, Samuel B. How, N.J.; Samuel Bell, Del.; David Dennie, Stephen Boyer, William R. De Witt, Amos A. M'Ginley, George W. Janvier, N.J.; John E. Latta, Del.; R. W. James, S. C.; William Kerr, Jonathan Freeman, N.J.; Elkanah K. Dare, James Patterson, James Arbuckle, A. K. Russell, and Drs. Janeway and Ely.

From the foregoing, and all other sources of revenue, this Society has received $8560; and has invested $1050 of the monies obtained by life subscriptions in the six per cent. stock of the United States, to constitute a permanent fund. The residue, except a small balance now in the treasury, has already been expended.

The officers and other managers of this Society are the following, viz: *President*, Robert Ralston, Esq.; *Vice Presidents*, Rev. Ashbel Green, D.D.LL.D. Elias Boudinot Caldwell, Esq. Rev. John Woodhull, D.D. Rev. Eliphalet Nott, D.D. and Rev. William Neill, D.D.; *Recording Secretary*, Rev. W. M. Engles; *Corresponding Secretary*, Rev. E. S. Ely, D.D.; *Treasurer*, Jno. Stille, Esq.; *Managers*, Rev. Drs. Janeway, Alexander and Miller, Rev. Messrs. George C. Potts, James Patterson, John E. Latta, S. B. How, E. W. Gilbert, T. J. Biggs, and R. Steel, Messrs. Alexander Henry, William Kirkpatrick, Divie Bethune, Joseph Montgomery, John M'Mullin, James Stuart, Jacob Mitchell, James Kerr, William Nassau, Branch Green, John Poole, Samuel Morrow, and John R. B. Rodgers, M.D.

The Presbyterian Education Society, auxiliary to this Board, holds its annual meetings in New York, on the first Thursday in May. The officers and other managers of this society at present are the following, viz: *President*, Hon. Jonas Platt, *Vice Presidents*, Rev. Drs. Nott, of Union College; Davis, of Hamilton College; Coffin, of Greenville College; Griffin, of William's College; James P. Wilson, of Philadelphia; the Rev. Messrs. Timothy Alden, of Meadville College, and J. Lindsley, of Athens College; the Hon. De Witt Clinton, Chancellor Kent, Aaron Ogden, LL.D. and Jonathan Little, George Huntington, Richard Varick, Thomas Cumming, of Georgia; and Jacob Burnet, of Ohio, Esquires; *Corresponding Secretary*,

Rev. James Richards, D.D.; *Recording Secretary*, P. M. Whelpley; *Treasurer*, Daniel Boardman, Esq.; *Managers*, Rev. Drs. Asa Hillyar, David Porter, M. L. R. Perrine, Gardiner Spring, Thomas M'Auley, Rev. Messrs. Gideon N. Judd, Elihu W. Baldwin, William Patton, Ward Stafford, Samuel H. Coxe, Philip C. Hay, Samuel Fisher, D. C. Lansing, Thomas H. Skinner, Messrs. Israel Crane, John Dodd, Peter Hawes, Horace Holden, Peter Ludlow, Stephen Lockwood, John R. Murray, Joel Post, Jesse Scofield, Arthur Tappan, John Adams, Knowles Taylor, Renssalaer Havens, Z. Lewis, Eleazar Lord, and Theo. Frelinghuysen, Joseph C. Hornblower, and William Wallace, Esquires.

AUXILIARY to the Presbyterian Education Society are enumerated—

1. The Executive Committee of New York, of which the Rev. Gardiner Spring, D.D. is *Chairman*, Rev. P. M. Whelpley, *Secretary*, and Mr. Eleazar Lord, *Treasurer*. They have received last year $280 71, and assisted *thirteen* young men. A *Female Association of the Brick Church* has been formed in aid of this Committee, which has contributed $50.

2. The Executive Committee of Philadelphia, of which the Rev. Thomas H. Skinner is *Chairman*, Mr. Oliver Smith, *Secretary*, and Mr. Joseph Montgomery, *Treasurer*. They have two young men under their care, and have received last year $50 from the parent Institution, and $145 from the Philadelphia Society auxiliary to the Committee, of which Mrs. Elizabeth Darrach is *Directress*, Miss Jane Phillips, *Secretary*, and Miss Margaret Smith, *Treasurer*.

3. The Executive Committee for the counties of Morris and Essex, N.J. of which the Rev. Jas. Richards, D.D. is *Chairman*, Mr. William Tuttle, *Treasurer*, and Rev. Amzi Armstrong, D.D. *Secretary*. They have received during the last year $262 62, and have assisted *six* young men. This Committee is aided by a male and a female Association in Newark; a male and a female Association of Bloomfield; a male and a female Association of Westfield; two Associations in the first and second churches of Woodbridge; the Associations of Mendham, Orange, Connecticut Farms, New Providence, Hanover, Rockaway, North Hardiston; and the Newark Ladies' Clothing Society, of which Mrs. J. Richards is *President*, Mrs. A. Beach, *Treasurer*, and Miss M. Forman, *Secretary*. This Society has contributed clothing to the amount of $130 81.

4. The Executive Committee of Columbia, of which the Rev. Joel Benedict, is *Chairman*, Mr. Aaron Pratt, *Treasurer*, and Rev. Azariah Clark, *Secretary*. They are aided by Associations, at New Lebanon, Chatham, Spencertown, Green River and Canaan. This Committee assisted last year *three* young men.

5. The Executive Committee of the Northern Associated Presbytery, of which the Rev. Mr. Hotchkin is *Chairman*, and Rev. Stephen Fenn, *Secretary*. They assisted last year *six* beneficiaries, and received $266 99. They are aided by Associations in Granville, Jefferson, Harpersfield, Meredith, Walton, Deposit, Bainbridge, Schoharie, Lexington, New Durham, West Durham, Franklin, Unadilla, Columbia, Masonville, Westford, Rensselaerville and Windham.

6. The Executive Committee of Cayuga, of which the Rev. D. C. Lansing is *Chairman*, Mr. Richard Steele, *Treasurer*, and Rev. William M. Adams, *Secretary*. They are aided by two Associations in Ludlowville, two at Genoa, one at each of the following places, viz. Cayuga Bridge, Auburn, Ithaca, Danby, Aurora, Milan, Union, Groton, Berkshire, Sempronius, Elbridge, Brutus, Scipio, and Owasco Flatts.

7. The Executive Committee of Onondaga, of which the Rev. John Brown is *Chairman*, Rev. Truman Baldwin, *Treasurer*, and James H. Mills, *Secretary*. They have assisted, during the last year, *five* young men, and are aided by two Associations in Onondaga Hollow, two in Preble, two in Smithfield, two in Otisco, one at Jamesville, and one at Manlius Square.

8. The Executive Committee of Geneva, of which the Rev. Henry Axtell is *Chairman*, and Rev. John Evans, *Treasurer* and *Secretary*. They have aided *three* young men; and are supported by Associations of Gorham, Gorham and Middlesex, Putneyville and Poplar Ridge, Geneva, Canandaigua, Lyons, Palmyra, Philips, Romulus, Sodus and Ovid.

9. The Executive Committee of Bath, of which the Rev. David Higgins is *Chairman*.

10. The Executive Committee of Genessee, of which the Rev. Hugh Wallace is *Chairman*.

11. The Executive Committee of Ontario, of which the Rev. Ebenezer Fitch, D.D. is *Chairman*, and the Rev. Warren Day, *Secretary* and *Treasurer*. This committee has received from East Bloomfield Association of males and females, $80; from the congregation of West Bloomfield $50, and from the Parent Society $120. "The operations of the year have left them in debt about fifty dollars. The case of this committee is one of peculiar interest. Providence has thrown in their way a number of promising young men, who have an ardent desire to become preachers of the gospel, and who are willing to submit to any course, however self-denying, to accomplish their object. But

the committee with all their exertions, are unable to meet the necessities of these youth. At best, they can do but little for them, hardly enough to keep them from sinking into utter despondency."

12. The Executive Committee of East Tennessee, of which the Rev. Andrew Morrison is *Chairman*, the Rev. Isaac Anderson, *Treasurer*, and the Rev. Charles Coffin, D.D. *Secretary*; they have assisted last year *twelve* beneficiaries, and received $475, including $100 from the Parent Society.

13. The Executive Committee of West Tennessee, of which the Rev. Duncan Brown is *Chairman*, and the Rev. Gideon Blackburn, D.D. *Secretary*. They have had *six* young men under their care the past year, have received $770 including $100 paid by the Parent Society, and expended about $800, besides "several articles of clothing furnished to their beneficiaries by the charity of individuals." They are aided by Female Associations in Huntsville, Clarksville, and Charlotte; and "a few persons in that section of the country, have agreed and set apart an acre of land each, to be cultivated for the sole purpose of helping forward this sacred charity."

14. The Executive Committee of Long Island, of which the Rev. Zechariah Green is *Chairman*, the Rev. Ezra King, *Secretary*, and Mr. Stephen Rose, *Treasurer*. They have had *three* young men under their care; and received from five Associations $82 25. They have two Associations in Babylon, two in Southampton, two on Shelter Island, two in Sag-Harbour, one called Union, and one in each of the following places, viz. Easthampton, Bridgehampton, Cutchogue, Southold, Aquebang, Smithtown, Brookfield, Freshpond, Fireplace, and Westhampton.

15. The Executive Committee of Orange County, of which the Rev. James A. Thomas is *Chairman*, Dr. Townsend Seely, *Secretary*, and Mr. John Smith, *Treasurer*. They have assisted *one* beneficiary, and received last year contributions amounting to $131, of which $35 was from the congregation of Chester, and $35 from the Bethlehem Association.

16. The Executive Committee of Chenango, which has aided *one* young man.

17. The Executive Committee of Crawford County, Pennsylvania, of which the Rev. Timothy Alden is *President*, Rev. John Van Liew, *Secretary*, and Capt. John Gibson, *Treasurer*. They are to be aided by a "Gentlemen and Ladies' Society, a Young Ladies' Society, a Young Gentlemen's Society, a Young Masters' Society, and a Young Misses' Society in Meadville," and by the Associations of Wayne, Harmansburgh, Woodcock, West Sugar Creek, Konneyaut, and Fairfield.

18. The Education Society at Catskill, which has given aid to *five* young men, "and has in its treasury, notes of beneficiaries to the amount of $300."

19. The Western Education Society, of which the Hon. Thomas R. Gold, is *President*, Walter King, Esq. *Recording Clerk*, Rev. John Troup, *Corresponding Secretary*, John Bradish, Esq. *Treasurer*, and Erastus Clark, Esq. *Auditor*. This Society has been in operation about five years, and become auxiliary in December last. "Four of its beneficiaries have already commenced preaching the gospel, or are well nigh prepared for this service—*nine* have completed their collegiate course, and have either entered, or will soon enter on the study of theology; and *twenty* are still dependent on its funds, and pursuing their studies in College." Their receipts and expenditures amounted last year to $819 75.

20. The Rochester Education Society, of which Josiah Bissel, jun. is *President*, Frederick F. Backus, *Vice President*, Rev. J. F. Penny, *Corresponding Secretary*, J. A. Cathcart, *Treasurer*, and Moses Chapin, *Recording Secretary*. "During the year past the female contributors to this Society have formed themselves into an auxiliary Branch. Their cash funds amount to $35," and it is expected that they will provide future beneficiaries with necessary articles of clothing and bedding.

21. The Education Society of Grand River, of which Ephraim T. Woodruff is *President*; and Joseph Curtis, *Secretary*.

22. The Education Society of the Brick Church, N.Y. which has supported two beneficiaries the last year.

The Presbyterian Education Society has purchased the Academy at Bloomfield, N.J. which is occupied by the Rev. Dr. Armstrong, and in which there are usually ten or twelve pious young men, in a course of preparation for the gospel ministry. For the rent of this Academy the Society received last year $400, and from other resources $551 27. It is estimated that the Society and its branches has received and expended last year not less than $5000.

Of this society the following persons have become members for life, viz. William Wallace, Esq. by paying $100; Hon. Elias Boudinot, Col. Richard Varick and M. Allen, Esq. by paying each $50: Rev. Thomas H. Skinner, Messrs. Tho. Fitch, Joseph H. Dullas, Joseph Montgomery, John Hanson, Nicodemus Lloyd, Thomas B. Darrach, Jonathan Little, Hon. B. Livingston, and Mrs. Mary Ann Bunce, by paying each $30; Miss Julia Lynch by paying $25; and each of the following persons by paying $20,—to wit, Hon. Elisha Boudinot, Theodore Frelinghuysen, Esq. Rev. Dr. Griffin, Rev. Cyrus Gildersleeve, Rev. Burr Baldwin, Messrs.

John Adams, Joseph Congar, James Brener, William Tuttle, Moses Smith, Rensselaer Havens, Robert Oliver, Alexander Fridge, John Milles, Najah Taylor, Jesse Scofield, Benjamin Strong, Zechariah Lewis, Peter Hawes, Anson G. Phelps, Joel Post, Samuel Baldwin, John Morrison, Arthur Tappan, Rev. Thomas Jackson, Mrs. Burr Baldwin, Mrs. Abigail Condit, Miss E. Ivers, Miss Boquet Ivers, Mrs. Jane B. Patten, Miss Mary Patten, Miss Frances Davenport, and Rev. Jacob Tuttle. The Rev. Dr. Richards was constituted a member for life by the ladies of the First Presbyterian church in Newark; the Rev. Dr. Griffin, by the ladies of the Second Presbyterian church in Newark; the Rev. William M'Dowell by two ladies of Morristown; the Rev. Aaron Condit by the Association of Hanover; the Rev. Alexander G. Frazer by the Association of Westfield; the Rev. Stephen Thompson by the Female Charitable Society of Connecticut Farms; and the Rev. Philip M. Whelpley by four ladies of Wall street church, N.Y.

In concluding their report the Managers of the Presbyterian Education Society remark, "that the present aspect of this institution is, in a high degree, encouraging. Scarcely five years have elapsed since the Society commenced its operations,—and yet, such has been its increasing prosperity, that notwithstanding the depressed state of the country, and embarrassments arising from other causes, it has seen under its patronage the last year, *one hundred* young men, in different grades of improvement, pressing forward in their preparations for the work of the gospel ministry." This is indeed an animating sight, and the Board hope that many will be aroused to activity in the good work of training up labourers for Christ, by finding so many of their fellow Christians conspiring to promote the grand design of furnishing every town and village on earth with a faithful Pastor. In our different auxiliaries, and their co-operating associations, thousands of Presbyterians are now uniting their hearts and hands, as well as their voices, that the kingdom of the Redeemer may come. We shall not be intimidated by the false accusations, and scurrilous pamphlets, of those who would make the world believe, that in *educating* pious youth, who desire to be heralds of the cross, we are fitting men, from worldly motives, for "the trade of preaching," and that we disregard, or deem unessential, a scriptural call to the ministry, by the Holy Ghost. Nor have we fellowship with any who deem ignorance, stupidity, and fanaticism the best qualifications for a public teacher. We discern without the spirit of prophecy, that those whom God calls labourers together with himself in the regeneration of the world, have begun to employ, in dependence on the Spirit of all grace, such means as will, if persevered in, render the faithful preaching of the gospel, and the influence of evangelical religion, universal. We hail all pious individuals, who by their personal exertions are bringing forward candidates as our friends; and we rejoice to know, that the American Education Society, established in New England, has excelled us by aiding about one hundred more beneficiaries than ourselves.* Still greater exertions must be made by them and ourselves, or else vacant congregations within the bounds of the United States will multiply faster than well educated and pious preachers of the risen Saviour. But let Zion awake to a full sense and a faithful discharge of her duty on this subject, and it will not be long before the knowledge of the Lord shall fill the earth, and the salvation of our God be experienced by all people.

Thus have we given a very general view—our limits would admit of nothing more—of the state of education societies in the United States. The whole number of students who have received patronage from these various institutions, so far as could be ascertained when the last report of the American Education Society was published, amounted to 721. But this we believe is considerably below the number embraced by all denominations. We think that number cannot be less than *a thousand;* probably it is more.

In taking leave of this subject for the present, we remark that what is doing by these societies is, in our apprehension, of vital importance to the success of the efforts which are now making to spread the gospel, both in our own and in distant lands. The preaching of the gospel ever has been, and ever will be, the principal means of evangelizing the world, and of winning souls to the Saviour. Among all the charities therefore, which are now preferring their claims to the patronage of the religious publick, none, we verily believe, deserve a more liberal sup-

* They have assisted 354 beneficiaries.

port, than those which go to the support of education societies.

We insert in our present number the following statement of the treasurer of the Corporation for the Relief of the Widows and Children of Presbyterian Ministers, that it may reach our clerical subscribers in time, for such of them as choose, to make arrangements for availing themselves of the benefit of the fund of this corporation, at the next meeting of the General Assembly. The editor of the Christian Advocate wishes to assure his brethren in the gospel ministry, that after the most intimate acquaintance with the state of this fund and all the transactions relative to it for thirty years past, he is deliberately of the opinion that no Presbyterian clergyman who is not far advanced in life, can so easily, safely and advantageously, provide for his family, with a sum of money equal to any of the proposed rates, as by placing such sum in the fund of this corporation. It has long been to him the subject equally of wonder and regret, that any young clergyman of the Presbyterian church, should neglect to secure to his family the benefit of this fund. Those who manage it have no personal interest whatever in increasing the number of subscribers; but they cannot but lament that more do not partake of the advantages which this most benevolent institution proffers to them.

The Conditions on which Subscriptions will be received to the Fund established by Charter, in the City of Philadelphia, "for the relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers," are in substance as follows:

1. Any Minister of the gospel, or professor in any University or College in the United States, being of the Presbyterian denomination; or any layman of the same denomination (until the number shall amount to seventy) may, at any age, if in good health, become a subscriber to the fund, on paying, as admission money, if above the age of twenty-eight years, the amount of his annual rate, considered as an annuity in arrear for a number of years, equal to half the excess of his age above twenty-eight years, computed at six per cent. per annum, simple interest.

2. The annual rates or payments are 5 1-3, 8, 10 2-3, 13 1-3, 16, 18 2-3, 21 1-3, or 24 dollars, at the option of the subscriber; which, if in good health, he may at any future time increase within the above limits, on paying the amount of such increase, considered as an annuity in arrear for a number of years, equal to half the time elapsed since his first subscription, interest computed as above. The rates to be paid in advance, on the 22d of May, annually, during the subscriber's life. On his second, and every subsequent marriage, he must also pay one additional rate.

3. In lieu of the annual rate, a sum may at any time be deposited in the fund equal to the principal of such rate, computed at six per cent. which deposit will be returned to the family of the subscriber, within one year after his death. Or a sum may be paid into the fund, not to be returned, equal to the *present worth* of the annual rate, considered as an annuity to continue for a number of years, equal to half the difference between the subscriber's age and eighty-six years, computed at five per cent. per annum, compound interest.

4. Any Presbyterian congregation, or theological seminary, or incorporated college, or seminary of learning, in the United States, may make a permanent deposit into the fund, of a sum equal to the principal of any of the above annual rates, computed at six per cent. which shall entitle the families of its ministers, or principal professors, for ever, to the same benefits with those of individual subscribers: provided such minister or professor be of the Presbyterian denomination, and conform in all other respects to the conditions and regulations applicable to individual subscribers.

5. Any congregation, college, or theological seminary, as above, may make a deposit in favour of each of its co-pastors or principal professors.

6. If any minister or professor, belonging to a congregation or seminary which has made a deposit, be, at the time of his first connexion with said congregation or seminary, on account of his declining state of health, or otherwise, inadmissible to the ordinary benefits of the fund in favour of his family; then, he shall receive from the fund the annual interest of such deposit during his incumbency.

7. If the connexion between any depositing congregation or seminary and its minister or professor shall be dissolved by deposition, removal, or otherwise, he shall not be deprived of the benefits of the deposit to his family, provided he shall pay annually into the fund, during his life, the interest of said deposit, or an equivalent in one payment.

8. If any subscriber, whether an individual, or in virtue of a permanent deposit, shall die before the fund shall have received from him, or on his account, a sum, without including interest, equal to fifteen annual rates; or shall die in arrear to the fund: then the balance shall be deducted from the annuities payable to his family.

9. The fund will pay to the widows and children of deceased subscribers, an annuity equal to *five times* their respective annual rates.

10. If the deceased subscriber shall have made no distribution of the annuity to his family, then the trustees of the fund shall make such distribution thereof as they shall judge most for their benefit; the widow not receiving less than any of the children.

11. The whole annuity will be payable to the widow and children for *thirteen years*, after the decease of the subscriber; to the widow alone after the expiration of this term, during her widowhood: and if she shall marry, then half annuities from the time of her marriage during her life.

12. The annuities will be paid by the treasurer of the fund, to the annuitants, or their orders, as they shall become due.

13. No forfeiture can be incurred by any neglect in making the regular annual payments to the fund; as the treasurer may at any time sue for and recover any arrears that shall become due.

14. As soon as the fund shall be more than sufficient to pay all stipulated annuities, with all necessary charges, then the surplusage, or part of it, shall be divided among the annuitants, and distressed ministers, and their widows and families, in such a manner as the trustees may think proper: particular regard being had, in this distribution, to the families of deceased subscribers, in proportion to the amount of their respective payments into the fund.

Remarks.—From the books of the corporation, it has been ascertained, that, on an average, the amount of annuities paid to the families of deceased contributors has been, very nearly, *five times* that received from contributors. In many instances, the proportion has been considerably greater than the above average. See the following examples, to which many others might have been added:

Amount of receipts from contributors.	Amount of annuities paid their respective families.
$112 00	$3,658 61
354 67	2,146 00
261 33	1,821 33
32 00	3,072 00
354 67	2,520 00
130 67	2,370 67
638 62	4,555 08
493 33	2,426 58—still on the fund.

If it should be asked, "How the corporation is enabled to pay so much more to annuitants than it receives from contributors?" it may be answered, that the funds were originally created, in a great degree, from voluntary donations and legacies; and have occasionally been since augmented by the same means. But the unemployed balances of the fund being invested in productive property, the interest arising therefrom is now the principal source of the prosperous state of the institution.

It is strongly recommended, both to those who now are, and to those who may hereafter become subscribers to the fund, to avail themselves of the advantages held out in the above conditions, by making deposits for life, in lieu of annual payments, as in the case of individual subscribers; or permanent deposits, as in that of congregations or seminaries of learning, even should necessity require these deposits to be obtained on loan.

R. PATTERSON, *Treasurer.*

May, 1823.

During the present month, we have received three numbers of the London Evangelical Magazine—for December, 1823, the supplement to that year, and the number for January, 1824. In this last number, the directors of the London Missionary Society assert the entire innocence of their missionaries in regard to the insurrection of the negroes in the Island of Demerara, which has made so much noise, and brought so much odium on the missionaries. We regret that our space does not permit us to give their entire statement. They say—"The letters of Mr. Elliot assert *the innocence of the missionaries of all participation whatever in the crime of the insurrection;* and the directors entertain no apprehension of advancing that which they shall have to retract, in saying, they give full credit to the declaration." Speaking of the quotations which they make

from the communications received, they say—"The statement, brief as it is, will be sufficient to show the falsehood of the almost innumerable reports which have been industriously circulated through the kingdom, and indeed through the world!" It appears that *not one* of the negroes under Mr. Elliot's instruction, was implicated in the rebellion. Yet he was taken into custody—but released after a confinement of ten days. The weight of the accusation fell chiefly on the other missionary, Mr. Smith; although he exerted all his influence to arrest the insurrection, as soon as it appeared on the plantation where he resided, and continued to do so, "till he himself was driven with violence, and with a weapon held to his body, from the estate." Yet he was taken into custody, and all his papers seized. He has been tried by a court martial, the decision of which is not yet known, and is kept a prisoner in the colony house. Violent publick prejudice exists against him, and it is feared that he may suffer from the assertions of some of the unhappy negroes, whom the hope of favour towards themselves may have led to "bring against him things which he knew not." In the mean time, his health is much impaired; and the directors, in the event of his acquittal, think a return to England, on account of his health, will be expedient. A third missionary, Mr. Davies, who had been absent at the time of the insurrection, on his return found, "that *not one* of the negroes who attend his ministry, took any part in the insurrection." He speaks of the kindness with which the governor received him, and states that he was allowed to preach as before.

We have now little doubt, and never, indeed, had we much, that the whole outcry which has been raised against the missionaries in Demerara, has proceeded from ignorance or malignity. It is truly mournful to think, that amongst men who value themselves on being called Christians and freemen, there are a number—and, alas! it is not a small number—who are not content with subjecting the unhappy Africans to the most abject slavery for the whole of "the life which now is," but who likewise insist, that they shall receive no instruction which is calculated and intended to prepare them for "a better life to come"—the hope of which might solace their minds and alleviate all their present sufferings. We wish that the desire and endeavour to preclude the negroes from all religious instruction, were confined to the West Indies. But the same system exists in the United States: and we are persuaded that its tendency is to produce the very effects which it professes to deprecate. While the negroes retain the savage notions and vindictive principles and passions which they bring with them from Africa, and propagate from one generation to another, they are prepared for every enormity which they can be persuaded to believe they may perpetrate with impunity. But let them once receive Christian instruction, and be brought under the benign and renovating influence of the gospel, and they will never be concerned in theft, and insurrection, and massacre. They will see and feel that it is a sacred duty to submit patiently to that condition of life in which they find themselves placed, in the providence of God. They will become comparatively happy themselves, and will promote the happiness of all around them. This is not speculation merely. The justice of our statement has been evinced by the most decisive experiments, both in the West Indies and in the United States. In the former, the government, in the island of Antigua, has afforded liberal patronage and encouragement to the Moravian missions, from a full conviction that

the slaves were rendered *in all respects* better by religious instruction. In our own country, the influence of the late excellent president Davies, in the time of a French war, when an insurrection of the slaves in Virginia was dreaded, had more effect in keeping them quiet, than probably any other cause. The descendants of his negro converts, we are assured, do to this day hold his memory in the greatest veneration. We know too that of late years in that State, the influence of religion among the black population, has been most salutary. We admit the propriety of guarding against sending ignorant and indiscreet men to be religious teachers of the blacks. But we do most solemnly protest against the impious, and as we believe, equally mistaken policy, of keeping thousands, and tens of thousands of immortal beings, in total ignorance of the only Saviour and the only rational hope of eternal life, lest instruction should render the slaves impatient of their bondage. Let whoever may be concerned in this policy or practice, or in speaking of it as a measure at present necessary and therefore not to be condemned, we will never cease, while we retain the power of moving a tongue or a pen, to denounce it as utterly unchristian, inhuman, and abominable.

—

The Missionary Chronicle, which accompanies the Evangelical Magazine, contains some most interesting details of the continued success of the gospel in the Society Islands. The island of Raiatea has followed closely, it would appear, the example of Otaheite. Indeed it seems that all the islands forming the numerous and extensive group, which is contained between the 5th and 25th degree of south latitude, and the 135th and 160th degree of west longitude, are ready to embrace the gospel, almost as soon as it is proposed to them. Whoever can read the well authenticated accounts of the missionaries, of the wonderful changes which have recently taken place among the pagans of these islands, lately the prey of the most degrading and destructive vices, and not ascribe these changes to "the mighty power of God," and rejoice in them, as favourable to all the most precious interests of their fellow men, must possess a scepticism and a hard-heartedness, of the most stubborn and deplorable character. Never since the prophet Isaiah put his astonishing prediction in the questionary form—"shall a nation be born at once,"* has there, we think, been such a fulfilment of it as has been witnessed within a few years past, and continues to be witnessed still, in the Society and Friendly Islands—We shall give as much of the recent accounts as our space will permit.

SOUTH SEA ISLANDS.

A letter from Messrs. Tyerman and Bennet has lately been received, written at the Island of *Borabora*, March 13, 1823. This letter contains much pleasing information of the rapid progress, both in religion and civilization, made by the natives of *Borabora*, *Tahaa*, and *Raiatea*.

RAIATEA.†

Of the mission in this island the Deputation speak in the highest terms of approbation. They say, "God appears greatly to have blessed the labours of our brethren, (Threlkeld and Williams), and they appear happy and satisfied in their work, labouring with much assiduity to promote both the temporal and eternal welfare of these interesting people."

When the brethren came to the island, the beautiful spot in which their settlement is fixed was one vast mass of brushwood, timber, and fruit-trees, with scarcely a single habitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water from the mountains, which fall into the bay. The large and handsome houses of the missionaries, and the very spacious chapel‡

* Isaiah lxvi. 8.

† Sometimes called *Ulietea*. It is 30 miles from Huaheine. It is about 50 miles in circumference, and has many fine harbours.

‡ The chapel is 156 feet long, by 44 wide.

and judgment-hall, occupy the centre of the settlement; while respectable, well-plastered houses for the chiefs and people extend perhaps for a mile each way, producing a pleasing effect.

From the centre of the settlement has been carried out a substantial stone pier, extending 390 feet into the bay, with a landing place for boats, &c. at the end, 48 feet square.

The premises of the missionaries are neatly formed, and well stocked. From their gardens we have frequently eaten carrots, cabbages, french beans, parsley, mint, &c. besides various native vegetable productions.

The natives also have a great number of well-fenced enclosures for sugar-cane and maias, but especially for tobacco. Our missionary brethren have appropriate places for the natives, in which to manufacture their tobacco—to boil their sugar—to make salt—to manufacture smith's work, and for making chairs, bedsteads, and sofas; all which they may be said to do well: and of the extent to which they have carried the manufacture of *sofas*, with neatly turned legs, you may judge by the following fact. At a feast of the baptized persons, which was held while we were there, on a large Patu (or stone platform) formed in the sea, intended to be the foundation of the king's house, we counted *two hundred and fifty sofas*, large and well made after the English model.

Tamatoa, the present king, who is a very respectable intelligent person, and regarded by our brethren as sincerely attached to the truth, has more than once or twice remarked, that when he reflects how often he has allowed his people to offer sacrifice to himself, and to worship him as a god, he is covered with shame, and can scarcely believe that God can pardon him; only, he adds, as he was then ignorant of Jehovah and Jesus Christ, he hopes that God has forgiven him for the sake of his dear Son; and that, by his Holy Spirit, the word will so grow in his heart, that he shall not return any more to sin.

Our meetings for public worship have been extremely gratifying, both by the great numbers who have attended, the quiet, orderly, and attentive manner of their behaviour, and by the edifying truths which were faithfully and affectionately set before them. It was with much satisfaction we witnessed the baptism of 150 persons on one day, making up the number of baptized about 1,600, leaving a remainder of persons in the island, unbaptized, about 200. With the church, which consists of about 150 members, we had twice the pleasure of communicating at the Lord's table, and we could not but wish that many of our Christian brethren in England could have partaken of our happiness.

Thus happily is this island evangelized. It was formerly not only the source of all political authority to the surrounding islands, but the chief seat of idolatry. Human sacrifices were brought hither from all the neighbouring islands, and offered to Oro, the god of war, at Opoa, a place which the Deputation visited with no common interest. Here the now Christian and amiable prince, *Tamatoa*, was once actually prayed to as a deity, who united in himself all the civil and ecclesiastical power, so that the alteration which has taken place is almost miraculous. "Not a vestige of idolatry (say the Deputation) now remains; we search for it, but find it not." This triumph of the cross must be regarded as one of the most signal ever achieved since the world began. Glory to God in the highest. It is truly marvellous in our eyes.

Remarkable Means of the Introduction of the Gospel into Ruiatea.

The circumstances leading to the introduction of the gospel in *Raiatea* are very remarkable. In the year 1816, a ship got upon the reef at Eimeo, and was in danger of being wrecked. Pomare, who happened then to be at that island, together with Mr. Wilson the missionary, went on board to assist in getting her off, in which they succeeded. A violent storm came on as soon as the ship got clear of the reef, which drove her down to *Raiatea*, where Pomare and Mr. Wilson, unable to quit the island, were obliged to wait for some time. Mr. Wilson wisely embraced the opportunity of preaching the gospel to the natives, while Pomare employed all his influence to induce the natives to abandon their idols and embrace the truth. Success attended their united efforts, and the king, with his chiefs and people, avowed themselves Christians.

For a time, however, they knew little more of the gospel than its name; but they desisted immediately from offering human sacrifices, from idolatrous worship and infanticide; they also built places for Christian worship; yet they continued in the indulgence of every evil desire, until, in the year 1818, the gracious providence of God directed Mr. Threlkeld and Mr. Williams to visit and settle among them, and God has crowned their labours with wonderful success.

By a late arrival from Canton, we are able to communicate some information from Dr. Morrison,

relative to the missionary concerns of which, since the death of the lamented Doctor MILNE, the superintendance has devolved chiefly on himself. The following letter was communicated to us by an obliging friend, who has also put into our hands two pamphlets, which accompanied this letter, and of which we shall endeavour to give some account in our next number.

Canton, China, Oct. 21, 1823.

My dear Sir—With this I send you some account of the Anglo-Chinese College, and our mission at Malacca. During six months last summer I was in the Straits, and was well satisfied with the Malacca establishment, founded and reared by our late fellow servant, Dr. Milne; whom it pleased God to remove hence in the midst of usefulness—But good is the will of the Lord.

Having for seventeen years past spent all my time in writing, I begin to feel symptoms of disease, arising from sedentary habits, and I have therefore proposed to visit England, via Cape of Good Hope. I intend, with Divine permission, to embark for England in the Waterloo, captain Alsager, in December next. And in December, 1824, I purpose to leave England for China again, via Bengal and Straits of Malacca. I hope my own spirit will be refreshed; and I may be useful to the Ultra-Ganges missions, by interesting our Christian friends in their behalf. May the Lord in mercy lead me and guide me, and own me as his servant, notwithstanding all my sins and follies.

Farewell! May grace and peace be with you. Yours, sincerely,

R. MORRISON.

SANDWICH ISLANDS.

It will afford pleasure to the friends of missions, and relieve some anxiety, to be informed that the missionary reinforcement for these islands, which departed from this country in Nov. 1822, has reached the place of its destination in safety. The Boston Recorder, to which the publick is often indebted for the most recent intelligence on the subject of missions, contains a letter from one of the missionaries, who went out in the Thames, dated at Oahu, Aug. 29, 1823. We also have now before us a communication from Betsey Stockton, some of whose letters we have heretofore published, written at Lahaina, Aug. 30, from which we have not room to make extracts—further than to say, that Mr. Stewart had been sick, for four weeks after his arrival, but was, at the time the letter was written, restored to perfect health.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.

Of Rev. Charles Hodge, from Rev. Joseph Smith, Cook's Creek, and Harrisonburg, viz. for the Contingent Fund -	$10 00
Of Messrs. S. & J. Nevins & Co. on loan at 5 per cent. per ann.	2000 00
Amount received for the Contingent Fund	2010 00
Of Benjamin Strong, Esq. collected for the Professorship to be endowed by the Synod of New York and New Jersey -	555 00
Of Rev. Dr. John M'Dowell, for do. viz. Second Church, Woodbridge, collected by Rev. David Magie - - - - -	41 81
And Woodbridge, collected by Rev. Dr. John M'Dowell -	83 75
Of Rev. David Comfort, per Rev. Charles Hodge, his second instalment for do. - - -	10 00
Of Rev. Dr. A. Alexander, his first do. for do. - - -	10 00
Of Rev. Alexander Williamson, his first payment for the Oriental and Biblical Literature Professorship - - - -	15 00
Of Rev. John Joyce, per Messrs. Chaloner & Henry, on account of his subscription for the Southern Professorship -	85 13
Total	$2810 69

The Treasurer has also the pleasure to acknowledge the receipt of a Draft on the Treasurer of Yale College, for $250, payable on the 1st of January, 1825, and when payment is received, it is to be credited to the Professorship which the Synod of New York and New Jersey have resolved to endow, being the generous donation of William W. Woolsey, Esq. of New York.

View of Publick Affairs.

The information received from EUROPE during the last month, relative to political concerns, is not of a decisive character, and consequently not of great interest. We shall therefore chronicle it in the most summary manner, and with very little comment.—SPAIN continues, and seems likely long to continue, in a most wretched and unsettled state. A government, as to its various departments, is not yet even organized. Another proclamation of amnesty is talked of—but who will trust it? Something called a *decree* has actually been published; the objects of which appear to be, to make known the glorious deliverance which the French have effected for Ferdinand, and to abolish in the Spanish colonies the order of things established by the late constitution—FRANCE, it appears, has, for some time past, been as silently as possible, but yet very actively, fitting out a squadron at Brest, supposed to be destined to attack the Island of Hayti, or the rebellious provinces of Spain in South America, —Probably both objects are in view. The British ambassador, it is said, has demanded explanations in regard to this armament, and has received assurances of the most pacifick intentions. These assurances, however, appear not to be believed in Britain; yet we are not informed of any measures taken there to counteract the suspected designs of the French, who are believed to have employed spies both in St. Domingo and in Mexico.—SWEDEN is reported to be threatened by the Holy Alliance with the deposition of her king, the *ci-devant* Bernadotte, because he is not a *legitimate* monarch.—RUSSIA is represented as bent on enforcing her prohibition of any vessels coming within the region of her claims, on the north-west coast of our country; and to have stationed a frigate and two sloops of war on certain points of that coast, to drive away American intruders. What if commodore Stuart or commodore Hull should go there? Would they consent to be driven away by a frigate and two sloops?—The GREEKS are still successful. Corinth has fallen into their hands, the siege of Missolonghi is raised, Patras is besieged, the Turkish fleet has returned to Constantinople in a very bad state, the Greeks have commenced the blockade of all the ports on the coast of Asia Minor, and have already taken some vessels with valuable cargoes.

From SOUTHERN AMERICA we have heard nothing of importance, since our last statement.

UNITED STATES. Our national legislature has been chiefly occupied, for some time past, with discussions on a new tariff, calculated to favour and promote domestick manufactures. This is a subject on which the opinions of our fellow citizens are much divided; but into which we are neither called nor disposed to enter.

It appears that there are not less than five or six candidates for the presidency of the United States, after the office shall have been vacated by Mr. Monroe; and that each candidate has zealous partisans, actively engaged to promote his election. This state of things is supposed and represented by some to be peculiarly inauspicious to our country. We are entirely of a different opinion, although we readily admit that if the country were unanimous, or nearly so, in favour of one eminently qualified man, our political state, in regard to this interesting concern, would apparently be more fortunate than it is. But if there must be a discordance of opinion, as there always has been and probably always will be, since the time of Washington, we are decidedly of the mind, that it is better to have as many candidates as are now presented to the publick choice, than to have but two or three; especially if all the candidates, as seems to be admitted in the present instance, are tried and competent men. Our great danger in the election of a president is from party *violence* and *intrigue*. Now it is evident to us, that both violence and intrigue are likely to be better kept in check, or at least to be far less mischievous, when there are six candidates, than when there are but two. It is the *power* of a party which renders it dangerous; and of course the more the power is divided, the more the danger is diminished. Small parties also, for an obvious reason, are always less violent, in using the power they possess, than large ones. In like manner, intrigue is rendered more difficult, when it must be carried on against five parties, than when it is directed against one. The truth is, and we witness it already, that a guarded conduct, and a degree of forbearance and courtesy, are rendered indispensable, when parties have each a number of competitors. In such circumstances, the party which is forward and overbearing, is almost sure to be defeated, by the combination against it of several of its rivals; and it not unfrequently happens in these conflicts, that the election eventually falls to him who has made the least noise—because he has provoked the least hostility. Nor should we be surprised if such should be the issue of the present competition. As to the event so much deprecated by some, that the choice of a president may be ultimately thrown on the House of Representatives, it causes no apprehension in us; as we believe the very same principles would operate there, which we have shown do and must operate, on the country at large.

We have fully determined that no party politicks shall ever find their way into our work; and we think we are in little danger of violating our resolution, as, if we know ourselves, we cordially dislike every thing of the kind, from whatever quarter it may come. At the same time, we believe it is proper for a Christian Advocate to suggest, in a general way, whatever he thinks may be advantageous to his fellow citizens; and that it is his special duty to plead the cause of religion against every thing hostile to it, however it may be clothed with authority or dignified by station. Nor in discharging this duty shall we experience any disappointment if the enemies of religion, or those who, if not avowed enemies, are still willing to subordinate it to party politicks, shall charge us with what influences themselves, but which we have professed to renounce. Such a charge is one of their well known artifices to muzzle the friends of truth and piety.

We have made the foregoing remarks as introductory to a few suggestions which we feel constrained to submit at this time, to those who have a real regard to religion—no matter to what sect or denomination they belong—in relation to the approaching choice of a chief magistrate for our country. The example and influence of the head of a nation on its moral and religious state and character, is unquestionably great; and in an elective government, where every freeman may vote, and where every vote is of equal avail, it seems too evident for denial, that every Christian who gives a vote, incurs a degree of responsibility to his God, his country, and his conscience, for using his portion of power to put into the most influential station in the land, one who is either friendly or hostile to the best, the *eternal* interests, of himself and his fellow men. Has this been duly considered by Christians in the United States? Have they not too often been the dupes of mere politicians—men of the world, who care for none of these things? Have they not frequently formed such an attachment to a political party, as to follow that party in all its measures, and to vote for party men, whatever were their moral and religious character? Has not this been witnessed—perhaps equally witnessed—in each of the great parties which once divided our country, and which some endeavour still to maintain? It has long been our opinion, that there has been a very grievous fault in the Christian community of our country, in this very thing. Its baneful influence we know has been very extensive. It has arrayed the professed friends of the Redeemer against each other, and often filled their minds with bitter hostility. It has thus dishonoured religion, prevented union for important religious purposes, and tended to confirm infidelity in its contempt of all religion. It has also made Christians the mere tools of those who had nothing in view but party and personal ascendency. How long is this to continue? Is not the present a proper time to put an end to it altogether? Christianity is either the most important reality on earth, or the vilest deception. Christians believe it to be a reality; and therefore are solemnly bound to do nothing to injure it, however solicited to do so, or whatever may be the sacrifice which their refusal may require. Let them, then, at this time, bethink themselves, act as Christians, and act in concert. Let them lend themselves to no party violence, or party intrigue whatever. Let them be concerned in no inflammatory measures. Let them be accessary to no slander or misrepresentation. But let them "be wise as serpents," as well as "harmless as doves." Of men well qualified to rule over them—for assuredly we ought not to vote for a man *merely* because he is pious—but among men well qualified in point of knowledge and talents, let them resolve to vote for that man, who they believe will use his influence most favourably to the cause of genuine piety and sound morals. Let them coolly and determinately reserve their suffrages, unembarrassed by any pledge, till they are satisfied whom they ought to vote for, on the principle here laid down. It seems to be admitted on all hands, that every candidate for the presidency of the United States, at the approaching election, is well qualified for that high station, so far as talents and capacity for state affairs, constitute a qualification. Here then is a fair opportunity for the Christian community to apply the principle recommended; and we earnestly wish they may apply it faithfully. We declare unequivocally, that our own mind is not yet made up for the object of our choice; so that if we were now called on to vote, we know not for which of the candidates our vote would be given. But we are making diligent, and we hope candid and impartial inquiries; that we may at last act with perfect clearness. We counsel others to do the same. It is high time, in our judgment, that the religious influence of this community should be more felt than it lately has been—Not the influence of any one sect or denomination, more than another; but an influence which all who have any serious regard to religion must and do wish, should become more effective and be more regarded. At the same time, it must not be forgotten that, as republicans, we are bound to submit promptly and cordially to a majority of our fellow citizens; and that as Christians, we are bound to obey cheerfully those that may be set over us in authority, to pray earnestly and constantly for them, and to show on every occasion, that we are disposed to "lead a quiet and peaceable life in all godliness and honesty."

THE

CHRISTIAN ADVOCATE.

APRIL, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE VI.

(*Concluded from page* 102.)

The answer before us begins with stating that "God is a spirit." There have been some who have denied that we can form any distinct and rational idea of a spirit; and some young persons, I know, have been sadly perplexed and bewildered, from not understanding how to conduct their thoughts and inquiries in regard to this subject. I will therefore endeavour very briefly to explain it; making use of the general reasoning of Mr. Locke, without adopting his method or using his language.

You will observe and remember then, that we form our idea of *spirit*, in the very same manner in which we form our idea of *matter*. We know nothing of either, but by their properties or attributes; and by these we know as much of spirit as we do of matter. To illustrate this I take a stone; and my senses inform me that it is *hard*, and *extended*, and *coloured*. But hardness, extension, and colour, are not matter, but merely, as the terms import, the properties or attributes of matter. Neither can you show me, nor tell me, what the *matter* of the stone is, separately from its properties or attributes—further than that there must be something, a *substratum*, philosophers call it, to which all these belong. Of matter then it is plain you know nothing besides its attributes, except that it exists. Now you may perceive at once, that you know exactly as much as this of spirit—and we admit that you can know no more. You are every whit as certain that you *think*, *choose*, and *refuse*, as you are that the stone is hard, extended, and coloured. Thinking, choosing, and refusing are not, indeed, spirit itself, but the acts or attributes of spirit. We grant too, that we cannot tell what spirit is, separately from these acts or attributes—further than that there must be something, an *immaterial substance*, it is often called, to which all these belong. But of this immaterial substance we affirm that we are not *more* ignorant, than of the material substance called matter. Our ignorance, and our knowledge of both, are exactly similar and equal. We can define neither matter nor spirit, except by their several attributes; and by these we can define and conceive of both equally well. If any body will tell me what matter is, exclusively of its being hard, extended and coloured, I will tell him what spirit is, exclusively of its thinking, choosing and refusing. If he cannot do the former, he ought not to require me to do the latter; and if he believes in the existence of matter, when it is known only by its attributes, he ought to believe in spirit which is known precisely in the same way. Yes, my young friends, we have as much knowledge of mind as we have of

matter—we are no more ignorant of a *spiritual* than of a *material* substance. Spirit is that which thinks, which reasons, which judges, which deliberately approves or disapproves. These certainly are not among the *known* properties of matter, let materialists reason as they may; but they are the known and acknowledged properties of what we denominate mind or spirit.

Now, in regard to our Creator—in speaking of whom we ought ever to be filled with the profoundest reverence—when we say that he is a Spirit, we do not presume to say that his essence is of the same nature with that of our own minds, or even with that of angelick minds. It may be greatly different from that of any created spirit; as we know that he is in all respects infinitely superior to the highest orders of his creatures. Still we do say, and are warranted by his revelation to say, that "God is a spirit." He is *infinitely intelligent*, as well as the source of all intelligence to every creature possessing the powers of intellect—God is not matter but the purest of spirits.

You will observe that the answer under consideration, after teaching us that God is a Spirit, goes on to state, that both in his being and in all the attributes afterwards enumerated, he is *infinite, eternal* and *unchangeable*—these terms are to be connected with each of the words which follows them in the answer.

2. God is *infinite* in his *Being*. The infinitude of the being of God is often called his *omnipresence*, and sometimes his *immensity*, and it is closely connected with his *omniscience*. He is present in every part of his wide dominions; so that no point can be assumed or imagined in unlimited space, of which it can be said that God is not *there*. He is there in the strictest sense; there by his *essential presence*, as well as by his perfect knowledge of whatever else is there. This is inimitably described in the 139th Psalm—"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me: yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

The Deity being thus every where present, not only surrounding and embracing, but most intimately *pervading* every created being, perfectly knows all things—His omniscience, as it relates to a knowledge of all that passes in the universe, is, as already intimated, closely connected with his immensity or ubiquity. No occurrence, no change, can possibly take place in creation unperceived by him. Nay, not only all visible events, but all the most secret thoughts and designs of his intelligent creatures, whether good or bad, the moment they are formed, are more perfectly known to him than to the creatures who form them. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts—I am he that searcheth the reins and hearts."

The omnipresence or infinite being of God, is also connected with his preservation, providential care, and perfect control and government, of all the works of his hands. As they all exist in him, and are upheld by him, they cannot act but by his permission. He limits and bounds all their actions; he directs and orders all things according to his good pleasure; and "he openeth his hand and satisfieth the desires of every living thing."

The incomprehensibility of God by his creatures, follows necessarily from his infinity. He is fully known only to Himself. A finite being

cannot comprehend that which is infinite. "Who by searching can find out God, who can find out the Almighty to perfection?—Such knowledge is too wonderful for me, it is high, I cannot attain unto it." The most enlarged capacity of men or of angels, will never be able fully to understand the being or the perfections of God. Hence their capacities may be, and it seems probable to me that they will be, forever enlarging, and rendering them more noble, and such of them as are holy, more happy; and yet, although this be so, there will forever remain an infinite distance between them and their Creator.

3. God is *eternal*. He exists from eternity to eternity. There is an eternity which is past, and an eternity which is to come—an eternity before time began, and an eternity when time shall be no more. Time is measured by a constant succession of its parts or portions; and every moment as it passes is taken from the eternity to come, and added to the eternity which is passed. Suppose a line strictly infinite, that is, without beginning or end. This may represent the whole of eternity. Suppose a point taken in this line, and moved forward a very small distance, say an inch, and there terminated. This small distance on the infinite line, may represent time. The Divine existence is commensurate with the whole line. But all the events of time, from the formation to the dissolution of the universe, lie within the measured inch: and as there is no proportion between this inch and the whole line, inasmuch as there can be no proportion between that which is finite and that which is infinite, so there is no proportion whatever between time and eternity. In the Divine existence, represented by the whole line, there is no succession or progression of parts; for the supposition is that it is complete at once, and without beginning or end. Hence it has been said with truth, that the existence of the Supreme Being is one eternal NOW. We conceive of Him as having existed an endless duration, before the point was assumed from which the inch of time begins. Through this whole duration he existed without creatures—perfectly happy in himself alone. Men and angels will exist through an endless duration, represented by the line which goes forward from the termination of the measured inch: that is, their future existence, awful thought! will be commensurate with the existence of God. But you will be careful to observe, that this eternal *future* existence of intelligent creatures is not a *necessary* existence, like that of the Creator—It depends entirely on his will and appointment. He could terminate it in a moment, if such were his pleasure; but it will continue eternally, because it is his unchanging determination that it shall so continue. But his existence, from eternity to eternity, is from his very nature—It is a necessary indestructible existence.

Here, again, my dear youth, we have another view of the incomprehensible nature of God. I have endeavoured to give your thoughts a right direction for meditating on the subject, and to illustrate it a little. But eternal duration is a subject that soon swallows up all our thoughts—Sometimes when we speak of the distinctions or persons in the Godhead, we are told that we speak of what is *incomprehensible*. We admit it fully; but we remark that there is nothing which relates to the Deity that is not incomprehensible: and for myself, I know of nothing in theology that is more *mysterious*, nothing that more immediately baffles and overwhelms all our powers of comprehension and distinct conception, than this very first principle, which all but atheists admit, that God is eternal. *An eternal uncaused existence*, bewilders and absorbs the mind, the moment the attempt is

made to grasp it, or closely to investigate it. Yet this is the most indisputable and fundamental truth in all theology, natural or revealed. Verily, when the being and attributes of God are the subject of our investigations, our feeble beam of intellect can guide us but a little distance. We must soon exchange reasoning for humble and adoring admiration.

4. God is *unchangeable.* This we must believe, if we hold the *perfection* of the Deity; because change necessarily implies imperfection—as all change must be either for the better, or the worse, and perfection excludes both. Having a perfect foresight of all events, possible as well as actual, and the arrangement and ordering of all secondary causes and agents from first to last, we cannot conceive of any reason why there should be a change, in any of the purposes of the Deity. When God, in some passages of scripture, is said "to repent," it is always to be understood as spoken in accommodation to human perceptions; that is, the *visible procedure* in the divine dispensations is such as when *men* repent, and change one course for another. But such expressions are not intended to intimate that there is any change in the purpose, mind or will of God: the scripture assures us of the contrary—that "he is of one mind, and none can turn him," and that "with him there is no variableness, neither shadow of turning."

The remainder of this answer of the catechism must be reserved for a future lecture. Let us endeavour to derive, from what has now been said, a few practical and useful inferences.

1. We should learn always to speak of that great and glorious Being, of whom I have been discoursing, with holy awe; and always to treat whatever relates to him with the deepest reverence. It is told of the celebrated Mr. Boyle —equally distinguished by his learning and his piety—that he never mentioned the name of his Maker, without a sensible pause, both before and after he pronounced the word. I do not notice this as an example to be exactly imitated; but I am well assured, that just in proportion as any man advances in holiness or true piety, in that proportion will there be deep solemnity upon his spirit, whenever his thoughts turn on God; whenever he addresses him in prayer; or whenever he speaks of his Maker to others. How inexpressibly shocking is it, then, to hear that great and glorious name, which angels and seraphs repeat with profoundest veneration, taken lightly and irreverently—nay in the profanest forms of expression imaginable—on the lips of thoughtless wretched mortals. My dear youth, never repeat your Maker's name with lightness, in common discourse. Never use it but with sensible reverence. Dread also to treat any thing that is connected with the divine Majesty with disrespect, or with levity. I am satisfied that real reverence for the Deity—his name, his word, his worship, his day, his house, his institutions,—is most closely and intimately connected with every thing that leads to true piety, with every thing that is hopeful in regard to the salvation of the soul.

2. Is God every where present? Are we continually surrounded, embraced and pervaded by the Deity? Are all the actions of our lives, all the words of our lips, all the thoughts, and feelings, and secrets of our souls, naked before his eye? How solemn is the thought! The wicked are often afraid and ashamed that *men* should witness their vileness. But what are worms of the dust, in comparison with the infinite God, who is always the witness of what they think, and do, and say—however concealed in darkness; however kept from human knowledge?—

Yes,—and he will, at last, bring the whole into judgment, and disclose it to the assembled universe. Oh let us ever remember the presence of God, and our responsibility to him! This will prove the most powerful and effectual guard that we can place, not only on all that we do or say, but on all that we imagine, or wish, or think. He who is duly sensible that his soul is continually open to his Maker's inspection, will be careful of all his thoughts, and all his desires—of all that passes in his bosom, as well as of all that meets the observation of the world.

But the omnipresence and omniscience of the Deity are, to the truly pious and devout mind, a subject of the most pleasing contemplation, and the source of high and holy pleasure and delight. To the friend, the child of God, what can be more gratifying than to recollect that his heavenly Father, the Almighty God, is ever with him; to protect him in danger; to comfort him in affliction; to support him in distress; to enlighten him in doubt and darkness; to be a very present help in every time of trouble; to be communed with in the closet, or on the bed, as well as in every act of social worship; to witness every sigh, and every groan, and every tear; to hear the very desires of the soul; to listen to every prayer or petition, which is ejaculated from the heart when no words are uttered; to support and comfort in the hour of death, and to receive the departing spirit to the mansions of eternal peace and rest and joy—to a knowledge and an enjoyment of Himself, of which on earth we can form no adequate conception. My dear children! make God your friend. There is a happiness in having him for your friend and father, that cannot be described. It fills, and was intended to fill, the whole soul. It is not to be compared with any earthly enjoyments. They never fully satisfy; and they are fleeting at the best. Soon you must leave *them*, or they be taken from *you*. But in the friendship, and favour, and enjoyment, of the almighty and eternal God, there is a pleasure, a holy, a serene, and sometimes an ecstatick joy, that satisfies every desire of the soul—of which accidents cannot deprive you, of which death itself cannot rob you.—Rob you, did I say?—Death will only shake off those incumbrances of flesh and sense, which hinder and debase, and circumscribe this heavenly delight; and will render it pure, perfect and eternal, in the bosom of our God and Saviour. It is to this that true religion seeks to lead you. Will you not listen to her voice? Will you not yield to her solicitations? Will you prefer the dust and dross of time before this heavenly treasure? Say, in the strength of God, that you will not. Say that from this hour, let others do as they will, you will seek, till you find "the pearl of great price—the good part which shall not be taken away from you." Father of mercies!—may this be the resolution of every hearer; and may thine own blessed Spirit render the resolve effective. We ask it in the name and for the sake of Christ our Saviour—Amen.

FOR THE CHRISTIAN ADVOCATE.

A BRIEF VIEW OF THE LIFE AND WRITINGS OF DR. BARROW, WITH EXTRACTS FROM HIS SERMONS.

Dr. Isaac Barrow was born in London, October, 1630. "His first schooling, (says his biographer,) was at the *Charter-house* for two or three years, when his greatest recreation was in such sports as brought on fighting among the boys; in his after-time a very great courage remained, whereof many instances might be set down; yet he had perfectly subdued all inclination to quarrelling; but a negli-

gence of his clothes did always continue with him. For his book he minded it not, and his father had little hope of success in the profession of a scholar, to which he had designed him. Nay, there was then so little appearance of that comfort which his father after received from him, that he often solemnly wished, that if it pleased God to take away any of his children, it might be his son *Isaac;* so vain a thing is man's judgment, and our providence unfit to guide our own affairs." This strange wish of Dr. Barrow's father, deserved, surely, a far severer censure than is here passed upon it. But we have in this record a most encouraging example, to show that Christian parents ought not entirely to despair of the reformation, nor even of the eminence, of children who are idle and profligate in their early years. The next school at which young Barrow was placed, which was in the country, witnessed his diligence; and such a rapid progress in learning "and all things praiseworthy, that his master appointed him a little tutor to the Lord Viscount *Fairfax.*"

At about the age of fifteen, he entered Trinity college, in the University of Cambridge. Here, on account of the poverty of his father, who lost most of his property by adhering to the royal cause, he was supported by the charity of the celebrated Dr. *Hammond;* and he now became eminently distinguished for diligence, learning, and piety. Barrow continued a stedfast, but moderate royalist, and would never take the *covenant.* Some of the fellows of the college were provoked to move for his expulsion; "but the Master silenced them with this, *Barrow is a better man than any of us.*" He now read with great care, the works of Lord *Verulam, Des Cartes,* and *Galileo;* and by sheer merit, in opposition to party prejudice, obtained, in 1649, a fellowship in his college. The fellowships of the English Universities have long been, and are still, the nurseries of those men of genius who, in every department of science, mainly contribute to raise that nation to an unrivalled eminence of intellectual distinction.

Barrow first studied physick, as the state of the times was unfavourable to his entering the Church, according to his views of propriety. But he afterwards thought that this profession was not consistent with his fellow's oath, which, it seems, obliged him "to make divinity the end of his studies." He therefore never practised medicine, but devoted himself to the study of Theology. In literature he soon took rank among the first men of his age. He was familiarly versed in the ancient mathematicians, and translated Euclid from the Greek, "in a less form and clearer method than any one had done before him. At the end of his demonstration of Apollonius, he has writ, 'April 14th—May 16th, *Intra hæc temporis intervella peractum hoc opus.*' He was a candidate for the chair of Greek professor; but though recommended by his predecessor, he at this time lost it, "being thought inclined to Arminianism."

He now determined to travel. To provide for his voyage he sold his books; and went first to *France,* visited *Paris,* gave his college an account of his voyage, and then went to *Italy.* He made some stay at *Florence,* "perusing many books in the Great Duke's library, and ten thousand of his medals." He was prevented from visiting *Rome,* by the prevalence of the plague in that city. He took ship for *Smyrna.* "In this voyage they were attacked by a pirate; and though he had never seen any thing like a sea-fight, he stood to the gun appointed him with great courage, for he was not so much afraid of death as of slavery." After some stay at Smyrna, he went to *Constantinople.* Here, "at the See of *St. Chrysostom,*

he read over all the works of that father, whom he much preferred before any others, and remained in *Turkey* above a year." He then returned home, by the way of *Venice*, *Germany* and *Holland*.

He now received episcopal ordination from Bishop *Brownrig*, "notwithstanding the times were then very unsettled." When *Charles* the Second obtained his throne, the friends of Barrow expected he would be highly rewarded for his loyalty. But Charles cared less for either friends or foes, than for the indulgence of his propensity to licentious pleasures. Barrow was a poet, as well as a mathematician and an eloquent writer of prose; and in a Latin poem, which his biographer says has not been published, were these lines—

Te magis optavit rediturum, Carole, nemo,
Et nemo sensit te rediisse minùs.

He was, however, in 1660, chosen to the Greek professorship in *Cambridge*, without a competitor: and in 1662, he was elected "to the Geometry lecture at *Gresham college*"—these two appointments not being deemed inconsistent. Not long after, he was chosen the first lecturer, in a lectureship of mathematicks, founded in Cambridge, by a Mr. *Lucas*. It was in Greek and in mathematical learning that Dr. Barrow, as a scholar, most excelled. In his *Apollonius*, he wrote an address to the Deity, thus inscribed—ο θεος γεωμετρει.—The address is in Latin, very curious, but truly devout. "The last kindness and honour he did to his mathematick chair, was to resign it (1669) to so worthy a friend and learned successor as Mr. *Isaac Newton*, fixing his resolution to apply himself entirely to divinity."

In 1672, Dr. Barrow was made master, or president, of his college. "When the King advanced him to this dignity, he was pleased to say, *he had given it to the best scholar in England.*" After what has been said of Charles II., it ought not to be omitted, that the biographer of Dr. Barrow states, that his advancement "was the King's own act, though his desert made those of the greatest power forward to contribute to it—and the senior fellows so well understood and esteemed him, that with good will and joy they received a master much younger than any of themselves." He was afterwards vice chancellor. This truly great man enjoyed his elevation but five years; he died the 4th of May, 1677, in the 47th year of his age, and was laid in *Westminster Abbey*, "with a monument erected by the contribution of his friends.—The estate he left was books."

His sermons were prepared with great study and pains—"herein he was so exact as to write some of them four or five times over; his sermons were all large, and finished, and fairly written." What will be said to this by those clergymen who boast how easily and rapidly *they* can write sermons? An elderly clergyman once said in the hearing of the writer, that a young preacher should receive and remember it as a certainty, that every sermon delivered by him would cost pain *somewhere*.—If it did not cost him pain to make it, it would cost his audience pain to hear it; and that it was his duty to take the pain from his hearers to himself.

Doctor Barrow's English works, as first published, are contained in three volumes folio.* They were first arranged and published by Dr. Tillotson, afterwards Archbishop of Canterbury. The excellence of Tillotson as a writer, needs not be

* Barrow's other works are the following—Euclidis Elementa, Euclidis Data, Lectionis Opticiæ 8, Lectiones Geometricæ, Archimedis Opera, Apollonii Conicorum Lib. 4, Theodosii Spærica, Lectio de Spæra et Cylindro, Lectiones Mathematicæ, Opuscula Theologica, Poematia, Orationes.

told. But he is not so much of an original thinker, as by some he has been represented. Whoever is familiar with the works of both Barrow and Tillotson, will see that the latter borrowed from the former—not language but thought—in a manner truly remarkable. Both these eminent men were avowed Arminians. But their works ought to be read by every Calvinist who can have access to them. They contain a mine of rich thought; the piety of their authors will not easily be questioned, after reading them, by any candid mind; and every Calvinist ought to know what is said, and how theological doctrines are held, by Arminian writers of the first class. If Whitby be added to Barrow and Tillotson, the view of Arminian principles, of the old school, will be nearly complete. Of this system, a very sagacious and learned Calvinist once said, "it is a very good system, turned the wrong end foremost." The later Arminians too often approximate in their sentiments to some of the most objectionable tenets of Arians and Socinians. Perhaps there is considerable evidence that such is the natural tendency of the system, in the last works, or opinions rather, of Whitby, and in the known peculiarities of Dr. Samuel Clark.

Barrow is evidently a most eloquent writer, notwithstanding some peculiarities of language. The celebrated Lord Chatham, is reported to have read his sermons repeatedly, for the express purpose of improving in eloquence. Barrow exhausts every subject that he handles. An acquaintance of the writer, when praised for an excellent charity sermon, said frankly—"I took all the thoughts from Barrow's sermon on 'bounty to the poor,' and I left enough for three sermons more." From this sermon, a short extract is subjoined, and another from that on the "profitableness of godliness."—More may be furnished hereafter. G. A.

Extract from Dr. Barrow's Sermon on "the Profitableness of Godliness."

"This is the difference between a pious, and an impious man. Is the pious man in need? he hath then an invisible refuge to fly to, an invisible store to furnish him; he hath somewhat beyond all present things to hope in, to comfort himself with: whereas the impious person hath nothing beside present appearances to support or solace himself by; the which failing, down he sinketh into dejection and despair. Is the good man in affliction? he knoweth that it cometh not on him without God's wise appointment, not without good intention toward him, for probation, exercise and improvement of his virtues, or for wholesome correction of his bad dispositions; that it is only physick and discipline to him, which shall have a comfortable issue; that it shall last no longer than it is expedient for him that it should: wherefore he patiently submitteth to it, and undergoeth it cheerfully, with the same mind wherewith a patient swalloweth down an unsavory potion, which he presumeth will conduce to his health. Never, indeed, hath any man enjoyed more real content, or hath been more truly satisfied, than good men have been in a seeming depth of adversity. What men ever upon earth have been more sorely afflicted, have underwent greater losses, disgraces, labours, troubles, distresses in any kind, than did the Holy Apostles? yet did they most heartily rejoice, exult and triumph in them all. Such a wondrous virtue hath Piety to change all things into matter of consolation and joy. No condition in effect can be evil or sad to a pious man: his very sorrows are pleasant, his infirmities are wholesome, his wants enrich him, his disgraces adorn him, his burthens ease him; his duties are privileges, his falls are the grounds of advancement, his very sins (as breeding contrition, humility, circumspection and vigilance) do better and profit him: whereas Impiety doth spoil every condition, doth corrupt and debase all good things, doth embitter all the conveniences and comforts of life."

Extract from the Sermon on "the Duty and Reward of Bounty to the Poor."

"Shewing bounty and mercy are the most proper and the principal expressions of our gratitude unto God; so that in omitting them, we are not only very unjust, but highly ungrateful. Innumerable are the benefits, favours and mercies,

(both common and private) which God hath bestowed on us, and doth continually bestow: He incessantly showers down blessings on our heads; he *daily loadeth us with his benefits;* he perpetually *crowneth us with loving kindness and tender mercies:* All that we are, all that we have, all that we can hope for of good, is alone from his free bounty: Our beings and lives, with all the conveniences and comforts of them, we entirely owe to him as to our maker, our preserver, our constant benefactor: All the excellent privileges we enjoy, and all the glorious hopes we have as Christians, we also stand indebted for purely to his undeserved mercy and grace. And, *What shall we render unto the Lord for all his benefits toward us?* Shall we render him nothing? Shall we refuse him any thing? Shall we boggle at making returns so inconsiderable, in regard to what he hath done for us? What is a little gold, or silver, or brass perhaps, which our poor neighbour craveth of us, in comparison to our life, our health, our reason; to all accommodations of our body, and all endowments of our mind? What are all the goods in the world to the love and favour of God, to the pardon of our sins, to the gifts of God's spirit, to the dignity of being the children of God, and heirs of salvation; to the being freed from extreme miseries, and made capable of eternal felicity? And doth not this unexpressible goodness, do not all these inestimable benefits require some correspondent thankfulness? Are we not obliged, shall we not be willing to exhibit some real testimony thereof? And what other can we exhibit beside this? We cannot directly or immediately requite God, for he cannot so receive any thing from us; he is not capable of being himself enriched or exalted, of being any wise pleasured or bettered by us, who is in himself infinitely sufficient, glorious, joyful and happy: *Our goodness extends not to him; A man cannot be profitable to his Maker.* All that we can do in this kind, is thus indirectly, in the persons of his poor relations, to gratify him, imparting at his desire, and for his sake, somewhat of what he hath bestowed on us, upon them. Such a thankful return we owe unto God, not only for what he hath given us, but even for the capacity of giving to others; for that we are in the number of those who can afford relief, and who need not to demand it. Our very wealth and prosperous state should not seem to us so contemptible things, that we should be unwilling to render somewhat back in grateful resentment for them: The very act of giving is itself no mean benefit; (having so much of honour in it, so much of pleasure going with it, so much of reward following it;) we receive far more than we return in giving; for which therefore it is fit that we should return our gratitude, and consequently that we should perform these duties. For indeed without this practice, no other expression of gratitude can be true in itself, or can be acceptable to God. We may seem abundantly to thank him in words; but a sparing hand gives the lie to the fullest mouth: We may spare our breath, if we keep back our substance: For all our praising God for his goodness, and blessing him with our lips, if we will do nothing for him, if we will not part with any thing for his sake, appears mere compliment, is in truth plain mockery, and vile hypocrisy."

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER IV.

My dear Timothy—In my present letter I shall enter on the consideration of the several parts of publick worship—taking first in order those which are purely *devotional.* I will begin with *Psalmody.*

This, when properly conducted, is both a most delightful and a very profitable part of the service of the sanctuary. If the secret exercises and feelings of practical Christians in the house of God were to be disclosed, I suspect it would not unfrequently be found that a psalm, or a hymn, had proved the sweetest and most impressive part of the whole service. How much care then ought to be taken to prevent every thing which is calculated to mar this sacred pleasure, and how ready should we be to do all in our power to promote and increase it. One of the means to be used with this view is, to make a right selection of the psalms and hymns which you are to give out, in every publick service you perform. I shall not dwell on this, because I believe it is a point which generally receives attention. I will, however, remark, cursorily, that good impressions are always the most deeply made, when every part of publick worship conspires, as it were, to produce one

undivided effect. If several affections or impressions, however right in themselves, are produced in our minds in quick succession, they, in a measure, supplant and destroy each other, and none of them is likely to be deep and lasting. Hence it is of real importance in publick worship, that the singing, praying, and preaching, should, as far as practicable, all go to the same point, be all concentrated to one effect; which thus may be produced in all its strength and fulness.

Happily you do not live at a time when there is that keen controversy and bitter altercation about different systems of psalmody, which is fully within my recollection. If you did, I should earnestly advise you not to attempt a sudden change in any congregation; but leave it to be effected, as I have frequently seen it take place, by such slow and gradual advances as to produce no convulsion, and but little dissatisfaction among any of the worshippers. And as circumstances now are, whenever you are called to perform occasional services out of your own congregation, I advise you not even to suggest an innovation on the system of psalmody which you find in use, nor to make any difficulty whatever on the subject. Take the version of the psalms which you find has been there adopted, whether it be that of *Rouse*, or of *Watts*, or of *Dwight*, and use it promptly and cordially. I certainly do not mean to intimate, for it is impossible for me to think, that the versions I have mentioned are equally good. Yet I am satisfied it is far better to use any one of them, than to quarrel about a change; and that no change in a congregation ought to be attempted by an occasional preacher.

It appears to me that we need some order in the Presbyterian church, more definite than any which now exists, on the subject of Psalmody. As the highest judicature in our church has, from time to time, *allowed* the versions of Rouse, of Watts, and of Watts as altered and added to by Barlow and Dwight, and of the selection of hymns made by Dwight—*allowed* these several systems of Psalmody to be used in our churches—it would seem to follow, that they supposed such an allowance necessary to any system, before it could with propriety be introduced in the congregations under their care. And this truly is my own opinion as to the point of propriety. I would say, let individuals, families, and private and occasional associations of Christians, use freely any religious compositions in verse which suit their taste, and conduce, as they think, to their spiritual benefit. But when we go to the regular publick worship of God in his house, let us be assured that the psalms and hymns we shall meet with there, shall be no other than those which have received the sanction of the highest judicature of our church, in regard to their orthodoxy, piety and tendency to edification. Perhaps in no way are loose and heretical doctrines more likely to make their first entrance into a church, than in the form of poetry adapted to church musick. Yet by a minute of our General Assembly in 1806, as given in "the Digest," it is declared "that the General Assembly of the year 1802, in their resolution on this subject, did not intend that the churches under their care should use no other psalms and hymns than those specified in the resolution." It is afterwards added, "that when any families, or congregations, in their religious worship, make use of hymns containing erroneous doctrine, or trivial matter, it becomes the duty of church sessions and presbyteries, to inquire into the matter, and act as the case may require." Here the whole subject seems to be left at the discretion of congregations and families severally, subject to a responsibility for introducing any thing that may be

improper. This is not the place to urge the justice of the old maxim, that it is better to *prevent* evil than to *punish or correct* it: nor to ask how sessions and presbyteries are to know what takes place in private families, or even in particular congregations, till mischief, in many cases, shall have become inveterate. On the whole, I would advise you to keep strictly to the rule, in your own congregation, of using in publick worship no other system of psalmody than that which has been explicitly approved or allowed by the General Assembly—I would not object to some departure from this rule in more private meetings. Yet for myself, I do assure you, that whether in the closet, the family, or the church, or whether I consult taste, or seek for pious sentiment calculated to warm my heart and lift my soul to God and heaven, I want nothing which I do not find in our approved system; and that though I am not insensible to the excellence of other compositions of the same class, yet to my apprehension the most of them are exceedingly deficient in the solidity, simplicity, and unction of piety which characterize the psalms and hymns of Dr. Watts.

Singing is wretchedly performed in many of our congregations. It has been this chiefly, I believe, which in a few instances has led to the introduction of the organ—a remedy which I think generally increases the disease, and which in my judgment is worse than the disease itself. The use of the organ, or of any instrumental musick, is, I believe, almost always followed by the effect of confining the singing very much to the choir, and to a few individuals particularly skilful in, or fond of musick; whereas this is a portion of the service in which all who are not grossly deficient in voice ought actively to unite. Our *Directory* says explicitly that "the whole congregation ought to join in this part of worship." Nor can I avoid thinking that the *spirituality* of this part of worship is not helped, but greatly hindered, by the use of instrumental musick. I would not express or indulge uncharitable sentiments, in regard to the use of the organ in churches where it has had long prescription or usage in its favour. But I certainly would not consent to its introduction in a church of which I was the pastor, and I do earnestly wish that it may never be introduced into another place of worship in our denomination. The true system is for our clergy to use influence and industry to promote the cultivation of *vocal* musick, of a right kind, among the people of their several charges; and this I know is in most cases perfectly practicable. There is scarcely any congregation in which there is not a considerable number of persons, both male and female, especially among the youth, who are fond of musick, and ready and desirous to cultivate it; and its cultivation is advantageous on many accounts. It has a tendency, when rightly directed, to soften the mind and manners, to cherish good feelings, and even to dispose to serious reflection. It yields a pleasure innocent in itself, and which may prevent the love and pursuit of pleasures not innocent. Above all, it prepares those who cultivate it to take part, with advantage to themselves and to others, in an important portion of the publick worship of God. It is therefore an object well worthy of the particular attention of every parochial clergyman; and his taking a forward and active part in promoting it will, if he acts with prudence, be highly pleasing to his people, especially to the young. They will, naturally and of choice, look to him to take the lead in the business. This will give him an opportunity to cherish a just and correct taste in church music, which is very important. No *complex* pieces of musick are fit for a pro-

miscuous Christian assembly; and the light and fantastick airs which we sometimes hear are really disgusting, and even profane. For the most part, they are as much in violation of a good musical taste, as they are inconsistent with the spirit of devotion. Tunes which are grave and simple may be, and often are, far richer in real harmony and in strong melodious chords, than those of an opposite character.—Such tunes only are fit for the service of the sanctuary on ordinary occasions. Of these a suitable variety should be selected and kept in constant use, that the whole congregation may learn them by the ear, and join in the service whenever they are sung. A new tune of the right kind should be introduced about once a year, and not much oftener. The clerk of the congregation ought to have skill enough to adapt the tune to the *general strain* of sentiment in the psalm, or hymn, which is to be sung—More than this it is folly to attempt. And when well chosen tunes are well sung, in their different parts, and with a good choir to lead, and to cover the slight imperfections of the whole congregation joining in the sacred song, the service is truly sublime and transporting. There is nothing on earth probably, which is so well calculated to remind us of the worship of heaven. Now I repeat, that if a parochial clergyman will take the interest that he may and ought to take in this concern—an interest which he may take so as to gratify his people, and prove a pleasant relaxation to his own mind—if he will promote singing schools, and see that a right kind of teacher is employed; and will occasionally attend those schools himself, and encourage both teachers and learners; he will soon have the direction of the music in publick worship—as he ought always to have it—completely under his own direction and control: and it will be rendered I am persuaded, unspeakably superior, so far as devotion is concerned, to that which can be made by the best organ that was ever introduced into a church.

Those who are fond of musick are too apt to consider the psalm which they use, merely as a vehicle, like the notes in their musick books, for the tune which they are to sing. It will not be a subject unfit for the pulpit to correct this error—to teach and endeavour to inculcate effectually on all your people, that the musick of the sanctuary is not intended merely to gratify the ear, but through that organ to make a deep impression of pious sentiment on the heart of every worshipper; and to dispose and enable him to praise and glorify God, with his spirit and his voice in happy union. It will likewise be proper to warn your people generally against the neglect of this part of worship by any of them, as if they had no concern with it—reminding those who have not a voice capable of musick, that they ought devoutly to use the words of the sacred song in concert with those who sing them. It may also be well to remark that there are many of the psalms and hymns made use of in public worship which unsanctified men can never appropriate, as expressive of their *present* temper, feelings and character—that this should serve to humble them deeply; and that when they join in singing these psalms and hymns, it should be under a construction, silently but sincerely given to them in their own minds, that here is the description of the temper, feelings and character which they approve, and which they resolve, in reliance on divine grace, earnestly to endeavour to make their own.

Possibly you may think that I have spent more time on this topick than its relative importance demands. Such, however, is not the estimate which I make. The subject of Psalmody is one of much interest, and one which is closely

connected both with the decorous and the profitable performance of the service of God's house. At the same time, it is one not often discussed in the view I have taken of it; and there are gross and prevalent errors relative to it, which I would fain do something to correct. Against these errors I hope that what I have written may at least serve to put you on your guard—In all things may you have the divine guidance: So prays your affectionate father, —— ——.

P. S. I really forgot, till I had finished my letter, to say any thing on the subject of parcelling out the lines of a psalm, in social worship. This practice, which once was general in our churches, is happily almost at an end. It is always a great drawback on good musick, and is on other accounts objectionable. It certainly ought to be avoided, as much as a regard to the spiritual benefit of the worshippers will permit. But remember that a regard to this *spiritual benefit*, is invariably to control every thing else, both in singing and in all other parts of religious service. And therefore in evening services, where the light is not sufficient to enable the people generally to read the psalm which is sung, and on occasions where they cannot be furnished with books, I would never fail to parcel out the lines—Not to do it, is at once to deprive the devout of a precious part of the service, and to cherish in others the erroneous opinion, already too prevalent, that psalmody is to be left to those who are fond of singing.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

HINT CONCERNING THE PRESIDENTIAL ELECTION.

Mr. Editor—A particular friend of mine said to me, the other day, "why is it that we never hear ministers in publick prayer, or private Christians in their social worship, imploring the Divine guidance and blessing in the approaching choice of a chief magistrate of the United States?"—This question brought me to a stand: for truly I felt, not only that the supposed omission was a real and culpable one; but that I was myself chargeable with the delinquency in question. I determined, therefore, as far as possible to repair my own fault in this respect, and further, to make it the subject of a short communication, or rather respectful query, to the Editor of the Christian Advocate. I am glad, Mr. Editor, to find that your work is growing both in interest and in circulation. I hope, therefore, these lines will meet the eyes of many who view every thing which concerns their country through the medium of Christian principle, and to whom my suggestions may prove a hint in season.

Allow me, then, sir, to repeat most respectfully to you, the question which was originally addressed to myself, Why is it that we never hear the great national concern referred to, made the subject of a single petition to Him who sits as governor among the nations?

I am no party politician. The longer I live, the more deep is my distaste, and even abhorrence of the spirit of party politicks. I never wish to hear a minister, or any other man, carry into social prayer the least hint or suggestion by which any person may be enabled to conjecture to what political camp he belongs; or rather, I hope it will be more and more the object of all Christians, and especially of all ministers of the Gospel, to evince

by every thing they say and do, both in publick and private, that they belong to no camp but that of Jesus Christ. But still we commonly, and I think properly, hear blessings implored, in publick prayer, upon our beloved country. Nay, we hear the leaders in publick devotion descend to particulars, and pray for the President of the United States; —for both branches of our national legislature;—for our judges and magistrates—and for all in authority;—that they may rule us in the fear of God; that they may be guided and aided in all their measures; and that all our concerns as a nation may be so ordered, as that peace, virtue and happiness may be every where promoted,—our civil and religious privileges perpetuated —and the holy reign of the Redeemer established over the hearts and lives of the whole body of the people.—Now, I not only approve of all this, as I suppose most Christians do; but I have heard zealous politicians, many times, find fault with ministers for not more pointedly referring to our civil rulers in prayer.

But if it be proper to pray for the President when elected; is it not equally rational to pray that a wise and good one may be given us? and, of course, that those who make the choice may be divinely counselled and directed? It cannot be supposed that the one is less important than the other. Neither can it be imagined that Providence has less to do in the choice of this exalted officer, than in his conduct after his election. Nor yet again will any one contend that Christian patriots have less interest in placing a suitable person at the head of our nation, than in the details of his administration after he gets there: or rather, none will believe that the two things can or ought to be separated.—What then, I ask again, is the reason that we hear none imploring a blessing on the approaching election? Is it that, while we make every thing else a subject of prayer, we are not willing that our Heavenly Father should direct us in this great concern? Or is it, that the minds of our citizens are in such a state of feverish excitement and inflammation on this subject, that they are not in a proper temper to pray about it? If either of these be the case, it is high time that our feelings were altered.

The great Searcher of hearts is my witness, that I do not make these remarks with the view of promoting the election of any one of the candidates for this elevated station, whose names are either now before the publick, or are ever expected to come before it. I have no expectation of ever giving a vote which shall either directly or indirectly aid any of them. It is not to serve any man, or any party, but great religious principles for which I write this humble paper.

I hope, therefore, Mr. Editor, not only that all the advices which you give to your readers, in the Editorial Remarks with which you close your last number, will be sacredly regarded; and that all will be habitually engaged in praying for our beloved country and her rulers; but that we shall hear the approaching election made the subject of special, importunate prayer, in publick, as well as in private. We are poor judges of what may eventually promote the national welfare. But our God is a God who hears prayer; and if all the Christians of different denominations in our land, daily, and humbly, and perseveringly implore the guidance of infinite wisdom in relation to this great subject, we may hope to see a man at the head of the United States, who to pure morals, and sound principles, shall add such discernment, prudence and firmness as shall tend, under the Divine blessing, to elevate our character at home and abroad; to keep us at peace with

all the nations of the earth;—and to draw down the benediction of heaven upon this highly favoured people. AN AMERICAN.

FROM THE LONDON CHRISTIAN INSTRUCTOR, FOR APRIL, 1823.

THE THREE SISTERS.

An Allegory.

There were three sisters dwelling in one house, each marked by certain peculiarities of person and character. The eldest, with a frame full of life, health, and vigour, had an air of dignity and decision, which, at times, bespoke somewhat of sternness. The second seemed to have less of strength, but more of sprightliness; her face glowed with the bloom of spring, and the blush of morning; every feature and motion indicated a sanguine temper, an ardent aspiring spirit, and a mind of elastic spring, easily recovering from any temporary depression. The third, possessed a person admirably fitted to please and delight; her countenance was open, animated, and attractive; exhibiting the varied play of warm, liberal, and tender emotions; her voice was mild and musical, capable of those diversified tones and inflexions, which render it at once the vehicle of thought and of sentiment; her steps and all her gestures were decent, graceful, and engaging. She had blended in her constitution and habits, many of the principal qualities of the other two, without any of the stern severity, and the sanguine eagerness and impatience, which they sometimes discovered.

These three sisters, whose names were *Faith*, *Hope*, and *Charity*, lived in great harmony, and evinced a mutual attachment and dependance. In difficult affairs, and daring enterprises, Faith uniformly took the lead. Steady and intrepid, patient and persevering, when her object was clearly defined and approved by the judgment, and her purpose deliberately formed by the will, she shrunk from no task or toil necessary to its accomplishment. Hope, beside aiding and inspiriting the efforts of her elder sister, had the happy art of assuaging any misfortune and calamity, of heightening the relish of every enjoyment by the infusion of an exquisite sweetness, and of gilding every scene and circumstance with colours and tints peculiarly attractive. Charity, alive to all the wants and woes of the human species, was ever ready with her sunny smiles, or melting tears, to comfort and soothe the sons and daughters of wretchedness; her eyes, her tongue, her hands, her feet, her every faculty and power, were busily employed in ministrations of compassion and kindness. These illustrious sisters performed more wonderful works, achieved more glorious victories, than any of the heroines whom history has enrolled in the book of fame. Faith had a notable shield and heaven-tempered sword, which, being firmly grasped in either hand, were able to quench the fiery darts and repel the fierce assaults of every enemy, and even make Apollyon himself flee. Hope had an extraordinary cruse, which, in times of scarcity, would continue to run, without ever being exhausted; and she possessed a telescope, which, when the weather was cloudy, served to bring distant objects near, and render the unseen visible. Charity had a graceful *mantle*, capable of covering a multitude of spots and blemishes, and a medicinal *vial*, like that which the good Samaritan carried, in which was a balsam, whose virtue healed all sorts of wounds. When she found stains and offences, which were not easily to be removed, she gently spread her mantle over them, and hid them from the sight; and when she found

any bleeding broken hearts, she poured from her vial the balsamic mixture, which gave speedy relief, and seldom failed to effect a cure.

These sisters, amiable as they were, had certainly their defects and faults. Faith, though far the most strong and active, now and then staggered, and became irregular and sluggish in her movements. Hope was not altogether free from fits of peevishness and discontent. The youngest, as I have before said, had so many charms in her benignant aspect, and soft winning address, as made her the general favourite; yet, being of a very delicate frame, she was subject to chills, and languors, and faintings, and did not use every means she might have done to prevent them. But without enlarging on their defects, I must say, that these lovely relatives, which is not always the case with persons nearly allied, were penetrated with the liveliest sympathy, and appeared necessary to each other. When Faith grew feeble and sickly, her sisters were half-paralyzed. If Hope were absent, though but for a short time, the whole house was sure to be hung in mourning, and filled with sighing and tears, till her return. Charity could do nothing without her seniors and companions; and yet her presence was not less essential to them, as neither the plans of Hope, nor the work of Faith, succeeded in her absence.

I shall leave others to record their noble deeds, and numberless trophies, and only just touch on the nature and issue of their trials. Know then, gentle reader, that they were encompassed with bad neighbours, and what is far more grievous, were plagued and tormented with evil-minded and perverse domesticks, who could neither be sent away, nor wholly subdued. Nothing is more true than the ancient proverb, "that the worst enemies are those of one's own house." It would be tedious to tell a hundredth part of the distractions and tumults, conflicts and woes, which the worthy sisters above described met with from this cause. Every generous purpose they could form was thwarted and opposed, every word in its meaning, and every action in its motive, was misconstrued, and almost every cup was poisoned, at least embittered, by these spiteful inmates. And beside, their dwelling, though originally built after a faultless model, and wonderfully contrived, so as to combine every possible convenience and accommodation, had been in such a manner shaken and injured by a terrible catastrophe, that it required the most vigilant attention and incessant repairs to keep it in a tenantable state. The windows were dim, the doors shattered, the walls damp and mouldy, the timbers worm-eaten and decayed. At length, in a stormy winter's night, the house which had often rocked and tottered under the howling blast, suddenly fell with a tremendous crash. Faith and Hope, the two elder sisters, were crushed to death and buried in the ruins; the youngest, however, not only escaped unhurt, but, wonderful to tell, lost also by the shock all her nervous tremours and languors, her chills and changes, her weakness and infirmities. While the sisters lived, she was dependant on them; but since their decease, all the virtues and excellencies of the three, detached from blemishes and defects, and refined to perfection, now concentre in her. Report likewise says, that she has risen to far higher honour and purer happiness; that she wears a robe of spotless white, and a crown of glory inlaid with costly gems; that she moves amid shining ranks of immortals, and occupies a mansion of indescribable magnificence; where, free from molestation, danger, and fear, and full of peace, and joy, and transport, she sings as an angel, and glows as a seraph.

AMICUS B.

THE DEACON.

"The bishop told me to preach about the witch of Endor." *Some book.*

Where the winding road from the Wissahicon leaves the ancient forests of that romantic water and enters the cleared grounds, a venerable *Friend* was passing up the hill to a neighbouring village. Her dress was in the well known fashion, which in a person of taste among *Friends*, unites modern elegance with patriarchal simplicity. She was of a stately mien, above the middle size, and beyond middle age. Her countenance was not handsome; but it seemed the index of a Christian temper. It possessed that peculiar mixture of dignity and sweetness to which heavenly and moral abstraction, meekness and self-government, have a tendency to mould the female features. She was a preacher among *Friends*. At home she was her husband's counsellor and comfort, and her children's guide; and in her neighbourhood a pattern of industry. Had you seen her in her place of publick worship, or when, as now, walking up a hill on an errand of mercy, or in domestick employments, you would have said to yourself—this is what I could wish every Christian woman to be.

She who by the prudent arrangement of household concerns, by the faithful discharge of domestic duties, and by sweetness of temper, becomes the centre of happiness to a family, always deserves and generally secures a high degree of esteem and love. But the noble intellect and moral qualities of woman were surely never intended *merely* for the delight of a husband, to handle the distaff, and to milk her cows—Something infinitely lower had sufficed for these purposes. Christianity alone places woman in her proper sphere. It enjoins, under the penalty of divine displeasure and human contempt, the sober discharge of the meanest duties of common life, whenever the condition assigned by Providence imposes them. But it makes her also the *moral* help-meet of her husband. The *cure of souls*—so far as her children are concerned—is specially committed to her. She may be, moreover, the private instructress of others, of her own sex, in their adult age. Why does the shrewd society of Friends carry its system farther than this? A woman acting as teacher to an assembly of men, is an *unnatural* thing. Christianity considers women, also, as perfectly adequate to manage such parts of the business of a Christian society as particularly concern themselves. It commits the helpless sick, the ignorant, and the poor, of their own sex, specially to their care.

Friends, notwithstanding what we deem their errors, deserve well of society, for their noble attempt to raise the sex to the standard of truth and true dignity.—I would rather be Mrs. Fry, than to be queen of England. No doubt the blessing of God has descended on them in some way for this. But they would, we are persuaded, be more blest, did they add to their *virtue* more *faith;* and disclaiming to be wiser than their divine Master, submit to the Christian baptism, and to that other holy rite, which so often unites Christians even of different creeds.

But with all their defects, I love that people. In the midst of all their darkness, I trust "the true light" shineth, in many a heart among them. Were there nothing else that claimed the respect of every enlightened Christian, their manly moral church-discipline would command it.

Our venerable *Friend*, as she entered the village, attracted little attention. The people are of that cast that the slightest quarrel would afford employment for a week; and the most trifling occurrence would consume hours, in surmises of curi-

osity. The sojourning of a stranger for a day, would occasion the keenest miseries of anxiety to know whence he came, and where he was going. It was well for Mr. ——, to quit riding in the stage through this village every Sunday for exercise; the people would soon have instituted an inquiry why he showed himself there so often. But such a person as our *Friend* would live and die among them unnoticed—for any thing but being the worthy miller's wife, who regularly rode through the village at stated times to worship—and was *good to poor people.* Little occurred as she passed along, except the barking of a dog, or the observation of an *idler*, where a whole ox had just been roasted and torn to pieces, at a political festival. That meek woman was for a moment alarmed by the roar of mirth and revelry. There were the colours of *Liberty* and her sacred emblems, and the *slaves* of sin—the veriest devotees of selfishness—rejoicing as if they had escaped a massacre. In a room of the tavern, a party were drinking toasts, intended as *recommendations to office.* At the tavern side a few miserable mortals, who had no particular object in view, were roaring in concert. A drunken fellow was trying to lift the bones of a quarter of the roasted ox, with some of the meat attached to them, over a fence; and a dog was trying to drag another quarter over the *Friend's* path: And not far off was the carcass of a dead horse, which the *opposite party* had attempted unsuccessfully to roast beside the ox.

She rejoiced that she was *a Friend.* She was now near the house of affliction, to which her steps were directed. The particular object of her visit was a child, who had lately showed symptoms of derangement, and in addition, had been dangerously scalded. It was an idle time in the village and the room was full. Around the miserable child were collected age and youth—those who wished to aid, and those who were perfectly indifferent. On the fire was a large pot of water, which had just begun to boil before the *Friend* entered.

The boiling of the pot had been carefully observed, and all in the room seemed anxiously waiting for *something.* Their eyes turned quickly from the pot to the door, as the latch rose. When the venerable woman opened the door, every face for a moment indicated surprise. But this was immediately succeeded by a mingled look of scorn and contempt, which she could not account for; but which, accustomed as she was to the people, did not alarm her. She approached the distressed child and inquired into its condition, and what remedies had been used, or were intended. Some answered her in monosyllables, apparently not knowing what they said. Others looked at her with open mouth, like a tenant on-shares, when he is asked how many dozens of grain he hauled in.—He never fails to count, but sometimes thinks it a *moral duty not to communicate his knowledge to the landlord.*—In the most of those present, there was a vacant, cautious gaze, or frightened scowl, mingled with much of horror. A few seemed to pity the unhappy *witch*, in the guise of a *Friend.* A witch she was proved to be. The pot was the instrument of discovery. The first woman who entered the door after it boiled, was unquestionably the child's tormentor.

The mild *Friend* was a disciple of peace. "Peace be to this house," she said internally, as she entered it. But her temper was quick, however mild and governed by principle. When she saw that her room was more acceptable than her company, she departed, and returned home with no enviable feelings: For it is not in Friend or Moravian —it is not in nature or in grace

—not to feel the unkind usage of those whom you have endeavoured disinterestedly to benefit.

Her entrance had interrupted a charm, intended for the child's relief; but the process went on as soon as she was gone. It consisted in the repetition of certain verses, including sacred words, but so put together as to produce utter nonsense; which they tell you most seriously, a man can only teach to a woman, and a woman to a man. But a difficulty often occurs—The verses must be repeated over the wound, by the lips of a man unaccustomed to *swearing* or to *impurity*, and yet impious or ignorant enough to repeat them. Of the *efficacy* of these verses, when repeated with every proper concomitant, there was no doubt in that room. Many stories were told of miraculous cures which they had heretofore effected. But among the cases in which it was admitted on all hands, that the charm had failed, was that of a cooper. His story the Deacon knows was literally true. The man was hewing staves in company with others. The stave is held in the left hand, with the palm on *that* side, and the thumb on *this*—not far from where the ax descends. He was talking with his comrades, and of the accidents that sometimes occurred; and valuing himself on being a first rate hewer. "I would not," said he, "give a d—n for a man that could not hew a stave without cutting his thumb." Scarcely had the words escaped him, when lo!—his thumb was lying at his feet.

A middle aged man, of hard and discontented features, that denoted much indifference as to the effect of the wicked prayer about to be uttered, was screwing his countenance into solemn form, and fixing his hands in the customary attitude—the arms extended horizontally, and the fingers and thumb of each hand a little curved, as if to catch something—just as the Deacon entered. His countenance relaxed, and his hands dropped instantly. For though he cared little for Deacon or Presbyter, yet he was ashamed to profane the ceremony, before one who had witnessed his hard oaths but a few days before, on an occasion which he well recollected.

The physician of the place came in with the Deacon; and the people were persuaded to let him apply the usual medical remedies. While this was doing, the persons present talked of various matters.

"Peter," said the Deacon, "you were very near being bit by that viper—You jump surprisingly." "No wonder a fellow jumps," said Peter, "when he treads on a viper—There's no cure for their bite. I can cure a mad dog's bite, though." —"How, Peter?" said the Deacon. "Ah," said Peter, "if you're bit by a mad dog, just come to me. I learned it from my father. I'll write something on a bit of paper, and fold it up—You *eat* that, and you're safe." And yet the people of the village, remembering, as it would seem, the old proverb, that "an ounce of prevention's worth a pound of cure," are willing, by way of precaution, to spend a little powder and lead on any dog whom his hard fate brings that way. Of how many worthy faithful dogs has it been the ill luck to travel, not *through*, but *to* that village! Every one that accompanies his master thither and gets out alive, may well wag his tail.

"Don't be afraid, Deacon," said Peter, "only come to me." The Deacon smiled incautiously, while he told Peter he was afraid there had been no fair opportunity of testing his remedy; but that he would, as much as possible, avoid bad dogs, as well as bad men. Peter was nettled at the suggestion of a doubt respecting his cure, consisting of paper and words. Taking advantage of something the Deacon had said respecting the folly of believing in the supernatural power of

pretended witches, and the crime as well as folly of inquisitions by lot, and of arbitrary imputations of witchcraft.—"Deacon," said he, "you don't believe the Bible. We read there of witches and ghosts too."—As all was now quiet—the necessary remedies having been applied to the unhappy child—the Deacon, judging the occasion favourable, replied to Peter in words *to this effect*—

The character of the midnight vision of Eliphaz, and of Saul's unearthly warning, are very different from the common stories of witches and apparitions, and in nothing more so, than in the design of the occurrences recorded. They were for purposes worthy of divine interposition, and conformable to the general character of the divine operations. What was the subject of the heavenly message to Eliphaz? Not the interests of Mammon; not deeds of sin, such as Providence usually brings to light; not the secrets of the invisible world, to discover which a messenger from the dead is so often and so improperly desired. No, it was to impress a simple, but most important truth of religion—human sinfulness. As to the woman of Endor, she was a human sinner, not a devil. She had virtues as well as faults—Witness her conduct to the hapless king. Nothing, however, could redeem her life of transgression. If she died as she lived, in presumptuous sin, she would in that invisible world from which she pretended to evoke the prophet, find herself in a condition vastly more awful than that announced to Saul. She either had, or pretended to have,—and this is all we know or can say—a connexion with a wicked spirit. Probably it was all imposture. She could not possibly have any power over the prophet. When she saw him actually rise, she screamed with horror. Samuel was the messenger of *heaven*, whom it appears she did not expect to see. He came on no trifling errand. He did not reveal the secrets of the invisible world. He said nothing of Saul's eternal state. He announced a fact indeed deeply interesting to Saul; and confirmed truths of vast importance, to him, to the woman, and to mankind in general. The death of the gallant monarch and his sons, and the defeat and dispersion of his army, on the succeeding day, was not the only, or most important information, conveyed by the prophet.

1. He confirmed the truth of a world beyond the grave—an invisible world of departed souls. This mode of doing it was wisely accommodated to that age and people. The same facility of communicating truth did not then exist as now. Such events as the appearance of the departed prophet, and the translation of Enoch and Elijah, were well calculated to make extensive and lasting impressions.

2. That the righteous are in rest and tranquillity in the world of spirits, was another truth which Samuel confirmed. The parable of the rich man and Lazarus, shows us how the pious Jews commonly conceived of the invisible world of departed souls. The picture in their minds was that of a wide extended plane; in one part of which was the abode of bliss, and in another the place of punishment. These abodes were "afar off" from each other, and separated by a gulf absolutely impassable. The rich man was in misery, and Lazarus with his pious ancestor—He was, in the ancient language, *gathered to his fathers.* Now, agreeably to this representation, Samuel describes his own condition as a state of rest and peace. "Why hast thou *disquieted* me, to bring me up," that is, from the invisible world, and from the mansion of rest where I repose in Abraham's bosom.

3. The pious prophet—for the narrative leaves us in no doubt that it was Samuel—endeavoured to bring Saul to repentance. In doing this

he teaches an important lesson of the holy scriptures—That God demands in this life, as the condition of his favour in the next, obedience to his *revealed will.* Or, in the language of the old covenant, he requires *the heart.* Saul was a gallant soldier and a patriot king; nor did he ever swerve into idolatry. But he made religion bend to his personal grandeur, and committed any crime to which he was prompted by his ambitious projects.

4. The holy prophet taught with perfect plainness another truth—that the impenitent shall not escape avenging justice. He told the king that he should die, and that his death was the *wages of his sin.*—On the following day the monarch fell, in a manner worthy of himself. Let us hope that he was not a self-murderer—Let us hope he died forgiven. But what a night was his *last!* How the prophet's *to-morrow,* must have tingled in his ears! Like so many avenging furies, his former sins, as each passed in review before him, seemed to say—"Let *me* sit heavy on thy soul to morrow." I have sometimes pictured to myself the manner in which his last night was passed by Saul—I will try to describe it. As he endeavoured by a few moments of rest to prepare for the approaching bloody contest, the unhappy king thought he was walking, as in the days of his glory, in that part of the land of Judea, east of his hereditary enemies, whom it was impossible *now* to forget, sleeping or waking. In a peaceful and happy retirement, a number of men were seen pursuing various employments. Their women were engaged in different domestick occupations. The children gambolled near their parents, free from care and fear. The sucklings were in their mother's arms, or lay on the green sward, rolling their little eyes over the blue canopy above them; or straining them sideways, attracted by the noise of the urchins playing near them. "What peaceful place is this?" said the dreaming king, as he approached a father and a son, who were looking another way. As they turned towards him, the mingled rage and horror of their countenances hardly permitted him to recognise in the eldest, the son of *Ahitub*—But he received no answer. The shadowy forms were speedily all gone, except that of *Abiather,* whom he saw running to the south. But the echo of their words returned on the sighing wind, and he thought he heard them say—"Dreadful king, how could you be guilty of so much *murdered* innocence, peace and happiness."—In an instant the scene was changed. A fearful storm came howling from the west towards which the accusing spirits had fled. A black cloud rolled over the heavens from the land of Philistia. And the forms of the dead again returning, screamed over him. All were like furies thirsting for his blood; but the frantick mothers exceeded the rest in fury. That unhappy king loved his own children; and while these mothers held their brainless and mangled infants to his starting eyeballs—ah! how different were his feelings from what they were, when these same mothers implored him to spare their helpless babes, at the time that the cursed Edomite mingled the blood of parents and children in a common stream, at the monarch's bidding. "Us too thou had disquieted," others cried—"Thy fate calls *us,* without the help of the *mistress of Aub.* Know you not *us,* the priests of Nob—Our women, children and sucklings, you slew with the sword of Doeg. Despair and die—Let us sit heavy on thy soul *to-morrow.*" They passed to the mount of Gilboa, and the wretched king *awoke* in horror, and went to prepare for battle.

"How can I sleep, said he to himself—I have murdered sleep." Possibly he repented, between the warning and his death. O had he, like David, repented in *the day of*

prosperity, and the first moment that the prophet of the Lord, and the Spirit of the Lord, presented truth to his mind!

But let us remember that the light of Saul was darkness compared with ours. How dreadful is *our* condition, if like Saul, increasing age is hardening our hearts. If the Holy Spirit be quenched, if the Lord has departed, he must be our enemy.—Let us remember that in the day of distress Saul sought the Lord; but the Lord answered him not. There are those *now,* who in the prospect of death, fly to the damning consolations of unbelief. But like her of Endor, such consolations seldom give peace, destructive as that peace would be. They only help to put off reflection to the last. They concentrate into one unhappy moment the remembrance of all past sins—These sins at last *force* themselves on the horror-struck imagination, and like the prophet to Saul, they tell of an awful to-morrow. Of each unhappy individual, the falsehoods he has forged or uttered, whether in jest or in seriousness, without design, or in malice, or in selfishness—his frauds and his extortions—all rise to his view, point him to his fate, and say in a voice, which his conscience now hears and feels—"Despair and die." Behold me, says the form of the robbed orphan, the oppressed widow, or the injured neighbour—"Let me sit heavy on thy soul *to-morrow.*" Now mercy itself, the tender mercy of him whose goodness never fails, seems to have changed its nature. Heretofore it followed, it entreated, it hung over him. But spurned to the last, it now seems to be changed into inexorable justice. The gospel, the message of grace to mankind, which while the day of grace continues, pours the oil of consolation into the broken heart—the gospel so often rejected, seems now "the savour of death unto death." The slighted and despised means of grace, seem now only to aggravate inevitable ruin. Each seems to cry—*Despair and die.* The blood of the Son of God, that precious blood, and that divine benevolence which once said —"Father forgive them, for they know not what they do," now seem to say—*Despair and die.* And in the departing moments what will sit so heavy on the soul, as the blood of that Divine Redeemer trampled under foot. Ah! could the least hope arise in the soul that these sins of so deep a die, and others remembered, and others forgotten, had been removed by the *blood of the cross;* had been lamented with godly sorrow "working repentance unto salvation not to be repented of;" it would heave a mountain from the breast: "Oh! let us seek the Lord while he may be found, and call upon him while he is near." Now "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon."

The Deacon ceased—His *fellow-sinners* had become tired. Some appeared impressed and affected—others said they did not like such ghost and witch stories. The door was open, and they were departing one by one.

[It is known to us that there is a portion of the population of Pennsylvania, not a hundred miles distant from Philadelphia, among whom the vices and superstitions which our correspondent the Deacon depicts, have actually an existence. It is his lot to witness them; and we believe his pictures are taken from the life, and are not caricatures. This state of things ought to be known. We verily believe that missionary labours are as much needed among these people as among those who reside in the most destitute parts of the frontiers of our country. We consider their moral condition as not less deplorable than that of the Indians—Their superstitions are quite as stupid and degrading.]

From the London Evangelical Magazine for February, 1824.

ANECDOTES.

Episcopal Benevolence—"Dr. Wilson, the late worthy Bishop of Sodor and Man, sent once for his tailor to make him a cloak, and desired it might have only one loop and button. The tailor submitted, but at the same time remarked, that if that fashion were to become general, it would starve all the button-makers. 'Say you so, John,' replied the good bishop, 'then button it all over.'"

Importance of Promptitude.—The benevolent Dr. Wilson once discovered a clergyman at Bath, who, he was informed, was sick, poor, and had a numerous family. In the evening he gave a friend fifty pounds, requesting he would deliver it in the most delicate manner, and as from an unknown person. The friend replied, "I will wait upon him early in the morning:" "You will oblige me, Sir, by calling directly. Think of what importance a good night's rest may be to that poor man."

The Value of Money.—"I remember (says a clergyman,) some years ago to have buried a corpse: In the extremity of the audience that surrounded me I discovered a female wrinkled with age, and bending with weakness; one hand held a motherless grandchild, the other wiped away her tears with a corner of a woollen apron. I pressed towards her when the service was closed. Have you lost a friend? She heaved a melancholy sigh—'The Lord bless her memory!' I soon found the deceased had allowed her, for several years, sixpence per week! Is it possible (thought I) that a sum so inconsiderable may cause a widow's heart to sing for joy, and save the child of the needy! Who then would waste a *sixpence* in extravagance? Who would not deny himself, to be able to secure the blessing of them that are ready to perish?"

A good Hint to a Catholic.—A Protestant, who rented a small farm under Alexander, second Duke of Gordon, having fallen behind in his payments, a vigilant steward, in his Grace's absence, seized the farmer's stock, and advertised it to be sold by auction on a fixed day. The Duke happily returned home in the interval, and the tenant went to him to supplicate for indulgence. "What is the matter, Donald?" said the Duke, as he saw him enter with sad downcast looks. Donald told his sorrowful tale in a concise natural manner: it touched the Duke's heart, and produced a formal acquittance of the debt. Donald, as he cheerily withdrew, was staring at the pictures and images he saw in the ducal hall, and expressed to the Duke, in a homely way, a wish to know what they were. "These," said the Duke, who was a Roman Catholic, "are the saints who intercede with God for me." "My lord Duke," said Donald, "would it not be better to apply yourself directly to God? I went to muckle Sawney Gordon, and to little Sawney Gordon; but if I had not come to your good Grace's self, I could not have got my discharge, and both I and my bairns had been harried (*i. e.* turned out from house and home)."

In an *Obituary* of the Rev. Samuel Lowell, contained in the number of the Magazine from which the above extracts are made, it is said that "after a very distressing and restless night, his attention was forcibly arrested by those words of the inspired psalmist, 'Be still, and know that I am God;' which had an evident and powerful effect in tranquillizing and consoling his spirit; immediately after which he composed the few following verses:—

"I come to thee, my gracious God,
For grace to bow beneath thy rod;
To acquiesce in all thy will,
And learn the important word, 'Be still.'

Thou seest my feeble frame opprest,
In vain my spirit sighs for rest;
But, Lord, perform thy holy will,
And teach my spirit to be still.

Thou knowst how wayward is my mind,
While all thy ways are just and kind;
Oh make me love thy holy will,
And bid thy servant to be still."

These verses were sung with great interest after the funeral discourse at Castle Green.

Reviews.

NATURE OF THE ATONEMENT. *A Discourse delivered Aug.* 17, 1823, *by James Murdock, D. D.*

(*Concluded from page* 129.)

5. We remark again, that the idea of pardon and justification, entertained by Dr. M. is inconsistent and impossible. According to his views, "the atonement does not cause a sinner to be justified on the principles of law and distributive justice;" "nor did it cover his sins," "nor cause them to be overlooked and forgotten." But "the pardoned sinner not only remains, in fact, the same guilty creature he was before, but he is viewed by his Maker as personally guilty." On what principles then does justification take place? To this he answers, "we pronounce the justification of believers to be an act of the sovereign mercy of God, a departure from the regular course of justice; and such a departure as leaves the claims of the law forever unsatisfied." This, we must think, is a kind of justification never heard of before. The law which binds the creature, and which is immutable, remains forever unsatisfied, and the person is justified! The pardoned sinner remains as guilty as before his pardon! This justification then is, confessedly, in violation of the demands of the law—It is a departure from justice. Was such a doctrine ever promulged till now? If the demands of the law remain unsatisfied, then the transgressor remains in a state of condemnation, for the demand of the law against the sinner is, that he should die. But he is justified by an act of sovereign mercy. How is this? condemned and justified at the same moment? Yes, forever condemned and yet forever justified! Pardoned, yet not divested of guilt!—A more manifest contradiction cannot be expressed in words. It shocks common sense, and sets all argument at defiance.

But the truth is, that, according to the author's scheme, there is no such thing as justification, in any proper sense. The theory is, that law and justice are totally disregarded in the salvation of the sinner. The word *justification*, like the word *atonement*, is retained, while the thing properly signified by it has no existence. Here then we see that the attributes of justice and mercy are so far from harmonizing in the plan of salvation, that the former is utterly disregarded, to make way for the latter. The thing is not denied; it is as explicitly declared as words can express it. There is indeed an appearance of caution in some of the expressions, as, "a departure from the *regular* course of justice," as if there might be some other course. But to crown all, this theory makes the great end of the atonement to be, "an exhibition of the rectitude of God!"

We are constrained, from this view of Dr. M.'s theory of the nature of the atonement, to declare, that it is more dishonourable to the Divine attributes, and more inconsistent with itself, than any system which we have ever before contemplated.

6. The great end of the atonement, according to this theory is, to make such a display of God's holiness and determination to punish sin, that a lasting impression may be left on the minds of rational creatures, that sin shall not pass with impunity under the government of God. But we assert, that according to the view given by this theory, the death of Christ can have no such effect; for the fact is, that in every instance in which it is pardoned, it is unpunished, and how

can this teach other creatures that their sins shall certainly receive their due wages? As far as conduct can establish a principle, the very contrary of this is made certain. It is true Christ has suffered a painful and ignominious death; but this cannot teach that the sinner will hereafter be punished. Christ was not a sinner, and no sins were imputed to him: he suffered, according to Dr. M., in all respects as an innocent person. All that can properly be inferred from this is, that if creatures transgress the law of God, *they* will not be punished, but the Governor of the universe will pour out his wrath upon some other party. It is calculated to make the innocent tremble, but there is nothing in the transaction to terrify the guilty. Let us, for illustration, suppose, that some king, after a number of his subjects had been guilty of the highest crimes, should, instead of executing the law upon them, inflict a terrible punishment on his own son, to make the impression on his subjects that he was *just*, and would certainly hereafter execute the laws upon offenders. Would not all the world cry out against the measure, not only as most unjust, but most preposterous? The impression made would indeed be deep and awful, but it would be an impression of horror in relation to his administration. But such is the theory of the atonement inculcated by a learned professor in one of our orthodox seminaries, on more than a hundred pupils, and now printed for their instruction! We have read somewhere of a Brahmin, who, supposing that he had suffered a great injury from a person from whom he could obtain no satisfaction, brought his own son, and murdered him in the presence of the man who had offended him. This is the only analogous case which we have noticed in the proceedings of men.

7. Our last remark is, that this scheme robs the cross of its chief attractions, and greatly obscures the glory of the divine attributes displayed in the death of Christ. According to the theory under consideration, there is here no manifestation of God's hatred of sin, on account of its intrinsic evil; no exhibition of his justice in inflicting the deserved punishment on sin in the person of a surety; no regard manifested to truth, or to the sacred and immutable nature of the law, by executing the penalty incurred. And as to the wisdom of appointing such a costly sacrifice, merely to make a symbolical representation, we cannot see it. The expense appears to us far too great for the end to be accomplished. We were pleased, indeed, to find that Dr. M. holds firmly the doctrine of our Saviour's divinity, but we confess that we could not see the justness of that inference, in which it is represented as deducible from the doctrine of the sermon. We cannot understand why a divine person must become incarnate and suffer death, merely as a symbol, to make the impression of a certain truth on the feelings of rational creatures. We will concede to Dr. M. that the impression made, will be deeper from the sufferings of such a person, than from those of a creature, but that does by no means prove that it was absolutely necessary. The preacher, indeed, tells us what is very true, that the simple preaching of the cross has had a mighty efficacy in converting men from sin unto God; but this simple preaching to which he refers, has always been very different from those views of the cross which he has given. It was a plain declaration of what the scriptures teach, where every text that relates to the subject, conveys the idea of vicarious sufferings; of a sacrifice offered up for us; of the love of God in "not sparing his own Son, but delivering him up for us all." The Gospel represents Christ as made under the law; as becoming

the end of the law for righteousness; as being made sin for us; as enduring the curse of the law, &c. The simple preaching of the cross displays the divine attributes; exhibits them in harmony, in the plan of salvation; represents the law as honoured and the rights of God as Governor of the Universe vindicated; and shows, (not after Dr. M.'s manner) how God can be just, and the justifier of him who believes in Jesus. But all these things are excluded from the scheme under consideration; and a strange doctrine introduced of a departure from justice; a justification in total disregard of the claims of the law and distributive justice; of pardon bestowed on the sinner, whilst he remains as guilty as ever; of a symbol to make some undefined impression on the feelings; of the punishment of a glorious person on whom no sin was charged, to demonstrate that God was righteous, and that he would certainly punish the transgressors of his law, &c. If this theory does not rob the cross of its attractions, and obscure the glory which encircles it, we will confess that we are blind.

For ourselves, we are not sorry to see Dr. M. come out with his *whole* system, for we are persuaded there are thousands who are charmed with vague notions of a general and indefinite atonement, which has no respect to the sins of individuals, who will shrink with horror from the system when fairly extended to its legitimate consequences, and traced to its primary principles. And after all our immense improvements in this part of theology, we shall find ourselves under the necessity of rejecting it altogether, or sitting down in company with *Luther* and *Calvin*, and even of taking good old *Anselm* by the hand.

We do not mean to insinuate that all who believe in a general atonement, have departed from just and scriptural views of the nature of this important doctrine; for we have the pleasure of knowing some estimable persons, who, with these views, maintain the doctrine of substitution and vicarious satisfaction as firmly as we do. With such we wish to enter into no controversy. When true views of this cardinal doctrine are entertained, we think the dispute about the *extent* of the atonement is one of very little consequence; and indeed, in our opinion, is more a dispute about words than things.

But the new views, which are every day becoming more common, of the *nature* of the atonement, must give alarm to every friend of scriptural orthodoxy. These theories are characterized by a boldness of speculation, and a disregard of the plain declarations of scripture, which threaten consequences of the worst kind. We do not attribute bad motives to all those who are so fond of innovating; we believe, in general, that they mean well, and that they really think that they have made great discoveries in theology. And it seems to them disgraceful, that whilst every other branch of science is making rapid advances, theology should be destined to be stationary. Why should we be confined to the stature of our fathers on this subject, more than on any other? We would answer, that the cases are different. We have no clear revelation from God on other sciences; we are left to our own reason and experience; but in theology, we have our system as complete as it can be, in the holy scriptures. But we do not wish to hold out the idea that no new light can be obtained in this sublimest of all sciences; we only assert, that this will never be effected by bold speculations, however ingenious—These, as we said before, are in theology, what *hypotheses* are in philosophy. But by patient, assiduous and devout study of the Bible, we may learn much more than we now know; especially if we

should be favoured with measures of the Holy Spirit, larger than have been known since the apostles' days. *To the law and to the testimony, if they speak not according to these, it is because there is no light in them. The entrance of thy word giveth light.—The testimonies of the Lord are sure, making wise the simple!*

We now take our leave of Dr. Murdock, with an earnest recommendation to him to reconsider his principles. His penetrating mind cannot remain blind to their consequences, when he has more maturely reflected on the subject. It is clear that he cannot stand on the ground which he has chosen; he must either retrace his steps or go forward; and if he shall choose the latter, it is not difficult to predict the point to which his system will carry him. We cannot be suspected of entertaining any unfriendly feelings towards the learned professor; he is personally unknown to us; nor have we been incited to examine his discourse from the itch of idle disputation. But we feel a deep solicitude for the interests of evangelical truth, and we will not conceal, that the issuing of such sentiments from so high a source, has excited in our minds no small alarm. We know, indeed, that Dr. Murdock is not the teacher of theology in the important seminary in which he is a professor; and we will not—we cannot believe (unless constrained by irresistible evidence,) that his learned and respectable colleagues coincide with him in opinion, on this subject. The danger to that institution, nevertheless, is not small. Young and ardent minds are easily captivated by novelties in theology, especially when they are plausibly dressed up, and promise to divest an important subject of the difficulties which apparently surround it. And in the present case, it is manifest, that the delivery of this sermon produced a deep impression on the minds of the students, who not only requested its publication, but were at the expense of the edition. May a gracious God preserve that, and other similar fountains, from which so many streams issue, from being poisoned with error!

FOR THE CHRISTIAN ADVOCATE.

No. III.

A REVIEW OF THREE PAMPHLETS, ENTITLED, "AN ABSTRACT OF UNITARIAN BELIEF," "REV. JOHN EMORY'S REPLY," AND "REMARKS ON THE REPLY."

In our last, we adduced the example of Stephen, as a warrant for worshipping Christ. We dwell on it the more, because the text in which it is exhibited, does not admit of that wresting and torturing of words, so often practised by the opposers of the divinity of Jesus. In the Unitarian New Testament,* it is thus translated—"So they stoned Stephen, invoking and saying 'Lord Jesus receive my spirit,' and he kneeled down and cried with a loud voice, 'Lord lay not this sin to their charge.'" Such is the state of the text as received by Unitarians themselves. Now let us see what it proves. The Protomartyr prays the Lord Jesus, to "*receive his spirit.*" In Ecc. xii. 7, it is said, the "dust shall return to the earth as it was, and the spirit shall return to God who gave it." Now Stephen must have been mistaken, or Jesus is verily God, in such a sense as to *receive*, and also to *give*, the spirits of men.

Again; his prayer to the Lord Jesus, is "lay not this sin to their charge." Here Christ is addressed as having power to forgive sins. But we are told that Christ's power on earth to forgive sins, is but delegated power. Our answer is, that

* Called by Unitarians "The improved version!"

the Being against whom sin is committed, and he *only*, can forgive it. A man can forgive a sin, so far as committed against himself. But the nature of the case forbids, that a man should be even commissioned to forgive sins committed against God. Such sin must lie wholly between man and his Maker.—Forgiveness, is an exercise of the Divine mind towards a sinner; and neither reason nor revelation teaches us, that this is done by proxy, The most that any being with mere delegated power can do, is to announce to the offending party, that the offended forgives. If this, therefore, was all the power Christ possessed, it amounted to nothing more, than as God's messenger, to declare that God forgave sins. But if this be all that is meant, then Christ's own language, when he informs us that he has "power on earth to forgive sins," and Stephen's, when he prays Jesus not to "lay this sin to their charge," is such as has the most direct tendency to lead men to honour the *instrument*, instead of the *author* of this forgiveness, and thus to give God's glory to another.

Admitting the Unitarian hypothesis to be true, that Jesus is not God, the sin here alluded to, must have been committed against Christ, for it consisted in opposing his righteous cause: it must also have been committed against God, for murder is a violation of his law. Now, since it cannot be admitted, that Christ, if he be not God, could forgive a sin committed against God, Stephen without being guilty of, at least, the sin of ignorance, could not have asked Jesus to forgive this crime of the Jews, any farther than as it related to our Lord himself; and if so, he must have sought forgiveness of Christ, a mere creature, whilst he neglected to ask pardon from the great God. This would indicate, in Stephen, ideas of sin, so different from those entertained by the Psalmist, when he says, "against thee, thee only have I sinned," as to be, to me incredible. Can we believe that God would *so* have deserted his martyr, as to have permitted him, with his dying breath, to have honoured the *creature* more than the *Creator?* Dare we say, that he on whose face the brightness of Heaven shone, who was full of the Holy Ghost, with the open heavens and the glory of God in his view, preferred the pardon of a servant, to that of the High and Holy One? Yet if none can forgive sins but God, and the laws of language are to be at all regarded, such must be the conclusion, except we admit that Jesus also is God. Here then, in the case of Stephen, we have not only assurance, that prayer was offered to Christ, but also, that the matter of it was such as proves his belief in the Saviour's divinity.

The editors of the Unitarian New Testament, echoing the language of Dr. Priestley, tell us, that "this address of Stephen to Jesus, when he actually saw him, does not authorize us to offer prayers to him, now he is invisible." We have already shown, that this address ascribes to Christ the prerogatives of God. If visibility be the ground on which such addresses may be lawfully offered to creatures, we would wish to be told in what consists the sin of worshipping graven images. But Christ's own words, should forever put an end to such cavilling. "Thou shalt worship the Lord thy God, and him *only* shalt thou serve." He makes no provision for worshipping creatures, *visible* or *invisible*.

Of the many texts, that directly, or indirectly, prove this same doctrine, it may be proper to present two or three more. 2 Cor. xii. 8, 9. "For this thing, I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness.—Most gladly therefore will I glory in mine infirmities, that the power of Christ may rest upon me." Here

the Lord, whom Paul besought, comforts him by offering him his grace and strength. Now if we suppose that Paul refers to this "*strength* of the Lord," when in his answer he speaks of the "*power of* Christ," we observe a complete agreement between the apostle's reply and the Lord's promise. But if in the former case, we understand the *power* of *God*, and in the latter the *power* of *Christ*, (if he be not God) we destroy the coherence of the passage. The editors of the Unitarian New Testament, when they propose this construction, do not help us in overcoming this difficulty.—According to this interpretation, the text would stand thus —"My grace is sufficient for thee; for my strength (δυναμις μου), is made perfect in weakness," saith God; but Paul replies, "Most gladly, therefore, (as if glad, to show contempt of God's offer,) will I rather glory in mine infirmities, that the power of Christ (δυναμις του χριστου)–not God's—may rest upon me." I know of no way by which we can escape from this absurdity, except we admit that Christ is the Lord whom Paul besought.

Dr. Priestley supposes that Christ appeared in a vision, when Paul thus besought him, and observes, that "this is far from authorizing us to pray to Christ when we do not see him and know that he is present to hear us, or, authorized to do any thing for us, if he did." On this we remark, in the first place, that we have no better evidence than Dr. Priestley's conjecture, that Christ, on this occasion, did appear to Paul in a vision; and in the next place, if it were even so, Dr. Priestley has furnished no argument to satisfy our minds, that Paul had any warrant to worship him as a creature. As to Christ's being present to hear us when we pray, we have no reason to doubt it. His own words are "For *where* two or three are gathered together in my name, *there* am I in the midst of them," Matt. xviii, 20. As this text cannot be expunged, the editors of the Unitarian version have endeavoured to cut out for it a new meaning. They assert, "that this promise is confined to the apostolic age, and perhaps to the apostles themselves." This is mere *dictum*, without a shadow of countenance from the text. But for the sake of argument, let us suppose it true, and what then? Why, this promise fairly implies, that if Peter and Paul met together in the name of Christ at Athens, and John and James at Jerusalem, and Philip and Bartholomew in Ethiopia—and all at the same time, Christ would be with them--This would make Christ omnipresent, so that nothing is gained by the Unitarian, in confining this promise to the days of the apostles, or even to the apostles themselves. Nor is it to any purpose to assert, without any proof, that he merely means that he would be present by his power, knowledge and authority—the text gives us no intimation of this. Nor will we admit, that the case of Paul, 1 Cor. v. 3—4, is a parallel. Paul acknowledges, that he himself was *absent*, when he says, "I have already judged as *though I were present*;" but Christ's language is, "*there am I in the midst of you.*" He does not say present "in spirit," or power, knowledge or authority. Christ, therefore, is omnipresent, and must have been at hand, to answer Paul's prayer, wherever it was offered.

Again, Rev. v. 13, 14. "And every creature, which is in the heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honour, and glory, and power, be unto him, that sitteth upon the throne, and unto the Lamb, for ever and ever.' And the four beasts said 'Amen.' And the four and twenty elders fell down, and worshipped him that liveth for ever and ever." Here all the ascriptions of praise, and honour,

paid to God, are without any reserve, given also to the Lamb. Nor can the honours here offered to God, be mere tokens of "civil homage and respect." And to say, that spiritual worship, is here offered to God the Father, and only "civil homage" to Christ, is contrary to the use of language. Such interpretation is countenanced, in no part of the book of God. The only passage, that offers even the appearance of support, is 1 Chron. xxix. 20. "And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed their heads, and worshipped the Lord and the King." But, most unfortunately, these passages are almost destitute of every point of similarity. In the former text, "blessing and honour, and glory, and power," are in all lawful construction of language, rendered *equally* to God,—him that sitteth on the throne—and to Christ—the Lamb. In the latter, the people blessed the Lord God of their fathers *only*. As to that part of the verse which says, they "bowed their heads and worshipped the Lord and the King," the literal translation would be, "Bowed their heads, וישתחוו *and prostrated themselves* before the Lord and the King." This verb, in the same voice and construction, is used, in Gen. xlix. 8. Thy father's children shall bow down—prostrate themselves—before thee. The whole scope of the passage shows, that the design of the people, was to honour God. David called on them to bless God. "And all the congregation blessed the Lord God of their fathers." Probably the other part of the text, is only intended to express the manner in which the people blessed God.—In doing this, they "bowed their heads and *prostrated themselves* before the Lord and the King"—In doing this, they "sacrificed sacrifices unto the Lord and offered burnt offerings"—"and did eat and drink before the Lord." In the phrase they blessed (ויברכו) is probably included a general expression of thanksgiving to God. See the 10th verse of the same chapter where it is said that David "*blessed the Lord*" (ויברך את־יהוה).—Here David's address is announced, in general terms. And there immediately follows what David said, in blessing God—"And David said, Blessed be thou O Lord God"—"Thine O Lord is the greatness"—"Thine is the kingdom," &c. &c. From the whole connexion and spirit of this passage, it is to me very doubtful whether the homage of the people was at all directed to David, though the words of that part of the verse taken *by themselves*, very naturally admit a construction different from what we adopt; yet, when we consider that this is contrary to the analogy* of language, and to the general strain and connexion of the passage, and that the words admit of another construction, our decision is, that such an interpretation should be adopted as will be attended with the fewest difficulties.—That interpretation we have endeavoured to ascertain. The nature of this work forbids, that we should enter into the particular consideration of other texts, nor is it at all necessary—The truth of a doctrine does not so much depend on the number of texts that may be brought to prove it, as on their nature. The texts that have been here considered, are *professedly* admitted as scripture by Unitarians themselves —Several others prove the same thing.—Phil. ii. 10, 11.—2 Tim. iv. 14, 17, 18.—Acts i. 24.—1 Thess. iii. 11, 12.—John v. 23.—Heb. i. 6, &c. Let us now examine another position.

"Unitarians believe, that Jesus Christ was a messenger commissioned from heaven, to make a revelation, and communicate the will of

* It is contrary to the analogy of language that worship should be applied to David in one sense, and to the Lord in another, where they are found in the same construction.

God to men. They all agree, that he was not God, that he was a being distinct from the Father, and subordinate to him, that he received from the Father all his power, wisdom and knowledge. In proof of this doctrine, reason and scripture concur. If Christ were not a distinct being from the Father how could he pray to the Father? And if he were a distinct being, he must be inferior, for no rational mind can conceive of two separate beings, each infinitely perfect. If this were possible there would be two Gods and no longer one supreme God." —*Abstract*, p. 5—6.

We take the liberty of denying that this is either the doctrine of reason or scripture, and of affirming that the contrary is the doctrine of the Bible, and that it has never yet been demonstrated to be contrary to reason. What does reason say against the belief that Christ is God, equal with the Father? We readily admit that if Christ were a being distinct from the Father, as he is a distinct person, he must indeed be inferior, for reason does prove that there can be but one Supreme Being. But whilst we believe that Christ is a distinct *person*, yet we deny that as a *being*, he is distinct from the Father. But we are asked, "If Christ were not a distinct being from the Father how could he pray to the Father?" Our answer is, because prayer is a personal act—Suppose the doctrine for which we contend possible—Suppose in one being any number of persons—if you only allow them life and activity, you must suppose them capable of performing personal acts, and if capable of other things, why not of prayer? If then the doctrine that several persons subsist in one being, be possible and true, it is not *absurd* or *incongruous* to suppose that one of these persons may converse with the others, or pray to them—Then it is only on the supposition that the doctrine is *impossible* and *false*, that this argument can take any effect against us! In proving the point the author takes it for granted, and thus, as we have had occasion to show he has done in a former case, he proves this doctrine to be false, upon the supposition that it is false! This argument then proves just nothing at all. We still ask proof, but the Abstract affords us nothing more. But we are often assailed with such arguments as this—"So far as our observations extend, in the world of created existence, we find that every distinct person is a distinct being—therefore, since God the Father is a distinct person, he is also a distinct being." We would just caution such reasoners to ponder well the words of the poet when he says—

—"Of God above or man below,
"What can we reason but from what we know?"

This reasoning is a sophism. Give it the syllogistic form and it stands thus—

Major—So far as our observations extend, among creatures, every distinct person is a distinct being.

Minor—But, what we find by our experience to be true among creatures, is true of beings universally.

Conclusion—Therefore, the person, God the Father, is a distinct being.—This I believe to be the fair state of the argument as urged by Unitarians; for all we can know of God by reason, we must gain by reasoning from his creatures to himself. The mistake of this reasoning is, the major proposition extends only to our little sphere of observation among creatures; but the minor *to Universal Being*, classing the Creator with his creatures.—It is needless to say, that with such premises the conclusion must be false.

Last of all, we are charged with holding absurdities—It is said, that to affirm, that in one being there are two or three persons, is the same as to say, that *one* is *three* or *three one*. Though this change has been refuted again and again, yet it is repeated with as much as-

surance, as though it were unanswerable. Let it *once more* be understood, that Trinitarians say, that they do not believe that God is *three*, in the same sense that he is *one*. The very terms in which they express their belief, refutes the charge. They say that in God, *one Being* subsists in *three persons*. How does this appear any more absurd, than to say, in *one* family are *five* persons, in *one* legislature *one hundred* members? All the difference is, we better understand *how* five persons can subsist in a *unity* of family, and how *one hundred* men can compose *one* legislative body, than *how* the *three* divine persons subsist in *one* Supreme Being. But the *how* makes no part of our faith. It deserves not to be dignified with the name of reasoning, to say that our ignorance of the *modus existendi* of a subject, proves any proposition affirmed of that subject absurd—God said, "let there be light and there was light." Who knows *how* this light existed, before the sun shone? "In the beginning, God created the heavens and the earth." Who knows, *how* God accomplished this work of creation? Now, according to *Unitarian* philosophy, these things, if not understood, are not to be believed. But can we cease to believe, that the heavens and the earth are the works of God? Of this belief, deeply seated in our nature, the cold hand of this icy-hearted philosophy can never divest us.

Whether then the voice of right reason utters a word against the doctrine of the Trinity, let the reader now judge.

We propose in our next to consider, with what truth the "Abstract" declares, that the scriptures "concur" in teaching us, that Christ is *not* God. TRINITARIAN.

ISAIAH'S MESSAGE TO THE AMERICAN NATION.—*A New Translation of Isaiah, Chap.* xviii.—*With Notes Critical and Explanatory, a Remarkable Prophecy, respecting the Restoration of the Jews, aided by the American Nation; with an Universal Summons to the Battle of Armageddon, and a Description of that solemn Scene. By John M'Donald, A. M. Pastor of the Presbyterian Church, in Chapel st. Albany.—Philadelphia, published by A. Finley.*—18*mo. pp.* 107, *price* 37½ *cents.*

This is a reprint of a publication which was first made about ten years since. The author, whom in early life we intimately knew, was a native of Scotland, educated at the University of Edinburgh, a man of genius, and an accomplished scholar. He had studied the Hebrew language under the erudite Professor ROBINSON, known familiarly in the university and throughout Scotland, by the name of *Rabbi Robinson*. Mr. M'Donald was himself an excellent Hebrew scholar, and fond of researches and disquisitions which involved a knowledge of Eastern learning.—He has been dead for some years past. He favoured us with a copy of this publication when it was first made, and we then read it with a very lively interest. At that time, none of the measures which are now in operation in this country in favour of the Jews had been commenced, nor, so far as we know, contemplated. This ought to be noted and remembered; for what has since taken place, entirely uninfluenced, we believe, by this publication, really seems to indicate that the author's interpretation of the prophecy on which he comments, is the true one. Were he now alive, to witness a very respectable society incorporated for meliorating the condition of the Jews, an asylum opening for their reception from foreign countries, affiliated societies, male and female, formed and forming in almost every part of the United States, Jews converted to the Christian faith preaching in our country, and studying theology in our seminaries—he would doubtless felicitate himself, and with better reason than authors often do, that he had been the first to discover and make known the true import of an impor-

tant prophecy, delivered more than 2500 years ago, when, in the old world, the American continent was not known to exist. The present republication of Mr. M'Donald's essay —its original form was that of a sermon—has been made, we know, at the instance and under the patronage of the auxiliary society established in the City of Philadelphia, in December 1822, for meliorating the condition of the Jews. We very earnestly recommend it to the purchase and perusal of our readers. The composition is chaste and elegant, and the subject at this time peculiarly important and interesting. On the precise design of any particular prophecy we have always been afraid to pronounce with confidence before the manifest commencement, at least, of its fulfilment—thinking with *Sir Isaac Newton* in his treatise on the prophecies of Daniel, that these prophecies were not intended *to make us prophets.* Yet the *general import* of prophecy every Christian, as he has opportunity, ought certainly to investigate with care: and while, on the one hand, we are not prepared to express a complete conviction that the interpretation here given of a difficult prophecy, is that which events will fully verify, on the other hand, we say explicitly, that we should not dare to maintain the contrary. The present aspect of Jewish concerns among us, strongly favours the interpretation of Mr. M'Donald, and inclines us to believe that events will confirm it.

The author, in his introduction, gives the following account of the manner in which he was led to the exposition which forms the subject of his essay.

"Commencing a course of morning lectures on Isaiah, upwards of two years ago, the author soon discovered that his knowledge of its contents was beyond conception limited and obscure. Recourse for aid, to such commentators as lay within his reach, convinced him that they were far from being enlightened and satisfactory guides.—Diffuse where they might have been silent; and silent where difficulty and darkness prevailed. Even Calvin, the most judicious of that class, very frequently illustrates his Theological system, where he ought to give, and we expect his exposition of the prophecy.

"Disappointed in himself and in his aids, he determined to become his own translator, and to keep a steady eye on the prophet, in his manner as well as in his expression. Unless under the influence of self-deception, a case not very uncommon, he views his labour and patience amply repaid.

"On his first approach to this chapter he found it enveloped in darkness impenetrable. Every attempt to discover its meaning was fruitless. He left it sealed as he found it.

"Several months elapsed, before a ray of light fell upon it. In the close of the prophecies, and especially in the last chapter, phrases similar to those in this prophecy frequently occurred. He found that they all had a reference to that awful day with which God shall terminate the present, and introduce a more glorious dispensation.

"Under these impressions, he returned and began to apply the contents of this chapter to the same event, and the application appeared natural and satisfactory. Horsley's translation, about the same time, falling in his way, added confidence to his own conjecture. He resolved to publish the result of his inquiries, as they appear related to a scene, on which the present aspect of Providence seems to invite the public eye. The view of the prophecy as here exhibited, is calculated to press on the American mind the important part which Heaven has destined our nation to act in this wonderful drama. Pious students in Theology, it is hoped, may also be stirred up to prepare themselves or their successors to undertake the divine embassy to which God will call them in providence, as he now calls them in his prophecy.

"The author relies, in confidence, on the candour and indulgence of those best qualified to judge of the subject, with its evidence and the execution."

The following extract will make known the scope or purport of the whole essay.

Isaiah, Chap. XVIII.—General View of the Chapter.

1. "God calls aloud on the American nation—her situation and national characteristics described—sheltered under the outspread wings of her own eagle—placed beyond the rivers of Cush, at that time the western boundary of Jewish geographical knowledge— sending ambassadors by sea and in vessels of reeds on the face of her

own waters. 2. A commission given to her gospel messengers, represented as qualified and prepared to carry her message to the dispersion of Jacob—his description of this people—scattered—plundered—subjected to terror in the extreme—of marvellous expectation—in deep oppression, whose country is in complete desolation. 3. A summons to all the inhabitants of the world on seeing the standard unfurled and hearing the sound of the trumpet to prepare and hasten to the battle of God. 4. Jehovah's private message to the prophet, stating the nature of his providential dispensation till the time of the battle. 5. A prophetic vision of the battle under the similitude of the destruction of a vineyard on the very eve of vintage. 6. A view of the field of battle, with the armies and their principal leader, abandoned unburied, to birds and beasts of prey. 7. The American nation, uniting with the friends of Christ of all nations, in presenting the Jews wonderfully changed, as an oblation to God of the first fruits of men, in Mount Zion."

The author presents us with four translations of the xviii. chapter of Isaiah—the common version, compared with his own, and the versions of Bishop Lowth and Bishop Horsely, compared with each other. We doubt not it will gratify many of our readers to see these several versions. We therefore insert them entire.

ISAIAH, CHAP. XVIII.

COMMON TRANSLATION.

1. Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia.

2. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3. All the inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4. For so the LORD said to me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

5. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer on them, and all the beasts of the earth shall winter on them.

7. ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion.

BISHOP LOWTH'S TRANSLATION.

1. Ho! to the land of the winged Cymbal
Which borders on the rivers of Cush;

NEW TRANSLATION.

1. Ho! the land of the overshadowing wings, that lies beyond the rivers of Cush.

2. That sendeth ambassadors by sea, and in vessels of reeds on the face of the waters. Swift messengers, go ye to a nation, dispersed and pillaged, to a people under terror in the very extreme, a nation of expectation, of expectation and trodden down, whose country rivers have spoiled!

3. All ye inhabitants of the world, and all ye that dwell on earth, when the standard is lifted upon the mountains, look ye! and when the trumpet is sounded, listen ye!

4. Then thus did JEHOVAH say to me: I will sit still now and I will look intently from my habitation, like serene heat after bright sunshine, and like a dewy cloud in the heat of harvest.

5. But while the harvest was passing away, when the bud had become perfect, and the blossom had changed into the juicy grape: he cut down the luxuriant branches with pruning hooks: he removed the standard vine: he cut in pieces!

6. They abandon them promiscuously to the eagle of the mountains, and to the beasts of the field. ON HIM the eagle of the mountains is glutted; even on HIM all the beasts of the field insultingly riot!

7. At that time shall a present be brought to JEHOVAH of hosts, of a people dispersed and pillaged, even of a people under terror in the very extreme, a nation of expectation, of expectation and trodden down, whose country rivers have spoiled—to the place of the name of JEHOVAH of hosts—Mount Zion.

BISHOP HORSLEY'S TRANSLATION.

1. Ho! land spreading wide the shadow of (thy) wings which are beyond the rivers of Cush.

2. Which sendeth ambassadors on the sea,
And in vessels of Papyrus, on the face of the waters;
Go ye swift messengers,
To a nation stretched out in length and smoothed,
To a people terrible from the first and hitherto,
A nation meted out by line and trodden down;
Whose land the rivers have nourished.

2. Accustomed to send messengers by sea, even in bulrush vessels upon the surface of the waters! Go, swift messengers, unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled:

3. Yea, all ye that inhabit the world and that dwell on earth;
When the standard is lifted upon the mountains behold!
And when the trumpet is sounded hear!

3. All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet.

4. For thus hath JEHOVAH said unto me,
I will sit still, and regard my fixed habitation;
Like the clear heat after rain,
Like the dewy cloud in the day of harvest.

4. For thus saith JEHOVAH unto me; I will sit still, (but I will keep my eye upon my prepared habitation,) as the parching heat just before lightning, as the dewy cloud in the heat of harvest.

5. Surely before the vintage, when the bud is perfect;
And the blossom has become a swelling grape;
He shall cut off the shoots with pruning hooks,
And the branches he shall take away; he shall cut down.

5. For, before the harvest, when the bud is coming to perfection, and the blossom has become a juicy berry, he will cut off the useless shoots with pruning hooks; and the bill shall take away the luxuriant branches.

6. They shall be left together, to the rapacious bird of the mountains:
And to the wild beasts of the earth:
And the rapacious bird shall summer upon it;
And every wild beast of the earth shall winter upon it.

6. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter.

7. At that time shall a gift be brought to JEHOVAH, the God of Hosts,
From a people stretched out in length and smoothed,
And from a people terrible from the first and hitherto,
A nation meted out by line and trodden down,
Whose land rivers have nourished,
To the place of the name of Jehovah God of
Hosts, to Mount Zion.

7. At that season a present shall be led to JEHOVAH of Hosts, a people dragged away and plucked; even of a people wonderful from their beginning hitherto: a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of the name of JEHOVAH of Hosts, Mount Zion.

Albany, May, 1814.

AN EASY METHOD OF ACQUIRING THE READING OF HEBREW WITH THE VOWEL POINTS ACCORDING TO THE ANCIENT PRACTICE. *By an Experienced Teacher. First American, from the second London Edition: And may be had of all booksellers in the United States.—Price* 37½ *cents.*

This publication is contained on one side of a sheet of drawing paper, that it may be conveniently affixed to the wall of a study, and thus be easily and frequently inspected. It consists of three lessons. The first exhibits the different alphabets in use among the Jews—The second, the vowel points, with the English vowel sounds to which they correspond; and rules for pronouncing and reading the Hebrew when written with the points. The third lesson exhibits all the letters and vowel points, with the true pronunciation.

This work has been highly re-

commended by several very competent judges. It has lately been published in New York by D. A. BORRENSTEIN, a converted Jew, a printer by trade, who has recently come to this country. Our object in noticing it, is at once to serve him, and to make known to those of our readers who may wish to learn Hebrew, where they may find the plainest, and in all respects the best directions for reading with the points, which we have ever seen.

Literary and Philosophical Intelligence, etc.

From the National Gazette.

Approximate elements of the comet of 1823 and 1824.

Time of passing the Perihelion, 12mo. 7th, 16h 40′ mean time at Philadelphia.

Perihelion dist. (mean dist. of the earth from the sun being 1.) . . . 0° 2700

Long. of ascending node, . 299 45

Long. of Perihelion, . . 268 00

Inclination of orbit, . . . 74 00

Motion retrograde.

The comet passed through the plane of the earth's orbit 12 mo. 1st; and through the orbit of Mercury at about the same time, at a distance of 38 millions of miles from the latter planet. The nearest approach to the earth happened about the 21st of 1st mo.; when its distance from us was about 37 millions of miles. At the present time its distance from the earth is about 171 millions of miles. On the 21st of 1st mo. the tail extended into space 166,000 miles, in a line very nearly at right angles to the earth's motion.

J. R.

Water Proof Cloth.—A chemist of Glasgow has discovered a simple and efficacious method of rendering woollen, silk, or cotton cloth completely water proof. The mode adopted is to dissolve caoutchouc in coal tar oil, produced in abundance at the gas works; by a brush to put five or six coatings of this mixture on the side of the cloth or silk on which another piece is laid, and the whole passed between two rollers. The adhesion is most complete, so much so, that it is easier to tear the cloth than to separate it from the caoutchouc.

Burchell, in his "Travels in Africa," relates thus the discovery of an *Ostrich's nest.*

"In our way over the plain we fell in with an *Ostrich's nest;* if so one may call a bare concavity scratched in the sand, six feet in diameter, surrounded by a trench equally shallow, and without the smallest trace of any materials, such as grass, leaves, or sticks, to give it a resemblance to the nests of other birds. The ostriches to which it belonged must have been at that time feeding at a great distance, or we should have seen them on so open a plain. The poor birds at their return would find that robbers had visited their home in their absence, for we carried off all their eggs. Within this hollow, and quite exposed, lay twenty-five of these gigantic eggs, and in the trench nine more, intended, as the Hottentots observe, as the first food of the twenty-five young ones. Those in the hollow being designed for incubation, may often prove useless to the traveller, but the others on the outside will always be found fit for eating. In the present instance the whole number were equally good.

"The expedient resorted to by *Speelman* on a former occasion was now adopted to a certain extent; after filling all our bags, the sleeves of their watch-coats and their second pair of trowsers were crammed full of eggs. It was considered as an auspicious omen, that at the commencement of our journey so valuable a prize had been placed in our way. Our faithful dogs were not forgotten in the division of the spoil; and their share, which we immediately broke into a bowl, was eaten upon the spot. * * *

"We made our dinner from the *ostrich eggs;* each of the Hottentots eating a whole one, although containing, as already mentioned, as much food as twenty-four eggs of the domestic hen. It is, therefore, not surprising that I found myself unable to accomplish my share of the meal, even with the aid of all the hunger which a long morning's ride had given me. The mode in which they were cooked, was one of great antiquity; for all the Hottentot race, their fathers, and their grandfathers' fathers, as they expressed themselves, have practised it before them. A small hole the size of a finger was very dexterously made at one end, and having cut a forked stick from the bushes, they introduced it into the egg, by pressing the two prongs close together; then, by twirling the end of the stick between the palms of their hands for a short time, they completely mixed the white and the yolk together. Setting it upon the fire, they continued

frequently to turn the stick, until the inside had acquired the proper consistence of a boiled egg. This method recommends itself to a traveller, by its expedition, cleanliness, and simplicity; and by requiring neither pot nor water, the shell answering perfectly the purpose of the first, and the liquid nature of its contents, that of the other."

Mr. Hyacinth, director of the Russian Mission to Pekin for 13 years, has returned to St. Petersburg from China, bringing with him a history of that country, statistical and geographical accounts.

The following account of the first launch of the steam vessel in India is from a Calcutta paper of July 27th:—

"*Steam Vessel.*—At exactly nine minutes past four on Saturday afternoon, the first steam vessel which ever floated on the waters of the East left the stocks at Kyd's yard, Kidderpore. She went off in slow majestic time, without the smallest confusion or accident. The vessel sits well on the water, and is a great ornament to the river. She has our most sincere and earnest wishes for her success, and we will hail her as the harbinger of future vessels of her kind, who will waft us to our native shores with speed and pleasure. She was named the Diana."

Colonization Society.—The seventh annual meeting of this Society was held at Washington, on the 20th ultimo, and the proceedings appear at length in the National Intelligencer. The Society voted that the territory near Cape Mesurado, shall be called Liberia—and the town now laid out Monrovia—that application be made to Congress for assistance—that auxiliary societies be formed in every State, and that the thanks of the Society be returned to Capt. Spence, Lieut. Dashiel, of the U. States Navy; Captains Lainy, Maclay, Woodbridge, Lieut. Kathway, and Mr. Seton, officers in the Naval service of His Britannic Majesty, and to Dr. Eli Ayres, the U. States Agent, for the services they had rendered to the Colony.

The work which Mr. Worcester of Cambridge, Massachusetts, the author of the excellent Universal Gazetteer, has just issued in two volumes duodecimo, under the title of "Sketches of the Earth and its Inhabitants, is one of the best compilations that we have ever seen, for the instruction of youth of both sexes, in the department of knowledge indicated in the title. It comprises a description of the grand features of Nature: the principal mountains, rivers, natural curiosities, cities, remarkable edifices and ruins; together with a view of Manners and Customs of different nations, &c:" the whole illustrated by one hundred engravings. These engravings are well chosen as to the subjects, and neatly executed.—*Nat. Gaz.*

The fourth volume of the Biography of the Signers of the Declaration of Independence, by Mr. Waln, furnishes much personal and political history, in which every reader will find gratification. The notices of *George Read* of Delaware, and *George Clymer* of Pennsylvania, are so full and interesting, that we intend to make an abstract of them for our columns as soon as we can command the requisite space. The sketches of Thomas Heyward, William Williams, Samuel Huntingdon, William Floyd, and Benjamin Rush, contained in the same volume, are all fitted to inspire a high respect for their characters and public services.—*Nat. Gaz.*

Professor Griscom, of New York, has issued proposals for a new periodical publication, to be entitled, "The Mechanic's and Manufacturer's Magazine," to be published monthly, and to be devoted to the Arts and Trades of the United States.

A new pocket edition of President Dwight's Theology, has been published in London, in six pocket volumes, with a copious life of the author, and a portrait by Romney. This edition is printed by T. and J. Allman.

Mr. Stephen, the author of the famous pamphlet, "War in Disguise," has published in London, an octavo volume of upwards of 500 pages on *Negro Slavery in the British West India Colonies.* Mr. Stephen is an *Abolitionist*, and the intimate friend and coadjutor of Wilberforce.

A Latin Manuscript of Milton, occupying 735 closely written pages, has been discovered in the London State Paper office—the subject is religious.

Calligraphy.—M. Le Roi, of Paris, has contrived a new and very simple method for teaching the art of writing. A thin and perfectly transparent plate of horn, of the usual size of a leaf of paper, has the polish removed from one of its sides. —When laid upon the copy the hand of a child easily traces the letters upon the unpolished side, which neither absorbs the ink nor allows it to spread. When the whole plate is written over, the ink is washed off with water, and is ready for a new exercise. Thus the same horn, which is not liable to break, may serve indefinitely, and by this means produce a great economy of paper—a consideration not to be neglected. Several analogous methods have been adopted both in

England and France. Oiled paper, glass, a machine for guiding the pupil's hand, &c. have been used, but it is evident that the method of M. Le Roi has none of their imperfections. The minister of the interior, who has witnessed the success obtained by this invention, has rewarded the author; and the societies of encouragement, and of elementary instruction, as well as the writing academy, have expressed their approbation of this new process. Mothers may teach their children to write in the absence of the master, or even dispense with his attendance, by the adoption of the horn.

A new gold coinage for Greece has been executed at Paris, under the direction of Denon, the traveller. On one side is the Archangel Michael, with the flaming sword and the dove; the latter the symbol of peace. On the reverse, the lion, the emblem of strength, encircled by a serpent, meaning to pourtray eternity, and around, the word "Resurrection."

Religious Intelligence.

FOREIGN.

We have received from India the "Third report relative to the Serampore college, for the year ending Dec. 31st, 1822."

"The great object of the Institution is, to diffuse that light throughout the country as far as its influence can extend, which shall promote the welfare of India by ameliorating its intellectual and moral condition. This it aims at accomplishing by giving a classic Indian education to the ablest of the youths furnished by its increasing native Christian population, together with a knowledge of the Sacred Scriptures, of general history, geography, and natural science, and of the English tongue to a select number;—by imparting general knowledge to such Hindoo and Mussulman youths as may be placed on the Institution by subscribers who have that privilege;—and by holding out to those European and Indo-British youth who may wish to study at Serampore College, all its advantages, without any distinction relative to birth, nation, or religious creed. Such are the principles on which this Institution is established, the grand wish of its founders being, to render it in every possible way a blessing to British India."

The details of this report relate to the following items—the college buildings—number and state of the students—proficiency—examination—divinity professor—medical professor—observatory—the library—English class. The report is signed by Dr. Marshman, as secretary of the committee for conducting the college. The whole is a well written paper of half a large sheet, closely printed. Unable to give it entire, as we sincerely wished and had almost resolved to do, we shall summarily state that *the buildings* of the college—the dimensions of which are not stated, but which, as we understand the report, are three in number, 48 feet from each other—are not finished; yet they are so far completed as to accommodate the professors and pupils. There are four suites of rooms for the professors—"each suite contains eight rooms of various sizes, four below and four above." The Rev. John Mack, the professor in the scientifick department, arrived with Mr. Ward from England, and had been employed in giving a course of chemical lectures in Calcutta, with the apparatus of Serampore college.

"The Students in the College at the date of the last Report were forty-five, fifteen in the Preparatory Seminary, and thirty actually studying in the College; and although two have been excluded, four removed by death, and four have returned to their own homes, the number at present on the College foundation is *fifty;* fifteen in the preparatory seminary, and thirty-five pursuing their studies in the College."

Of these, twenty-six are native Christians, two Mussulmans, and seven Brahmans.—The *proficiency* of the students in the Sungskrit, Persian, and English languages, is represented as highly pleasing and satisfactory. Particular pains are

used to instruct the native youths in Geography and Astronomy; as a knowledge of these is calculated to subvert the very foundation of some of their superstitions. At the late examination

"Among those who had distinguished themselves by their diligence for a shorter period, was a grandson of Krishnoo, lately deceased, the first native who embraced Christianity at Serampore. This youth, about eleven years of age, having been admitted into the College from the Preparatory Seminary a few months before, now repeated such a portion of the Sungskrit grammar, as evinced extraordinary diligence and application. The promise thus given of this youth's realizing the highest classic attainments of his own country while instructed in the Holy Scripture, and of being possibly trained up to eminent future usefulness, seemed to delight all present who knew and esteemed his excellent grandfather."

In speaking of a *divinity professor*, the report states, that

"Of the four youths who have died this year in the College, two gave reason to hope that they had not become acquainted with the Scriptures in vain. Among those now studying in the College, there are five decidedly pious: and the Committee now heavily feel the want of a Divinity Professor among these Christian youths, who bid so fair for future usefulness;" and they "feel that they shall not have discharged their duty to these Native Christian youths, till they shall have procured a man, pious, learned, and able, who, as Professor of Divinity, shall devote his whole time to the instruction of pious native young men."

"Respecting a Medical Professor, the Committee have felt it their duty to apply for assistance to Government. Since publishing their last Report, their attention has been particularly turned to the importance of attempting to introduce sound medical knowledge among the Natives. The number of those who perish year by year, almost wholly through ignorance of the first principles of the healing art, is truly affecting; while many others are rendered almost helpless for life through a partial recovery from wounds and fractures. The fact is, that neither Hindoos nor Moosulmans have any correct knowledge of Anatomy, on which so much of the healing art depends; and hence, with the medicines they have in use, some of which are powerful, they kill almost as many as they cure."

It appears that the government had given so much encouragement in regard to the support of a medical professor, that "the committee have written home, for a man who shall unite sound medical knowledge to sterling piety, and a regard for the welfare of India."—The committee say, that the situation of the college, and the height of the central college building, being nearly 70 feet, afford great advantages for an *Astronomical Observatory*. They have some instruments already, and they justly remark, that

"The utility of an observatory to those natives who study astronomy, must be too obvious to need mentioning; actual observations made from time to time, must carry to the mind that demonstration of the truth of the Newtonian system, and the falsehood of their own, in its own nature irresistible."

"*The Library* has this year received considerable additions. The Side Rooms which contain it, being ready, the Serampore Missionaries have presented to the Library of the College, about three thousand volumes, which they have been assiduously employed above twenty years in collecting, together with a number for which they have been indebted to the generosity of various friends in Britain, deeming it impossible to render these volumes more useful, than by adding them to the College Library. In addition to these, the Library has also been enriched by donations of books from various friends both in India and Britain, whom they now intreat to accept their warmest thanks for this proof of their generous regard for the interests of the Institution, and the promotion of knowledge in India. They beg leave to add, that while they shall feel grateful for any book or manuscript in the languages either of Europe or India, with which any individual may be pleased generously to enlarge the College Library, they shall feel peculiar obligations to any Society or learned body in India, Europe, or America, who may be pleased to enrich it with sets of their Transactions.

"It has been already said, that of the thirty-five actually studying in the College, two are Moosulmans, and seven Brahmans. It may not be improper to add, that since they have been on the College foundation, neither the Brahman nor Moosulman youths have been requested to do any thing which in the least degree militates against their ideas of cast. While a regular attendance on the exer-

cises of the College, and correct moral behaviour, are indispensably necessary to their continuance in the College, it is an invariable rule of the Institution, to offer no violence whatever to conscience, however mistaken it may be in its governing principle. The Christian youth of course attend all the religious exercises of the College, and should any one of the other youths choose to attend, he is not prohibited. But his attendance is perfectly optional. He is never treated in the slightest degree as an offender, for absenting himself from any exercise which may run counter to his own ideas of religious duty."

On the study of the English language in the college, the committee dilate considerably, in showing its importance both to the natives who are utterly ignorant of it, and to those who have some acquaintance with it already—especially in the prospect and hope that many of these youth will become missionaries. The report concludes with stating, that the funds of the institution are "four thousand Rupees behind, and that they expect to increase their expenses, by the addition of a divinity professor, and from some other causes."

"But this, under the Divine goodness, they cheerfully leave to that public who have hitherto so generously encouraged all their attempts to promote the welfare of their Indian fellow-subjects, intreating them to accept their warmest thanks for the patronage with which they have already honoured this infant Institution."

As it was for the establishment of this college, that Mr. Ward solicited donations in this country, we have supposed that it would be gratifying to many of our readers, especially to those who liberally contributed on that occasion, to see that their liberality has not been abused, but is likely to be productive of extensive and lasting benefit. We have, therefore, been at some pains to give a correct general view of the state of the institution, as exhibited in this report—which there can be no doubt has been fairly made, as any material error or misrepresentation could not fail to be immediately detected and exposed. For ourselves, we do most sincerely rejoice in the prospect of the good which is likely to be done by this noble foundation, in promoting science and piety in happy union, among the benighted pagans of the East.

—

In our last number we inserted a short letter from the Rev. Dr. MORRISON, written at Canton, in China, in October last: and we promised to give some account of two pamphlets with which the letter was accompanied. The first of these pamphlets is entitled—"A sermon to sailors at Wampoa in China, on the deck of the American ship Pacifick, intended to have been preached, Nov. 3d, 1822.—The fire of Canton suburbs on November the 1st, 2d, and 3d, prevented the design being carried into effect on that day, but it was preached on board the Pacifick, December the 8th, 1822. About fifty seamen and officers present. Malacca: Printed at the Mission Press."

This is a singular and interesting discourse, at once from the circumstances in which it was preached, the place at which it was printed, and the manner in which the learned author treats his subject. The text is taken from Ezekiel, xxxvi. 20; and the discussion that follows is in a style studiously colloquial—no doubt that it might be perfectly intelligible to those to whom it was addressed. But it is full of thought and information, and well adapted to answer the end which the excellent missionary who uttered it had in view. Did our space permit, we should willingly insert a number of extracts. We can only say, that the reading of it reminded us strongly of a remark of Johnson in his life of Dr. Watts, "Every man acquainted with the common principles of human action, will look with veneration on the writer, who is at one time combating Locke, and at another making a catechism for children in their fourth year. A vo-

luntary descent from the dignity of science is perhaps the hardest lesson that humility can teach." Yet it taught, as the sermon before us evinces, the translator of Confucius and the author of a Chinese Dictionary, to preach to fifty sailors on the deck of a ship, and then to print for their use, a sermon in which every thought and word is adapted to their understanding and directed to their improvement.

Two additional papers are contained in this pamphlet, and follow the sermon.—The first is, another address to sailors, in the same style with the sermon, which, it appears, had been printed and distributed among them, before the sermon was delivered; and in which the author reasons and remonstrates with them, in regard to the vices and excesses in which they indulge in China, and by which they often incur serious personal injury, occasion loss to their employers, and bring reproach on their connexions and country, and on the Christian name and cause. It is concluded with the following "Sailor's prayer, written in the Atlantick Ocean, on board the ship Mexico."

"Guide us, O! thou great Jehovah,
Wanderers on the mighty deep;
From the storm and raging tempest,
Deign our floating bark to keep;
Lord of Heaven!
Bid the breeze propitious blow.

Be our safeguard through the night-watch,
And our guardian all the day.
To our destined port in safety,
Give us fleet and gladsome way;
Strong Deliverer!
Be thou still our strength and shield.

And when life's short voyage is over,
In the haven of the blest,
May we, guided by thy Spirit,
Find an everlasting rest;
Father hear us!
For the great Redeemer's sake."

The second paper contained in this pamphlet, is addressed "To the Publick—Canton, Dec. 1st. 1822." It consists of a "proposal for bettering the morals and condition of sailors in China;" and is thus introduced—"At Whampoa, the anchorage of European ships which frequent China, there are annually, from fifteen to twenty large Indiamen; and between twenty and forty vessels from the United States. The crews of those ships make collectively, from two to three thousand men, all of whom speak the *English* language; and therefore, under the operation of liberal and Christian sentiments, any benevolent efforts for the good of these men, while in China, may include both nations." The proposal of Dr. Morrison is, that there should be, I. A Floating Hospital; to which the sick and infirm may be removed, and in which they may receive far better medical aid than they do, or can receive, at present. II. A Floating Chapel, "with sermons twice a day, on the Sabbath; which would furnish the means of rational occupation and of religious and moral instruction, to as many of the seamen as chose to avail themselves of it; many of whom would no doubt gladly do so, if a pious, zealous preacher addressed them." It remains to be seen whether the plan contained in this proposal of Dr. Morrison will be carried into effect or not. We hope it will; and we cannot forbear to remark, that these pious and benevolent plans and efforts of Dr. M., are among many evidences to show, that the enemies of missionaries are the enemies of *humanity*, as well as of religion.—Our notice of the second pamphlet of Dr. M., which relates to a very important subject, must be delayed till the coming month.

We find in the close of the Missionary Chronicle which accompanies the London Evangelical Magazine for February last, the following publication of the Governor of Demerara, relative to the Rev. Mr. Smith, who has been tried on a charge, or suspicion, of exciting the slaves in that colony, to the insur-

rection which has lately attracted so much publick attention.

"Since the Chronicle was closed on the 24th of January, intelligence of the issue of the trial of Mr. Smith has been received; the purport of which is contained in the following official document, published in Demerara.

Adjutant General's Office,
Head Quarters,
Georgetown, 28th November, 1823.

The Members composing the General Court Martial, which assembled at the Colony-house on the 18th of October last, for the Trial of John Smith, of the London Missionary Society, and which continued by adjournment to the 24th of November, and whereof Lieutenant-Colonel Goodman is President, will return to their duty—the nature of the proceedings being such as to render it imperative on His Excellency the Commander-in-Chief, to transmit them for His Majesty's consideration and ultimate decision.

J. R. BRANDT, Adjt. General, M. F."

It remains to be seen what has been the decision of the court martial which tried Mr. Smith. That it is something pretty serious we can hardly doubt, from the circumstance of its being referred for confirmation, or reversal, to the mother country. Whether this is required in all important cases, or whether the Governor has used a discretion allowed him, with a view to favour the missionary, or to avoid the responsibility of confirming and executing the sentence himself, is unknown to us. But we are glad the reference has been made, whatever may have been the cause or motive which produced it. The missionary will, we think, be far more likely to obtain justice in England than in Demerara. Yet even in England, there is a powerful and active hostility to missionary undertakings; especially to those which are not conducted under the auspices of the established church.

The whole region of *Guiana*, or *Guyana*—English, Dutch, French, Spanish and Portuguese—contains a slave population that is enormous and fearful. The entire population of this region is estimated at two hundred and fifty thousand, exclusive of Indians; and of this number the white inhabitants do not exceed twenty thousand; that is, there are more than twelve negroes to one white man. If these negroes were Christianized, the best security possible would be afforded to their masters. But their masters, with some few exceptions, are unwilling that their slaves should receive Christian instruction. Out of the British possessions, we have not heard that the thing is even thought of. It requires no spirit of prophecy to foresee a tremendous convulsion before long.—"Whom God will destroy he first infatuates."

DOMESTICK.

A Presbyterian Church at St. Augustine, in Florida.

We invite the particular attention of our readers to the following interesting extract from the minutes of the Synod of South Carolina and Georgia, as given in the *Southern Intelligencer.*

"*Religious Claims of Florida.*—The Rev. Mr. Lathrop having laid before this body his credentials, as agent of the Presbyterian Society of St. Augustine, it was unanimously

Resolved, That the Synod view with deep and affecting interest the moral and religious condition of Florida. They feel the powerful claims of this newly acquired territory to the sympathy and charities of the Christian publick; and consider present circumstances as forming a crisis which imperiously demands immediate and energetic exertions. They therefore regard the agency of Mr. Lathrop as most intimately connected with the welfare of Zion and the dearest interests of humanity; and as such do cordially and earnestly recommend it to the particular attention of the churches under their care, and to all the charitable, the pious, and the patriotick throughout the United States.

The Rev. Drs. Palmer and Brown, being appointed a committee to prepare a letter addressed to the religious community in recommendation of this object, presented one, of which the following is the substance:

"To all who love our Lord Jesus Christ, or feel an interest in the moral and civil welfare of our beloved country:

In presenting a new object to engage your prayers and charities, we beg leave to urge a few facts and considerations suf-

ficient to convince every candid mind that it possesses a new and peculiar interest. We regard it as altogether unlike those calls for assistance which have hitherto been made for purposes apparently similar. It is not simply the building of a place of worship, or giving ascendency to any sect or denomination—it has all the importance of establishing our *holy religion* in that territory so lately wrested from the greatest of tyranny and the destructive delusions of superstition. It is a solemn fact that there is not in all that widely extended territory one publick building dedicated to the worship of Almighty God, according to any one of the Protestant forms of our holy religion. Our friends who have emigrated thither have no place suited to hold their religious assemblies; and, labouring under the multiplied embarrassments incident to the settlement of a new country, they are not able to build. However anxious, therefore, they may be to enjoy the privileges of the gospel, however willing to contribute all in their power to support them, they must, unless assisted by contributions from abroad, remain destitute of a place of worship, and consequently of those institutions and ordinances which are found indispensable to the preservation of our national rights and civil privileges, and from which we derive our choicest blessings and our immortal hopes.

The territory of Florida, capable from its local and internal advantages of becoming vastly important, as an integral part of the United States, no enlightened patriot or philanthropist will deny that the immediate establishment of good moral and religious institutions is to decide the question, whether it shall be a defective and contagious, or a sound and salutary member of the body politick. And as St. Augustine, being the centre of business, is destined for years to exert a leading influence on the surrounding country—to communicate, in fact, moral feeling and character to the settlements rising up in those late provinces of darkness and superstition—the object now presented to the religious community seems to involve the question whether that territory, by becoming attached to our nation so rapidly rising in glory and spreading in extent, shall undergo a change from ignorance and superstition to enlightened principles and virtuous habits, or to absolute irreligion and unrestrained immorality.

Viewing the agency of the Rev. Mr. Lathrop as connected with questions of such infinite moment, we cannot but earnestly recommend it to all who are interested in the moral or religious welfare of our fellow citizens, and the peace and prosperity of our beloved country. Signed by order of the Synod."

The Rev. Mr. Lathrop, who is mentioned in the foregoing extract, is now employed in soliciting donations in this part of the country, for the erection of a place of worship at St. Augustine. We hope his solicitations will not be considered as on a footing with those which we know are often made, and sometimes we think improperly, for the building of churches, in places where the Presbyterian church has been long established. Mr. Lathrop's enterprise is of a totally different character. It is to plant the gospel in its purity in a new region. To this every friend of evangelical truth should be willing to contribute, and we hope that many will do it liberally and cheerfully.

LADIES' PHILADELPHIA AUXILIARY SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

A society thus denominated, was formed in this city on the 11th ult. The meeting for the purpose was held in the session room of the First Presbyterian Church, and was opened with prayer by the Rev. Dr. Green—A number of the clergy attended. Mr. Simon, a converted Jew lately come to this country, addressed the meeting at considerable length. When the gentlemen retired, the ladies organized themselves into a society. We understand that their prospects of raising funds, to aid the parent society in New York, are encouraging. The gentlemen's society of Philadelphia, formed for the same purpose, is to hold its annual meeting on Tuesday, the 13th inst. in the session room of the First Presbyterian Church; when the annual report will be read, and the officers for the ensuing year be chosen. Mr. Simons and Mr. Jadownicky, we are informed, are pledged to address the audience. To those who are waiting and praying that "the reign of Christ may come," it cannot but be gratifying to see the interest

which is excited in various parts of our country, in favour of the "outcasts of Israel." We know that they are yet to be gathered into the fold of "the good Shepherd;" and what we witness enlivens the hope that "the time is at hand." What Christian but must wish to have an agency in promoting this good work?

FEMALE BIBLE SOCIETY OF PHILADELPHIA.

The annual meeting of this society was held on Wednesday, the 24th ult., in the session room of the First Presbyterian Church of this city. A number of the clergy, with some other gentlemen, attended by invitation. The meeting was opened by the Right Reverend Bishop White, with a short address, followed with prayer. The report was read by the Rev. Mr. Bedell; who also addressed the meeting in an impressive speech, calculated to encourage and animate the efforts of the members of the society. A concluding prayer was then offered by the Rev. Dr. Green.—There are seven Female Auxiliary Societies in the city and environs of Philadelphia, from each of which a report was read, after that of the parent institution. It appeared that six hundred and eighty-seven Bibles and New Testaments have been distributed by this institution, in the year past: and that the amount of receipts by the treasurer has been one thousand and eighty-four dollars and ninety-eight cents. It is surely the high and just praise of the Christian women of our day, that every measure and effort to extend the knowledge and influence of revealed truth, receives from them some of its best and most efficient aid.

Immediately before the monthly statement of the treasurer of the trustees of the General Assembly of the Presbyterian church, we think proper to insert the following note which reached us a few days since. We hope it will receive a special attention from the friends of the Theological Seminary. Since the note has been in our hands, we have made inquiry of the treasurer for ourselves, and find that the statement it contains is entirely correct.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—In perusing the last number of your Miscellany,—which I acknowledge I read with increasing interest and pleasure,—I was struck with an item in the acknowledgment by the treasurer of the General Assembly, of sums received for the use of the Theological Seminary at Princeton, during the month of February last. The item is in the following words —"Of Messrs. S. & J. Nevins & Co., on loan at 5 per cent. per annum, $2000." This is acknowledged as a receipt into the treasury for the benefit of the Seminary: and accordingly I have observed already, that a southern paper,—somehow or other receiving the impression which such an item is calculated to convey to a cursory reader—has announced, in sweeping terms, that the sums received for the use of the Seminary for that month amount to $2810 69.

Now, I am so well acquainted with the intelligence, integrity, and correctness of the excellent treasurer who has made this statement, that I feel no disposition to question either his accuracy or wisdom in making it; yet I am constrained most respectfully to ask—is not making the publication in this form, however correct in principle, calculated to mislead the publick?—The fact is, as every *attentive* reader will perceive, that instead of the sum of $2000 having been *received* into the treasury, for disbursement, this sum strictly speaking, has been *borrowed*, for present use, because the contingent fund was *exhausted*,—and, of course, that the treasury has become a *debtor* to this amount, and has it *to pay* hereafter.

Some people, Mr. Editor, have got it into their heads that the Seminary is growing rapidly rich;—that its treasury is receiving liberal contributions, to the amount of two or three thousand dollars every month; and, of course, that it is in a fair way to be very soon overflowing. When the notorious fact, to those who are acquainted with its concerns, is, that its whole *permanent fund* does not yield enough to support a *single Professor*, while there are *three* to be supported;—that the contingent fund is absolutely empty;—and that the directors have been, and still are reduced to extreme difficulty in providing for the current expenses of the institution.

A. B.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of an Agent, collected by him, viz. in Baltimore, - -	$111 07
in the Dist. of Columbia -	13 00
a donation from a lady in Charleston, per Rev. W. A. M'Dowell, - -	20 00
and do. from Mrs. Whitehead of Georgia, - -	20 00
Amount received for the Contingent Fund	164 07
Of John Stillé, esq. his fourth and fifth instalments in full of his subscription for the Philadelphia Synod's Professorship -	100 00
Of Rev. Dr. A. Alexander, being the payment of a draft forwarded by him, for the Scholarship founded by Ladies of Augusta, Georgia, - -	500 00
Of Rev. Samuel S. Davis, for "The Harmony Scholarship founded by Ladies of Camden and Salem, South Carolina," and third instalment of Rev. Robert Means, Fairfield District, South Carolina, for the Southern Professorship - - -	450 00
	50 00
Of Mrs. Arabella M'Clure of Shippensburg, Pennsylvania, her donation for the Students' Fund - - - - -	10 00
Of Mrs. Mary S. Palmer, secretary of "The Female Congregational Association of Charleston, South Carolina," for a particular Student in the Seminary - - - - -	150 00
Total	$1424 07

View of Publick Affairs.

EUROPE.—A mass of intelligence from Europe has reached us in the course of the last month; and yet there is nothing of a decisive character, in regard to changes that have occurred, or measures of importance that have been adopted, among the great powers that order at their pleasure the political concerns of that quarter of the world. The most recent advices, however, tend to confirm the opinion which we have heretofore expressed, that the parties to the Holy Alliance are determined, as far as possible, to put down the spirit of freedom throughout the world.—That they will endeavour to subdue and restore to the domination of their mother countries, the revolted colonies of Spain and Portugal, in South America; and that, if circumstances favour, they will deal hardly with the United States, for being the parent and nurse of principles which have long disquieted them sorely, and which, unless exterminated, they fear will never leave them in the peaceful and unapprehensive exercise of their despotic sway.

SPAIN.—It appears that in various parts of Spain, particularly in Gallicia and in the neighbourhood of Cadiz, new symptoms of insurrection had lately been manifested; and that numerous and powerful bands of robbers infest the mountainous parts of the country, and make incursions and depredations on the adjacent regions. The Marquis De Casa Yrujo, well known in this country, and late prime minister of Spain, died at Madrid in the beginning of February. The king of Spain has signed a decree, granting liberty to all nations of free trade with those parts of South America which he claims as his possessions—they paying equally such duties as he may see necessary to impose. The design of this measure is obvious—It is to take away the motive which he knows operates most powerfully on all commercial states, to make them desire the independence of South America. It is as if Ferdinand said—"I know you want a free trade with this country, from which you have so long been entirely excluded. Come, you shall have it—And granting you this, which is all you care for, I hope you will permit me and my allies to subdue these rebellious regions to my legitimate authority." It is stated, and there is no reason to doubt the truth of the statement, that this measure has been taken at the particular request and instigation of France; and with France and the other European continental powers, it will probably have its intended effect. It is moreover suggested, but we do not yet credit the suggestion, that this measure will satisfy Britain; and that her ministers have a secret understanding with the Holy Alliance on this subject, and are willing to leave all the resistance which may be made to the measure, to this country—in hope that it will retard our advances in commerce and power, if not destroy altogether our republican institutions. Time alone can develope the truth in regard to this subject. Extreme suspicion ought not to be indulged--

Britain certainly has acted in the affairs of Greece, Naples, Spain and Portugal, in a manner which may well make us jealous, that her ministers at least have no very cordial feelings toward any changes in favour of freedom. Yet as the popular sentiment in Britain is in favour of free institutions, and as she has already sent her agents to establish commercial relations with the revolted subjects of Spain in America, and may probably secure more commercial advantages by treating with them than with the mother country, we are, on the whole, disposed to think that she will join with our country, in a system of procedure, the language of which, in reply to the decree of Ferdinand, will be—"Thank your majesty—But we have already what you are so kind as to offer us; and which, if we had it not, we verily think your majesty could not give us." It ought to be mentioned, however, that the last advices represent Spain, at the instance of Britain, as about to recognise the independence of South America.—This we do not believe.

PORTUGAL.—It seems that in Portugal there is no abatement, in the royal party, of the expectation of yet reducing the Brazils to their former colonial state. The editor of a Lisbon Gazette seems to be mad angry against all constitutional governments—He says—"We are convinced of the necessity of extirpating the evil, not only in Europe but on the other side of the Atlantick, where this Hydra now furiously discharges its mortal venom." Portugal cannot *do* much herself, but it is probable that in such language as the foregoing, she is the mouth-piece of Russia, Austria and France.

FRANCE.—Accounts received in England of the date of Feb. 14th, stated, that at that time the king of France was so dangerously ill, that it was believed he could not live a month. Since that, however, he has been represented as doing business with his ministers. He is old, corpulent, gouty and feeble. His life probably will not be greatly prolonged. His death, should it happen soon, is not, we think, likely to produce any convulsion. It was supposed some time since, that the *legitimate* succession to the throne would be opposed by the liberals. But the Spanish expedition seems to have settled that point; and for the present to have terminated all liberal plans and projects.—It appears that the French papers, which are under court influence, hold high and angry language on that part of President Monroe's last message to congress which protests against the right of European powers to meddle with the concenrs of the American continent. Our president, we are persuaded, is neither disappointed nor terrified by this. The French papers, also, attack the speech of Mr. Canning in the British parliament, in which he maintained that the allies of Spain had no right to assist her in the subjugation of her colonies. The Frenchman insists that as the English minister showed no reluctance that the allies should invade old Spain, he is inconsistent in opposing their invasion of new Spain.—This is a knot which Mr. Canning must untie, or cut, for himself. A convention has been signed, regulating the occupation of Spain by the French troops, and a treaty recognising a debt of thirty-four millions of francs to France.—The approaching elections of deputies in France is likely to be almost wholly in favour of the high royalists.—Notice has been officially given to "military men, electors in the department of Finisterre," that if they vote contrary to the wishes of the king, they will do it at the expense of their military rank, honours, and employment. Such is the right of suffrage in France!! It appears that a considerable fleet with some troops on board, has been fitted out at Brest—destined, say the French—to Martinique and Guadaloupe. It seems that it produced great alarm in Hayti; but the last information is that a negotiation, likely to be successful, was carrying on with France, by the Haytian government, for a declaration of the independence of the island.

ROME.—The Pope has been dangerously ill, but the last accounts represent him as convalescent. Cardinal Gonzalvo, a cardinal of great distinction and influence, has lately died. The countess of Albany also, the widow of the last pretender to the British throne, has recently expired at Rome. Marvellous success is announced of the Popish missionaries in China—Even the Mandarins are represented as becoming their proselytes.

AUSTRIA.—All that we have to report in regard to Austria, is, that her government had agreed to repay to England two million five hundred thousand pounds, in *satisfaction* of the debt due by that government, called the Austrian loan. This debt, as charged by Britain, was seventeen millions; and some of the radicals in England have had the insolence to insist, that the Emperor of Austria ought to be advertised among other bankrupts. With reference to this, Lord Holland was a little hard on the ministry, in commenting in the house of lords on the address, in reply to the king's speech.

THE GREEKS.—On the affairs of the Greeks we shall not at this time enlarge. They seem to be as prosperous as their warmest friends could wish. The recent information which we deem of the most importance is, that two or three printing presses are about to be established at Missalonghi; by which the people of Greece will be enlight-

ened, and the world at large more speedily and correctly informed than it has heretofore been, of the true state of their affairs.

Russia.—Whatever may be the ambitious views of the present emperor of Russia, or whatever his secret motives in promoting Bible societies and missionary enterprises within his dominions, his *conduct*, in regard to religion, is certainly liberal and exemplary. In the Advocate for October and November last, we gave an account of the remarkable conversion of the Persian, Mirza Mohammed Ali Bey, by the divine blessing on the labours of the Scotch missionaries at Astrachan; with a copy of a letter from Prince Galitzin, determining a point in dispute between the missionaries and the archbishop of Astrachan and Caucasus, relative to the baptism of the new convert. It was decided, by order of the Emperor, that "this Persian should receive baptism in that communion with which he wished to be united"—He was accordingly baptized by the missionaries. But in this decision of the Emperor no more was done, and so it is explicitly stated by Prince Galitzin, than to confirm the privileges assured to the Scotch missionaries when, in 1806, they settled in the government of Caucasus—that they should be authorized "to receive by holy baptism, all who are converted to the Lord through their instrumentality." This, however, was, we believe, entirely a new order of things in Russia, and hence probably the claim of the archbishop to baptize the Persian convert; for till the privileges granted in 1806 to the Scotch missionaries, it was indispensable that every Christian convert made in Russia should be baptized by a minister of the Greek church, and received into her communion.—It is probable the archbishop was either ignorant of this new order, or thought it would not be confirmed. But it was confirmed. Yet it would seem that the old order still obtains, in regard to the Moravian missionaries and their converts. There is no evidence that we know of, nor reason to believe, that these missionaries have been banished, as has been reported, from the dominions of Russia. The true state of the fact seems to be, that they have not yet, like the Scotch missionaries, obtained permission to baptize their converts, and take them into their own communion. But we think, from the manifest disposition both of the Emperor and Prince Galitzin, that this permission, if applied for, will not be withheld. We have made these remarks to give a just view of facts relative to missionaries in Russia, and because we think that justice requires that the *good*, as well as the *bad*, should be told of princes, as readily and fully as of other men.—We have no new political measure of the emperor to announce, unless it be, that he has "issued a decree, making known his choice of the Princess Charlotte of Wirtemberg, as the consort of his brother, the Grand Duke Michael." We presume that our young readers will not greatly regret, that their *choice of consorts* cannot be made by an imperial decree.

Great Britain.—The British Parliament was opened on the third of February by the king's speech, delivered by commission, in consequence of his majesty's indisposition. It congratulates parliament on the prosperous condition of the country; that trade and commerce are extending, both at home and abroad; that an increasing activity pervades almost every branch of manufactures; that in the publick revenue there has been such a growth, as not only to sustain publick credit, but to evince a diffusion of comfort among the great body of the people; that agriculture is recovering from its depression; and that a cheerful spirit of order, and a just sense of advantages enjoyed under the blessings of Providence, were never more prevalent throughout all classes of the community. In the state of Ireland, the speech affirms, there are many indications of amendment. It also gives assurances of the prospect of a continuance of peace, as other powers express the most friendly dispositions toward Britain, and she reciprocates the same to them. An opinion is expressed, that the long continued mediation of Britain, between Russia and the Ottoman Porte, is likely soon to be crowned with success. Information is given of a convention with Austria, for the settlement of the pecuniary claims of Britain on the court of Vienna. The country is felicitated for retaining its neutrality in the late war with Spain. His majesty declares that he has always acted an open and consistent part in regard to the Spanish colonies in America, and has frankly avowed his opinions to Spain and other powers; that he has appointed consuls to reside in the principal ports and places of those colonies, for the protection of the trade of British subjects; and "has reserved to himself an unfettered discretion, to be exercised as the circumstances of those countries and the interests of his own people may appear to require." In the part of the speech which is particularly addressed to the commons, they are informed that some augmentation is required by existing circumstances of the military establishments both by sea and land; and yet that this will be so limited, as to allow them to alleviate in some measure the burden of taxation. Parliament is informed that the desire expressed by the commons at their last session, that means should be devised for ameliorating the condition of the negro slaves in the West Indies, has claimed his majesty's attention; that

he has directed the necessary information relative to this subject to be laid before parliament, and confides that the best attention will be given to any proposition which may be submitted for promoting the moral improvement of the negroes, "by an extended plan of religious instruction, and by such other measures as may gradually conduce to the same end." He earnestly recommends calmness and discretion in the treatment of this whole subject, "perplexed with difficulties which no sudden effort can disentangle."

We have thus endeavoured to give an epitome of this speech, which is of considerable length, so as not to omit a single suggestion, of any importance, which it contains. We have done so, because this is an authentick document, exhibiting the principal features of the political state of that nation with which we have the closest connexion, and with whose interests those of our country seem at present to be most intimately involved—exhibiting, at least, the view which the government of that country gives to the world as true and correct. It is pretty good evidence that the facts asserted in the speech are mainly true, that they were not, so far as we have seen, controverted by the opposition members of parliament; although the inconsistency of some parts of the speech, with the previous course of ministers, was strongly maintained. Our President's last message to Congress was warmly eulogized by the opposition, and partly approved and partly dissented from, by the ministry. The opposition urge in the most strenuous manner that the policy of England will consist in making common cause, openly and avowedly, with this country, in treating the late Spanish and Portuguese colonies in South America as independent states, and in prohibiting all interference of the Holy Alliance in settling their dispute with the mother countries. Britain is now treating these states as independent, and will certainly continue to do so, on account of their trade; but whether she will formally acknowledge them as independent, till they are so acknowledged by Spain and Portugal, is not clear. We on the whole think she will not. And it seems to us that her ministers have determined to keep fair weather, as much as possible, both with us and with the Holy Alliance, and to join either the one or the other, or neither, just as their own interest may appear to dictate. Two bishopricks are to be established in the West Indies. The Rev. Mr. Summer and the Rev. Mr. Coleridge are nominated to fill them; the one to reside permanently at Jamaica, the other at Barbadoes, and elsewhere occasionally. An addition is to be made to the military and naval establishment of about 4000 men.

SOUTHERN AMERICA.—Our space does not permit us to go into details in regard to this interesting portion of our continent. Mexico is convulsed by parties, and we think the issue uncertain; but hope that freedom will prevail. The Brazils are also in agitation, and the issue doubtful. Our minister, Mr. Rodney, has been received at Buenos Ayres, with every demonstration of respect to him, and of exultation on the part of those to whom he is sent as a plenipotentiary. On the western coast, the conflict in Peru and Chili continues. In upper Peru, the patriots we believe—although the accounts are flatly contradictory—have suffered a serious defeat. We hope that Bolivar may retrieve their losses.

UNITED STATES.—Our congress, during the past month, have been occupied on various subjects.—In the house of representatives, the tariff bill has claimed the principal attention, and is yet on the tapis. In the senate, all the propositions for changes in the constitution have been postponed for the present session. The subject of postponement, when under discussion, drew on a warm debate relative to caucus meetings of the members of congress.—The prevalence of the disease called *Varioloid*, has not been as general throughout our country as we feared it would be. It is fast vanishing from this city, and we doubt not will soon be entirely extinct. The inhabitants of our heaven favoured land have causes innumerable for gratitude to the Giver of every good gift—May the goodness of God lead us to repentance.—We recommend to our readers a particular attention to the article in our present number signed *An American.*

TO CORRESPONDENTS.

MINIMUS came too late for insertion in our present number—He shall appear in our next. We wish to communicate with PHILO CRITICUS, either personally or by letter—We should prefer a personal interview. It may be as confidential as he may wish it.

Erratum in our last number.

Page 188, line 15 from bottom, for *Island* read *Colony.*

THE

CHRISTIAN ADVOCATE.

MAY, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE VII.

In our last lecture we entered on the discussion of that answer in our shorter catechism which relates to the being and perfections of God, and which is thus expressed—"God is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth"?—A short statement was given of the manner in which the existence of the Deity is proved; and we also considered briefly his spirituality, infinity, eternity and unchangeableness. Without farther recapitulation, we shall proceed to consider the remaining attributes of the Deity as specified in the answer before us—Of these the next in order is *Wisdom.*

This, like all the other divine attributes, is infinite. The *omniscience* of the Deity is included in his attribute of wisdom. Of this something was said, in speaking of the immensity of the Supreme Being. I now add, that "all things in all their relations, all things existing and all things possible, are the objects of the divine knowledge."* The Deity Himself is perfectly known only to Himself. That which is finite never can comprehend that which is infinite. It is the highest expression of God's unbounded knowledge, to say that he perfectly knows Himself.

The knowledge which the Deity has of his creatures, and of their actions both present and future is, in no degree, dependent on the creatures. To him nothing is contingent. He has a certain and infallible foreknowledge of all those events and all those actions, which we denominate casual or contingent. Very many of the things predicted, or prophesied of, in holy scripture, depended on the free actions of moral agents. Yet these actions, it is plain, were perfectly known to God, hundreds of years before any of the agents existed. This foreknowledge did not impair the freedom of the agents; nor can we tell how their actions were foreknown. Still, we have the most unquestionable evidence of the fact. Nor was this only some *general* foresight or prescience. It was a *particular* knowledge of every individual creature concerned, and of every circumstance of his conduct or actions.

"Wisdom is usually considered as respecting some end to be obtained; and it implies the clear discovery of the best and most effectual means of attaining it."* In all the works of creation and providence, the infinite wisdom of God is conspicuous. If we search into what are called the laws of nature—if we observe the order, harmony, and regularity

* Witherspoon.

* Witherspoon.

of the heavenly bodies; or analyse the various material substances; or consider the immense number and diversity of structure of living creatures, and how each one is formed to answer the purpose of its existence; or take a survey of the all but infinite variety and beauty of the vegetable kingdoms; or contemplate the structure and organization of our own bodies, and the powers and faculties of our minds; and if, in all, we mark the wonderful adaptation of means to ends, and the provision which is made for the preservation and gratification of all sensitive beings—we shall every where be struck with the infinite wisdom of the great Creator—We shall find enough to overwhelm our minds, if we attempt to comprehend it.

But especially in the plan of redemption by Jesus Christ, the wisdom of God shines with transcendent lustre. No wisdom short of that which is infinite could have devised that plan in which "mercy and truth have met together, righteousness and peace have kissed each other"—In which all the claims of violated justice are completely satisfied, while yet the offending sinner is not only justified and acquitted, but qualified for the happiness of heaven and raised to the eternal enjoyment of it. "Christ the power of God, and the *wisdom* of God," the great apostle of the gentiles represents as the epitome of his preaching—And any system of religion which exhibits salvation by Christ as a scheme which *human wisdom* might devise or provide for, is unquestionably false; and he who has never seen the wonderful wisdom of God as manifested in every part of this "great salvation," is yet in that blindness in which, according to St. Paul, the god of this world holds those who believe not.

The next attribute or perfection of God, mentioned in the answer before us, is his *Power*. The *omnipotence* of the Deity is conspicuous in all the works of creation and providence. When we look at the visible universe, and recollect that there was a period in which it had no existence, and that it sprang into being at the word of the Almighty,—how are we lost in astonishment, at the power which could produce such an effect! The formation of something out of nothing is, indeed, an operation incomprehensible to the human mind. Hence the atheism of philosophers both ancient and modern:—they have professed to believe matter eternal, because they could not comprehend how it should be formed out of nothing. Yet they have been driven into absurdities unspeakably gross, and even ridiculous, on every hypothesis which they have ever been able to form. The truth is, *that* exertion of Almighty power by which the material universe was called out of nothing into being, although indeed *incomprehensible*, is not *incredible*, if we admit the Being and perfections of the Deity. These admitted, creation by the power of God, affords infinitely the most rational, and the most credible account of the origin of all other beings, that ever was or ever can be given—"In the beginning God created the heavens and the earth—He said let there be light and there was light—He spake and it was done. He commanded and it stood fast."

The same power which created, is necessary to preserve and uphold the universe. The *laws of nature* are words without a meaning, if they are not intended to express the *will* or *appointment of the Deity*. Whether we do, or do not maintain, that preservation is a constant creation, we must admit that all things *depend* on God, are ordered according to his sovereign will, exactly fulfil his purposes, and will cease their operations whenever he shall please. The revolution of the seasons; the succession

of day and night; the fertility of the earth, and all the secondary causes that produce it; a salubrious or a pestilential atmosphere; winds and tornadoes; thunder and storm; earthquakes, volcanoes, and inundations; are all ordered and directed by the God of providence. Yea, "a sparrow falleth not to the ground," nor a hair from our heads, "without our heavenly Father." To believe this, is surely as comfortable as it is pious.

Nor must we forget the illustrious display of the almighty power of God in the glorious work of man's redemption. It was manifested in "laying the chief corner stone, in the union of the human nature with the person of the eternal Son of God; in supporting Him under the inconceivable load of divine wrath, for our sins; and in spoiling principalities and powers, in that very nature which Satan had vanquished at first." Hence the Redeemer is called the "*power*," as well as "the *wisdom* of God." Hence he is denominated "the arm of the Lord," and "the man of his right hand."

We now proceed to consider the *Holiness* of God. Holiness is sometimes used to denote the aggregate of the moral perfections of the Deity, and sometimes as indicating a distinct attribute. It is manifestly used in the latter sense, in the answer before us; because the moral perfections of God are immediately and severally enumerated. "Taken in this limited sense, (says Dr. Witherspoon) it is extremely difficult to define or explain. Holiness is that character of God, to which veneration, or the most profound reverence in us, is the correspondent affection. It is also sometimes expressed by purity"—"Holiness"—say Erskine and Fletcher, in what is called* 'the Synod's Catechism,' and to which I own myself indebted, in these lectures, for many useful thoughts—Holiness is that essential rectitude, or integrity, of the divine nature, whereby he infinitely delights in his own purity, and in every thing agreeable to his will, and hath a perfect hatred and abhorrence of every thing contrary to it. God is as necessarily holy, as he is necessarily God:—"Who shall not fear before thee, O Lord; for thou only art holy." He hath put, as it were, a peculiar honour on his own holiness, inasmuch as he singles it out as the attribute to swear by for the accomplishment of his promises and threatenings—"Once I have sworn by my holiness, that I will not lie unto David." Finite creatures, even of the highest order, are not able to behold the brightness of this attribute, in their Creator: For when the angels themselves view his infinite holiness, as manifested in Christ, they are represented as covering their faces with their wings. Every thing pertaining to God bears the impress of his holiness. He is said to be holy in all his works—his word is holy; his covenant, or promise is holy; his sabbath is holy; his people are holy; his ministring spirits are the holy angels; and the place where he specially dwells is the high and holy place. The greatest opposite of the holiness of God is sin; and the highest display of his holiness in the hatred of sin was, in hiding his face from his own beloved Son, as bearing our iniquity.

The next divine attribute, in the

* In the use of the catechism here mentioned, which in some of the following lectures is pretty considerable, the author has sometimes taken the language of the book, and at other times he has changed it, or intermixed it with his own. He has placed the marks of quotation where he has made no change in the expression, but not where a change has been made. He wishes it may be remembered that where marks of quotation appear, without a distinct reference to an author, the proper reference is to this catechism; and he hopes that the explanation here given is sufficient to prevent the charge of any unfairness.

enumeration before us, is the *justice* of God. *Justice* has been defined—"an invariable determination to render to all their due."* In the Deity, it is that essential attribute of his nature, by which he is infinitely righteous or equitable in himself, and in all his dispensations and awards towards his creatures. The justice of God is manifested in giving laws, perfectly holy, just and good, to all his rational and moral creatures; and in his rendering to them their due, according to law, without respect of persons. Hence when angels sinned, they were cast down to hell, and are reserved in chains of darkness to the judgment of the great day: And when man sinned, he would inevitably have shared in the same awful doom, if the wisdom of God, in union with his mercy, had not provided a way to answer the demands of his justice, by the vicarious atonement of Christ our Saviour—a way in which God can be just, and yet the justifier of every one that believeth in Jesus—"He who knew no sin, was made sin for us, that we might be made the righteousness of God in him."

In speaking of the divine justice, I must take a passing notice of what has been called *the vindictive justice* of God; but which I would rather call his *vindicatory* justice, because the term *vindictive* is now, I think, scarcely used but in a bad sense. The point in debate—for it has been much debated—is, whether we have reason to believe that it belongs to the divine justice, to punish transgression without regard to consequences, that is, to the ultimate benefit of the transgressor, or to the example, as a warning to others. On this I remark, in the first place, that it is impossible for us to know whether every instance of the punishment of transgression which can ever take place, may not be connected with the good of the whole intelligent and moral creation of God. For aught we know, this may be so; although the manner in which it takes place may not be discernible by us. Nay, the whole force of inductive reasoning, seems to me to be in favour of the belief, that such is really the fact. In the mean time, the sense of ill desert, which natural conscience produces in our minds whenever we do what we know to be wrong, makes guilt, *simply in itself*, the proper object of punishment. And if guilt when only *imputed*, caused such dreadful sufferings as it did, when the sinless Saviour stood in the sinner's place, we cannot rationally believe that it is consistent with the divine justice, that it should ever go unpunished. This, my young friends, is a principle which enters deeply into the whole system of gospel truth. Almost all loose and dangerous opinions in religion may be traced to *a light sense of the inherent evil of sin*;—to a false notion that the justice of God does not *always* require its punishment, or expiation. Dr. Owen has written a most able treatise on this subject, which, if it should fall in your way, I advise you carefully to peruse. It was written in Latin, and the English translation is not a good one; but it will serve to give you a view of the powerful arguments by which the vindicatory justice of God is maintained.

We come now, in the next place, to consider the *goodness* of God. This perfection implies a disposition in the Deity to *communicate happiness* to all his creatures. The goodness of God appears in all his works;—in creation, in providence, and pre-eminently, in the work of redemption.

No one who observes attentively the common appearances of nature; not only the revolution of the seasons and the succession of day and night, but the abundance which the earth produces, for the support both of man and beast; the admirable

* Witherspoon.

provision made in the organization of every animal, to enable it to acquire its proper food, to propagate and preserve its species, and to guard itself against its natural enemy; and the actual gratification and enjoyment experienced by every creature that has life;—no one who observes all this, can fail to be convinced of the goodness of the great Creator, both in the formation, preservation, and government of the universe. That there is much natural evil, much suffering of pain and distress, none can deny. But still, it is also undeniable that there is, on the whole, an immense balance or preponderance, of happiness or enjoyment. "The earth is full of the goodness of the Lord—He openeth his hand and satisfieth the wants of every living thing." And it belongs to the believer in revelation—and to him only it belongs—to give some account of the misery and suffering that exist in our world. He knows that the world *now*, is not what it was when it came fresh from the forming hand of its Almighty Author. *Then*, he who made it, on the most perfect survey, saw and pronounced it *good*. The sin of man has introduced into our world all the *natural* evil that has marred, and that still marrs, the fair creation of the God of goodness. Never was there a fouler slander than that which charges the holders of the sentiments contained in our catechism, with representing the Deity as having *made* man a sinner; as having doomed him, by *a necessity of nature*, to misery. No verily, whatever difficulty there may be—and difficulty there is, on every system or hypothesis—in accounting fully for the present guilty and suffering state of man, and the various evils that infest the world, we hold that *God created all things good;* that he created man in knowledge, righteousness and true holiness; and that it would be entirely irreconcilable with all our ideas of the goodness and perfection of God, if any part of his *original* creation had not been good—perfectly good. But it is just a plain and undeniable matter of fact, that misery and guilt are in the world. Let those then who object to our catechism tell us how they came into the world, and how and why they continue in it. Do they admit that misery is the consequence of man's sin? If so, they thus far agree with us. But will they dare to say that the Deity could not have ordered it otherwise—could not have formed and guarded a moral agent, such as man, so that he would neither have sinned nor suffered? If he could, and yet did not so form and guard him, then let them reconcile this with the goodness of God. If they altogether deny human guilt, then let them reconcile it with the divine goodness, that there is so much suffering where there is no offence. The truth is, that the orthodox sentiments are the most *rational* and the *easiest of belief*, as well as the most scriptural. We hold that "God made man upright, and that he hath sought out many inventions." But I am digressing too far. We shall hereafter have occasion to enter more at large into this subject.

In the mean time, I remark, that every mind which is under the influence of truly pious feelings, views it as a wonderful exhibition of the goodness and forbearance of God, that there is not unspeakably *more* suffering than there is, in a world in which there is so much sin; so much awful provocation of a righteous and holy God—That notwithstanding it all, he spares rebels and blasphemers, crowns their lives with temporal mercies innumerable, continues to them the offers and invitations of mercy, and eventually brings some of them to repentance and salvation. This leads me to remark, that the most conspicuous and transcendent display of the goodness of God, ever made

to our world—or probably to the universe—was the gift of his own coequal Son, to be our Saviour—To be the Saviour, at the expense of a life of hardship and suffering and a death of ignominy and agony united, of fallen, guilty, rebellious men; and thus to raise them from all the ruins of their apostacy, to be children of God, and heirs with his own dear Son, of an eternal inheritance, a kingdom of glory in the heavens. Here is a display of goodness emphatically *Godlike*; a display which, like all the other ways and works of God, surpasses the bounds of human comprehension.

It is proper to remark, that the attribute of *Mercy*, is included in that of goodness, in the enumeration before us. Mercy is a particular form, or kind of goodness; and to us sinners it is the most interesting form. "Mercy is a readiness to forgive the guilty, and to remit deserved punishment—It is never Mercy to pardon, if it would not have been perfectly equitable and just to punish."* Mercy is that attribute of God, of which the light of nature gives but feeble and dubious intimations. The *assurance* of it comes, and *can* come, from revelation only. None but the Being who was offended, could *certainly* tell that he would forgive. And guilt, which is always fearful and suspicious, required the strongest and most explicit assurance that it would, on the proper terms, be pardoned. This assurance could not be given but by an express revelation—and for ever blessed be the God of all goodness, it has thus been given; and given in connexion with that unspeakable gift of the Son of God, which assures pardon and acceptance even to the *chief* of penitent and believing sinners.

It only remains, in considering the answer before us, to speak of *Truth*, as an attribute of God. "Truth*—it has been well observed—is inseparable from infinite perfection: for any departure from truth must be considered as arising from weakness, or necessity. What end could be served, to a self-sufficient and all-sufficient Being, by falsehood or deception?" There is, perhaps, no one of the attributes of God more insisted on in holy writ, than truth. He is there characterized, by calling him "the God of truth;" and it is affirmed that "it is impossible for God to lie." He is true to his word; true to his covenants; true to his purpose; true to his promises; true to his threatenings.—The great aggravation of the sin of unbelief, is that "it makes God a liar:" and all false dealing with the God of truth, is represented as involving guilt of the most awful kind. The tremendous doom of Ananias and Sapphira, was brought upon them because they had not merely "lied unto men, but unto God."

Thus have we taken a cursory and imperfect notice of the divine attributes. In what you have heard upon them, my aim has been to suggest the *leading* ideas which we derive, in regard to them, both from reason and revelation. *Only* the leading ideas could be suggested—A whole lecture might have been employed on each attribute, without exhausting the subject.

The practical inferences derivable from a consideration of the divine attributes, are both very numerous and very important. We cannot however do more than direct your attention, in the briefest manner, to a few.

1. Did we derive our being, and all our powers from God; and are we constantly upheld, preserved and provided for, by him? Then how perfectly reasonable is it, that he should require us to love, and serve, and obey him; and how unspeaka-

* Witherspoon.

* Witherspoon.

bly unreasonable, wicked and rebellious is it, in those who refuse their affections and obedience to their Creator, Preserver and Redeemer—but give them all to his enemies? O that this could be seen in its proper light, and be felt with some degree of its proper force and impression!

2. Is God infinitely wise? How should this induce his covenant people, to trust him unreservedly to order for them the whole lot of life, and all that concerns them for time and eternity? What can they desire more, than that infinite wisdom should choose for them that which is best?—and this it will do assuredly. But how vain, as well as impious, are all the plots, and plans, and designs of the wicked, either to oppose the purposes of God, or to escape the punishment with which he has threatened them. Let them consider, in time, that there is "no knowledge, nor counsel, nor device against the Lord—He taketh the wise in their own craftiness, and carrieth the counsel of the froward headlong."

3. Considering the infinite power and truth of God, how safely may his children rely on the performance of every word which their Heavenly Father hath spoken? How implicitly may they trust him, for a victory over sin, Satan and the world; saying "if God be for us, who can be against us?" and for the discharge of any commanded duty, however difficult? saying with the apostle, "I can do all things through Christ, which strengtheneth me." But with what perfect ease, can this Almighty Being, blast and defeat all the power and efforts of his enemies? He has only to will it, and it is done. Oh how inexpressibly awful it is for a worm of the dust, however distinguished among his fellow worms, to fall into the hands of an Almighty avenger! "Be wise, now, therefore, O ye kings, be instructed ye judges of the earth—serve the Lord with fear—kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."

4. When we consider the holiness of God, how deeply abased should the holiest man on earth be, in reflecting on the remainders of sin that yet cleave to him. It was a view of the holiness of God that laid Job in the dust of silence before his Maker, and which made him "abhor himself, and repent in dust and ashes." And the very same effect it will always produce, on all who have the same right perceptions that Job had—And oh! how do these views endear our adorable Mediator, through whom we may approach this pure and spotless Being with acceptance—yea through whom we ourselves may, at last, be delivered from all the pollution, and from every stain of sin, and be raised to the high, and pure, and perfect enjoyment of a holy God. But alas! this is the attribute that unsanctified men never love to think of when they contemplate the Deity—The thought of it immediately stirs up the rebellion of their hearts, because they hate holiness! All their views of God, therefore, when they think that they love him, are essentially defective. They love not the true God, but a being of their own imaginations.

5. From the justice of God, we infer the certain punishment and the tremendous doom, of all his irreconcilable enemies—Now they may break his laws and disregard his threatenings, but the hour is hastening when he will call them to his bar, and justice will take its course and have all its demands—Oh the intolerable thought!

But those who are washed in the Redeemer's blood have nothing to fear, even from the justice of God—All its demands have been satis-

fied by the atonement of their surety, Saviour: and it unites with mercy in demanding the acquittal of all believers. "If we confess our sins he is faithful and *just* to forgive us our sins."

6. Finally—Let the goodness of God fill the hearts of his people with gratitude; especially for the blessings of redemption, of which they have been made the partakers —For the unspeakable benefits which result from their adoption into the family of Christ; for the rich consolations that they derive from this high privilege on earth, and the incorruptible inheritance and glorious crown which it assures to them in heaven.

"And knowest thou not, O man —O impenitent sinner—that the goodness of God leadeth thee to repentance! Consider that every act of sin which thou committest is an act of direct insult and rebellion against the best Being in the universe; against the source of all the good there is in the universe; against thy own first and greatest Benefactor; against the God who is upholding and preserving thee, and crowning thy life with loving kindness and tender mercy, at the very time thou art returning Him evil for good, by rebelling against Him. Where is any sense of duty? Where is any sentiment of gratitude? Where sleeps every worthy principle and feeling of which thy heart is capable, if the goodness of God leadeth thee not to repentance?—if it do not fill thy soul with shame and confusion by showing thee thy baseness; if it do not break thy heart with grief and contrition for thy guilt; if it do not melt thy whole soul into penitential sorrow for all thy vileness; if it do not lead thee to break off thy sins by repentance, and to return unto the Lord that he may have mercy upon thee, and to our God who will abundantly pardon. Amen.

FOR THE CHRISTIAN ADVOCATE.

PLAN FOR EDUCATING MINISTERS.

Mr. Editor,—I was greatly pleased with the enlightened and just remarks with which, in a late number of the Advocate, you close your account of certain respectable *Education Societies*, connected with our Church in the United States. I fully concur with you when you say, that, "Among all the charities which are now preferring their claims to the patronage of the religious publick, none deserve a more liberal support than those which go to the support of Education Societies."—For, although persons who have but limited opportunities of obtaining information on this subject, and persons who occasionally observe weak, unqualified, or imprudent clergymen unemployed—may imagine that there is no very pressing demand for an increase of the number of ministers; they may be assured that they were never more egregiously deceived. If they could hear the frequent, importunate, and heart afflicting calls which are daily made for ministers from remote and destitute settlements; if they could witness the difficulties which almost constantly arise in supplying with Pastors the oldest and most established congregations, when they providentially become vacant;—if they would but cast one attentive and intelligent glance at the millions of nominal Christians in different parts of our land, who attend on no sanctuary, sanctify no sabbath, hear no word of life, and ask for no ministers, because they care for none of these things, but surely need them not the less on this account;—I say, if demurrers to the assertion, that an increase, and a *great* increase of ministers is exceedingly needed, could take one correct view of these facts as they really are, their im-

pressions on this whole subject would be totally altered.

But it may be asked, what can be done? Much is already doing by the church in her various branches; and more and more, I hope, will be accomplished, as Christians awake from their long and deplorable slumbers in relation to this subject. Education Societies, Female Cent Societies, and pious, publick spirited individuals, are directing their benevolence in this channel, and bringing forward numbers to the service of the sanctuary, who would otherwise have devoted their lives to secular labour. But there is one suggestion in reference to this matter, which has often occurred to my mind, and which I will unceremoniously throw out. It may take root, and bring forth a beneficial result to some precious youth, now pining in hopeless indigence, and whose case no one at present considers.

I have known some pious young men, who, when they came to make choice of a profession, greatly preferred the gospel ministry to any other, and would certainly have chosen it, had they not supposed, either that they were destitute of some of those gifts which are considered as indispensable to excellence in the ministerial office; or that their evidence of a call to that office, by the Spirit of God, was not sufficiently clear. On one, or the other, or both of these accounts, they have devoted themselves to other employments, and have prospered in them. I would most respectfully say to every such individual, Has it ever occurred to you, that, although you did not think *yourself* called to serve the church in the ministry of reconciliation, it is still in your power, perhaps, to promote the interests of religion as extensively and as effectually, as if you had devoted yourself to the sacred office? Select some fervently pious, promising young man, who desires to be a minister, but who has not the means of supporting himself in study. Encourage him; bring him forward; allow him from time to time such aid as will enable him to pursue his studies with comfort, until he shall be finally prepared for the pulpit. Do this, and you may be, indirectly, the means of preaching the gospel, for thirty or forty years together, to many thousands of your fellow creatures. Can an amount of funds adequate to such a purpose, possibly be put out to better interest than this?

Again; I have known a few serious, excellent men—chiefly lawyers and physicians, who, after reaching the age of thirty, thirty-five, or forty years, lamented that they had not made choice of the ministry as a profession, in early life. They then saw in the profession an attraction, and an importance which they never saw before—and thought they might have been far more useful in that, than in the employments which they had actually chosen. If I were to fall in with such a man again, I would address him thus: "You lament that you did not become a preacher of the gospel. I am glad to hear you say so. And if you are really in earnest, I can put you in the way, humanly speaking, of repairing the consequences of your lamented choice. It is too late for *you* to change your profession—And it is useless to sit down lamenting over a choice which cannot now be recalled. But the case admits of an excellent remedy. Patronize and train up one who may be an ambassador of Christ in your stead. Perhaps this may be doing more real good to the church, than if you had preached yourself. Look round you. Select with care. Let the union of piety and talent be unquestionable, in the object of your choice. Adopt him as your ecclesiastical son. Educate him for the pulpit, and future generations may have reason to rise up and call you blessed." MINIMUS.

FOR THE CHRISTIAN ADVOCATE.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER V.

My dear Timothy—In my last letter I entered on the consideration of those parts of publick worship which are purely devotional, and gave you my thoughts on psalmody. In my present letter, I solicit your attention to that important part of the service of the sanctuary, which consists of *Prayer*.

In calling this an *important* part of the worship of God's house, you, I know, will not think that I have characterized it too highly. Many, you are aware, go farther than this. They contend that prayer is the *most* important part of publick religious worship; and there are large denominations of Christians, who deliberately regard it in this light, and consider the *preaching of the gospel* as a subordinate concern. Others, on the contrary, regard the *sermon*, practically at least, as the *principal* part of publick worship, and treat the prayers which are offered as something of inferior moment—Accordingly, the former of these classes go to church chiefly to *hear prayers*, and the latter to *hear sermons*. I cannot say which of these parties I think in the right, because it is my opinion that both of them are about equally wrong. Certain it is, that the preaching of the gospel always has been, and probably always will be, the principal means of convincing and converting sinners; yet I believe it is no less certain that if the preaching of the gospel were not accompanied with prayer—with prayer that it may become "the power and the wisdom of God unto salvation;" it would probably never avail to the conversion of a single sinner. Publick prayer, moreover, is in itself a duty of great magnitude; a duty in which, as social beings and members of society, both civil and ecclesiastical, we acknowledge in those relations, our dependance on God; give him thanks for his many mercies; confess our many sins and great unworthiness; implore, through the mediation of the Redeemer, the divine pardon; ask the blessings that we need; commit ourselves to the protection and care of Almighty God, and express our hope in his mercy. The direct natural influence of these acts of social worship, to produce and cherish the temper and graces of the Christian is, also, manifestly great. But whether it be *comparatively* greater than that which belongs to the preaching of the gospel, must depend wholly on the appointment and blessing of God; for without his blessing, neither the one nor the other will be effectual; and this blessing we are not to look for, in any other way than that which he has instituted. His institution is, that prayer and preaching should always be connected; and he has not told us which would do most good if they were separated—They ought never to be separated. We may say of all his institutions, what the Saviour has said in regard to the marriage relation—"What God hath joined together let not man put asunder."

You perceive then that my opinion is, that all such comparisons as that which is formed between prayer and preaching in the house of God, are entirely improper, and ought never to be made. Yet we have seen that they are not only made, but have an extensive practical influence. In our church that influence, I am persuaded, is to diminish unduly the importance and efficacy of the devotional parts of publick worship. The origin of this evil may, I suspect, be traced back to the reformation from Popery. In avoiding the superstitious practices of the Papists, in regard to the number, and length, and frequency of their formal prayers, to the almost total neglect of preaching

from the divine word, the Protestant churches generally, were in danger of running to an opposite extreme: and as our church is commonly, and I apprehend justly, believed to have sought to stand at a greater distance than any other, from all the superstitious rites and usages of Popery, it was most likely that she would fall, as I think she has, into the extreme I have mentioned—Not indeed avowedly, not from any thing that appears in her publick standards, not in the views and feelings of her best and most enlightened members, but yet, as to general feeling and practice, *really* and *lamentably*. Our people, *taken in mass*, do not attach as much importance as they ought to the duty of prayer in the house of God—to the duty of attending on it punctually, seasonably, and devoutly; considering it as really and directly connected with their spiritual edification, as the preaching of the word. It is also, I fear, true, that we may here find the cause, at least in part, of the fact which I am about to state; and for the introduction of which with the greater advantage, as well as with a view to bear testimony against a prevalent error, the remarks I have hitherto made in this letter have been offered.

It has long appeared to me a great defect in the training of men for the ministry in our church, that while so much has been made indispensable to fit them to speak to their fellow men, so little has been thought necessary to prepare them to speak to their Maker. Whence has this proceeded, if not—at least in a considerable degree—from the cause to which I have already referred? May we not give something like the following account of this matter? The public sentiment in our church is, that as much excellence is not to be demanded or expected in a clergyman's *prayers*, as in his *preaching*. The language of this sentiment is—the preaching is the *main* thing. If a young man preaches admirably well, we will esteem and applaud him highly, although he prays only *tolerably*, nay, if in this he is sadly deficient. And this popular sentiment has the effect to render both those who have the training of youth for the ministry, and the youth themselves, less solicitous about qualifications for ably conducting the devotional parts of publick worship, than for an able management of the hortatory part—This again, as its natural consequence, reacts on the public sentiment, to fix and prolong its error.

Can we specify other causes than that which is here assigned; causes justifiable in themselves, and sufficient to account for the omission in question—the omission of care and pains to qualify candidates for the gospel ministry to conduct publick prayer, with an ability corresponding to that which they possess and display in preaching the gospel. Here I take it for granted—fully satisfied that in doing so I am borne out by undeniable facts—that a great part of our ministers, the younger ones especially, do actually preach far better than they pray; and that at least one principal reason of this is, that great pains are taken to qualify them to preach, and but little, comparatively, to teach them to pray. The inquiry now is, can any sound and satisfying reason be assigned for this discrimination?

Has it been believed—I ask in the first place—that a truly pious young man, such as every candidate for the gospel ministry is supposed to be, considering that he practises secret prayer, loves the duty, and often joins in social prayer with others, will need no additional instruction, no special information, no particular reading and study, in relation to this subject? or that whatever he may need, he will obtain by his own unaided efforts, inquiry and industry?

This may seem plausible, and I suppose has really had some influence in producing the discrimination we are considering. Yet I am persuaded that all reasoning of this kind is completely fallacious, in regard to the great majority of theological students; and this without for a moment questioning the reality of their piety. The conclusion to which the considerations mentioned have led, is not warranted either by the nature of this subject, nor by the opinions of the best and most pious writers who have treated of it, nor yet by the experience of the most of those who have, without proper direction and assistance, attempted their own improvement; and above all, it is proved to be inconclusive, by the number of young men in the pulpit who preach at least tolerably, but whose prayers are any thing but edifying.

Or does the omission in question proceed from supposing that when we pray we ought always to speak *right from the heart?* To this I fully agree; but I remark that we ought also to do the very same when we preach: and yet we make much preparation for preaching; believing, I suppose, that a man is quite as likely to speak from the heart, when he knows what he is going to say, as when he does not.

Or is instruction, information, and study, relative to the subject of prayer, believed to be superseded by the special divine assistance which may lawfully be expected by him who leads in publick devotion? Here again I observe, that we may as lawfully expect special aid in preaching the gospel as in prayer. Yet we judge, and I think rightly, that much preparation for preaching is not only not superseded by the special assistance we may look for in this sacred employment, but that without preparation and furniture, or till these have in some good measure been acquired, we are chargeable with presumption, if we expect special assistance at all: and exactly the same, I verily believe, is true in regard to publick prayer.

It seems to me that it ought not to be made even the subject of a question, whether what we publickly address to God may lawfully be less correct in thought and expression, than that which we address to our fellow worms. Who will dare to affirm this? We have no such express precept in the whole volume of revelation in reference to what we speak to men, as is given in regard to what we address to our Maker—"Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven and thou upon earth; therefore let thy words be few." It would be easy to add to this precept passages of scripture almost without end, all conspiring to show that prayer of every kind, and especially social prayer, ought not to be a hasty, careless, or crude effusion, but a most considerate as well as sincere expression of our real wants, desires, and feelings.

In secret, indeed, where the party praying has no witness but the God who "trieth the reins and the heart," I readily admit that language and arrangement are of little account. He "heareth the *desires* of the humble." Right and fervent desires are here every thing; and that language is best, which will best cherish these desires, and in some measure satisfy ourselves that we have expressed them. Sighs and groans, or if the case require, the natural manifestations of joy and exultation, or in any case, the most broken and incoherent language, if these or any of them, really proceed from feelings which cannot be uttered, are not to be censured, and should not be too rigorously restrained. But it is far otherwise when we are to be the mouth of others, who are to join with us in prayer—when those in

behalf of whom we speak cannot know what we mean but by what we say; when they will be greatly aided by keeping the parts of prayer in some good measure distinct, and by an orderly arrangement of thought; when language must be used properly and correctly, as to its meaning, to enable them to adopt it as their own; when only those things should be expressed, in which it is reasonable to believe that Christians generally can and ought to join; when probably there are some present who would take occasion from lame and inconsiderate expressions, to harden themselves in a contempt of prayer, or to ridicule our method of performing this duty; and when hesitating and stammering, incorrect language and undue repetition, must necessarily mar the devotion even of the most devout. There is no one who would more unreservedly condemn all merely *artificial prayer* than myself. The expression, artificial prayer, is, indeed, little less than a solecism in language. There is, and can be, no such thing as *prayer*, properly speaking, where the heart is not engaged. Without this, the best language that can be used is worse than formality; it is downright profaneness and solemn mockery. Every thing, therefore, that would hinder or restrain the spirit and grace of prayer is certainly to be studiously avoided; and every thing that will help and cherish these, is to be decisively approved and recommended. The precise inquiry then is—how may the spirit and grace of prayer be most effectually preserved and promoted, while we lead the devotions of others in the publick worship of God? Will the end in view be best promoted by leaving every thing, both as to matter and manner, to be suggested and prompted by the feelings of the moment? I know there are some who would answer affirmatively to this question, and who act accordingly. But I must say that such answer and conduct appear to me extremely erroneous and highly enthusiastick. They are contrary to the entire spirit of the doctrines of our church; as you may see by consulting all the places where prayer is mentioned in our Confession of Faith and Catechisms. But they are as directly opposed as any thing can be, to what is distinctly laid down in our "Directory for Worship," where it is said—"We think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set, or fixed forms of prayer for publick worship; yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the holy scriptures; by reading the best writers on the subject; by meditation; and by a life of communion with God in secret; to endeavour to acquire both the spirit and the gift of prayer.—Not only so, but when he is to enter on particular acts of worship, he should endeavour to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions."

I have hesitated whether I would say any thing farther on the point before us, after this most pertinent and excellent paragraph, extracted from the authoritative Directory of our church. Yet I incline, on the whole, to make a few additional remarks. I wish to observe to you, that in prayer, as in all other religious duties and exercises, those who place great dependance on strong and sudden impulses, or on assistance to be afforded out of the ordinary course of the divine dispensations, are greatly in danger

both of personal delusion and of dishonouring religion. No person would dread more than myself, to say a word against the reality of divine influence and assistance, in every duty which we ever perform in a manner acceptable to God. I do also firmly believe that the Divine Spirit not only "helpeth our infirmities—and maketh intercession for us with groanings which cannot be uttered," but that both in publick prayer and preaching, he does often, in an extraordinary manner, enlighten, and strengthen, and elevate, and animate the powers of the human soul. But how, and when, is divine assistance and influence bestowed? Not by irresistible impulses; not so that we can, at the time, certainly distinguish them from the natural exercise of the human faculties; not in opposition or contrariety to any truth or word of holy scripture; not when we have been idle, and careless, and remiss; not, *ordinarily* when we have not tasked our natural faculties for their best exertions and efforts. But after earnestly looking to God for the favour, we may hope that divine influence and aid will be mixed, if I may speak so, with study, and thought, and inquiry, and diligence—that they will be afforded when we go to private or publick duty with the best preparation we can make; when we are suddenly and yet manifestly called to duties for which we could not prepare; and when we take the written word for our guide, and act in no respect beside or beyond its directions. You perceive then that my opinion, corresponding I think with the import of holy scripture, is, that in prayer, as in other duties, we may hope to "pray with the Spirit," when we have done all that we can, to "pray with the understanding also." Experience, so far as my observation extends, goes to the full confirmation of this opinion. Those who pray in a manner almost or altogether extemporaneous, do not, that I have ever seen, lead publick devotion in the most advantageous manner. If they be men of some talents and improvement, as they sometimes are, they will doubtless do better than those who are not thus gifted. But even in men of this description, there is a very great *inequality* in their performances. If at some times they are very fervent and animated, at others they are extremely dull, and uninteresting, and unedifying. Their praying, in general, bears no proportion to the excellence of their preaching. They dwell unduly on some parts of prayer, and almost entirely neglect other parts. They often hesitate and repeat, in a very unbecoming, and sometimes even an offensive manner. But if we turn to those of this class who have no considerable portion of talent or amplitude of furniture, we shall see them *attempting* to lead publick devotion—for in fact they do not lead it—in a manner which to me is truly shocking. It is frequently necessary to consider what we believe they *intend* to say, before we can join with them at all; for what they really do say is sometimes absurd, and sometimes, if strictly taken, absolutely profane. This, my dear son, is no exaggeration. I speak of what I have witnessed for myself, and witnessed with unfeigned sorrow and regret.

Will you be ready to think, after putting together all that I have now said on the subject of publick prayer, that it is rather in favour of forms of prayer, for the service of the sanctuary? No truly—if such seem to be its first aspect, its real tendency, if I understand myself, is exactly the other way. I have had occasion to speak of what is practically defective and erroneous in our church; and I will indeed admit that a publick form of prayer, if it were always reverently used, would be greatly preferable to that incoherent jargon—it deserves no

better name—which I have mentioned and condemned. On this very ground, you will observe, the advocates of forms of prayer always take their most advantageous stand. The incoherent utterers of devotional addresses, furnish the advocates of forms with the strongest argument that they ever use. I would deprive them of this argument—I will also say, that the very exceptionable manner in which their forms are very frequently read and repeated, is, in my judgment, a full counterbalance to the broken manner in which the service is sometimes performed and attended to by us. But I rejoice to say that we can produce examples, and these not a few, of such a leading of publick devotion—such a pertinence, such an appropriateness, such a fervency, such a copiousness, in free prayer—as no forms ever did or can reach. This has sometimes been confessed even by those whose education and habits had all been in favour of forms; and I find this whole matter so well stated and illustrated by Dr. Watts in his "Guide to Prayer," that I will give it to you in his own words.

"When an unskilful person speaks in prayer with a heaviness and penury of thought, with mean and improper language, with a false and offensive tone of voice, or accompanies his words with awkward motions, what slanders are thrown upon our practice? A whole party of Christians is ridiculed, and the scoffer saith, we are mad. But when a minister or master of a family, with a fluency of devout sentiments and language, offers his petitions and praises to God in the name of all that are present, and observes all the rules of natural decency in his voice and gesture; how much credit is done to our profession hereby, even in the opinion of those who have no kindness for our way of worship? And how effectually doth such a performance confute the pretended necessity of imposing forms? How gloriously doth it triumph over the slanders of the adversary, and force a conviction upon the mind, that there is something divine and heavenly among us?

"I cannot represent this in a better manner than is done by an ingenious author of the last age, who being a courtier in the reigns of the two brothers, *Charles* and *James* the Second, can never lie under the suspicion of being a dissenter; and that is the late Marquis of Halifax. This noble writer in a little book under a borrowed character gives his own sentiments of things. He tells us that, 'he is far from relishing the impertinent wanderings of those, who pour out long prayers upon the congregation, and all from their own stock; a barren soil, which produces weeds instead of flowers; and by this means they expose religion itself, rather than promote men's devotions. On the other side, there may be too great restraint put upon men, whom God and nature have distinguished from their fellow labourers, by blessing them with a happier talent, and by giving them not only good sense, but a powerful utterance too, has enabled them to gush out upon the attentive auditory, with a mighty stream of devout and unaffected eloquence. When a man so qualified, endued with learning too, and above all, adorned with a good life, breaks out into a warm and well delivered prayer before his sermon, it has the appearance of a divine rapture; he raises and leads the hearts of his assembly in another manner than the most composed or best studied form of set words can ever do: And the *pray we's*, who serve up all their sermons with the same garnishing, would look like so many statues, or men of straw in the pulpit, compared with those that speak with such a powerful zeal, that men are

tempted at the moment to believe heaven itself has dictated their words to them.'"

If I need an apology for the length of this letter, I think I may easily find it in the importance of the subject—which indeed must be continued through another letter. The Lord be with you and bless you.

——.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

Maxima pars vatum, pater et juvenes patre digni,
Decipimur specie recti: * * *
In vitium ducit culpæ fuga, si caret arte.
HOR.

Mr. Editor,—Theological controversy, and indeed controversy of any kind, is, on its own account, disagreeable to every pious mind. Still, it need not be sin to us, candidly, conscientiously, and even controversially, to debate on the topicks of revealed truth, and with respect to differences of sentiment which exist in the same family of faith. The distinction between a "Calvinist of the old school" and one of the new, is recognised, I see, in page 129, of your March number. You know that our presbyterian community are in fact divided—technically, I hope, not essentially, not inimically, not *toto cælo*—on the subject of systematick theology. The difference is not at all so great as the common enemy would misrepresent it, nor even as some sincere brethren have supposed. It is also conscientious on both sides; and therefore piety to our common and glorious Lord, ought to constrain us to mutual forbearance. If ever there was a proper sphere for the exercise of this lovely grace, it exists at present in our church; and I am persuaded that in proportion as the two schools become acquainted with each other, animosity, jealousy, and scorn—those unlovely passions of "the old man," will subside, and be gradually superseded by sensations at once more pleasant and more pure—"And Abram said unto Lot, let there be no strife, I pray thee, between me and thee,—for WE BE BRETHREN." Minor differences in doctrinal religion have always existed in the church of God; have always lamentably constituted a part of the imperfection of the church militant. I am not advocating imperfection of any kind, nor apologizing for it: but, let him that is consciously without it, issue the declaration of war, and hurl the first missile of commenced hostilities. Perfect orthodoxy is the sublime monopoly of the church triumphant. Here we are infantile, puerile, and in our minority; there we "put away childish things" and are invested with intellectual manhood; with knowledge in perfection, and with truth, and holiness, and joy, without alloy or deficiency. "For we know in part, and we prophesy in part—For now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know, even as also I am known."

You will correctly suspect by this time, that I am not one of the "old school," and perhaps demand an avowal of my object in this communication. It is, sir, with unfeigned diffidence, with no pledge of able discussion, and without much desire of victory, that I adventure, more as an inquirer than a disputant, to say something on the other side of the question, now *sub judice*, in your review of Dr. Murdock's sermon. Equal to the importance of the subject of atonement, are its vastness, its central position, and its radiations in the circle of evangelical truth—from which its im-

portance results. The clergy ought deeply to feel *erga Deum patremque luminum,* as they ought prayerfully and habitually to utter, their need of divine illumination and direction on this immensely important article. How momentous it was in the conception of the apostolick hero of our faith, in whom the church at Jerusalem "glorified God," may be inferred not only from all his writings, but briefly from that single sentence in which he presents us with the centre of his creed, the soul of his religion, the glory of his hope, and the sum of his preaching—"*for I determined not to know any thing among you, save Jesus Christ and him crucified.*" I think, reverend and dear sir, you will agree with me in all I can express in favour of its importance "every way, chiefly" to the ministers of Christianity. In view of their peculiar personal and official responsibility, and of the impartial award which the "fire" will make, in testing what alone is incombustible in a professional structure—"for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is"—who is there that needs not at all to question whether he be right, or can think it any more his interest than his duty to be wrong? Our ambition ought not to aim so low as to be "saved, yet so as by fire." We ought sedulously to attempt the rearing of an imperishable edifice of "gold, silver, and precious stones," upon the only "foundation that is laid, which is Jesus Christ"—within, and throughout, and around which, as its harmless investing element, the "fire" might expatiate, only to evince, like that of Nebuchadnezzar, the inconsumable superiority of a fabrick protected by "the form—of the Son of God." What an ordeal awaits our high-prized, vaunted orthodoxy, to record its "glory, honour, and immortality," if genuine—its eternal degradation, if spurious!

As this paper is intended merely as introductory to some others that may follow it, so—if I have ever practically honoured the saying of Solon, Γνωθι σεαυτον—I can assure you, dear sir, that I also intend this as a specimen of the spirit, with which my future communications shall be characterized. In investigating sentiments, in discriminating truth from error, *principles, not persons,* must of course be my motto. Nor, are you to infer from this announcement that a movement as mighty as the expedition of Xerxes is contemplated—Perhaps I shall be contented, and yourself and readers gratified, with an early exit from the scene, as I have entered it abruptly—desirous more to benefit than amuse, and anxious mainly to provoke other and abler actors to the boards, that the spirit and interest of the performance may be sustained, and *both sides* of the argument equally supported and fairly exhibited, to the many spectators that attend the monthly recitals of your excellent publication. I wish for your sake, and more for the cause you "advocate," that the attendance was more crowded and general. Perhaps this object, which we unite in desiring, may be facilitated by a little "new school" influence in a controversial way; yet devoid of the asperity which is so often the bane of professed investigation. *Concordemus differre,* if not too paradoxical to have any meaning, is a sentiment which controversy among Christian brethren, who know their common privileges and obligations, needs not violate and could easily honour. A demonstration of this has been happily furnished, quite recently, in the amicable correspondence and manly interchange of argument between two distinguished and excellent brethren, in whose controversy the common enemy can see nothing

to scandalize him, and their common friends, at least some of them, say the *substantial* difference is merely geographical, i. e. as great as the distance between Princeton and Andover; or, in other words, that if they were locally and colloquially associated for a twelvemonth, they would imperceptibly assimilate into final identity of sentiment! I am not so sanguine with respect to any human perfectibility in this world—anticipating this glorious consummation alone in that eternity where truth will live in the light and perfection of God.

ZETA.

Editorial Remarks.

When in our number for July last, we published the first part of an essay entitled "Remarks on the Atonement, with special reference to its extent"—remarks, many of which we knew did not exactly accord with the opinions of a large proportion of the clergy of our church, we invited a temperate discussion of this important topick of theology, in the pages of the Christian Advocate; and we promised that those who differed from the author of the essay then in a course of publication, should be heard immediately after him, if such should be their choice. Till the present time, we have looked in vain for any thing that we were authorized to publish in reply. One letter on the subject was sent us; but the writer seemed unwilling that it should be made publick. We have given a ready insertion, therefore, to the foregoing paper; although in doing so we have departed from a rule which we believe is generally adopted by the editors of miscellanies—that when a series of essays is promised, more than the first, or even the second number, must be in hand, before the publication is commenced. But we are pleased with the Christian spirit of this writer; and if it shall continue to be apparent, as he intimates and we confide that it will, we think we shall have no objection to his proceeding, as far probably as his wishes may carry him. We have another security against any thing that we may think improper for us to publish. We stated in the prospectus to our work that "it was intended, and should always be employed, to vindicate and explain in a seasonable, temperate and candid manner, the Presbyterian system, both as to doctrine and church government." In conformity with this avowal, we never have admitted, and we never will admit, into our miscellany, any direct attack on the government, nor any manifest denial of the great doctrines of the Presbyterian church. Call this bigotry, or narrowness, or old school partiality, or illiberality, whatsoever, it is our rule, and by it we shall abide. Nor do we covet any patronage of which an adherence to this rule will deprive us. If we are asked—are you afraid that you could not repel attacks that might be made on your government, or your doctrines? We answer *no*—We feel competent and prepared to defend both, and we have promised to do so, whenever we see them attacked in such a manner as, in our judgment, to require a defence. But the attack shall not be commenced in our own pages. We are not going to present our bosom to a deadly thrust, because we are confident we can parry it. We are not going to administer a dose of poison, because we are sure we have an effectual antidote. Such experiments we confess are not to our liking. We know they are cried up as indications of a noble and liberal spirit, and of confidence in a good cause; but still we will have none of them. We believe that he who gives circulation, especially the first circulation, to falsehood, must himself be criminally indifferent, if not decisively hostile to truth. We believe,

too, that undisturbed safety is better for our readers than even an effectual defence; and that it is not wise to spread the temptation of error before them, under the notion that we can sufficiently warn and guard them against it.

Our friend *Zeta* will therefore see the limits, beyond which, if he should desire to travel, our miscellany cannot be his vehicle—Here we shall stop, however abruptly—*the publick standards of the Presbyterian church* determine our limits. But we frankly declare that we have no apprehension that *Zeta* will attempt, or wish, to go beyond our bounds. He is avowedly a Presbyterian, and we believe a truly conscientious man; and we see not how either he, or any such man, can reconcile it with integrity or any Christian principle, to retain a connexion with a church whose standards he has once solemnly adopted, but now finds that he dislikes its government, or disbelieves and wishes to subvert its doctrines. Neither have we said all this, nor the half of it, merely in reference to our correspondent *Zeta*. But like most other journalists, we have taken what we thought a favourable opportunity to say something that we wanted to say, that our patrons and correspondents might understand us distinctly. We hate all disguise and double dealing; and we desire no support that is grounded on mistake. We think that we have left ourselves range enough for discussion and debate truly liberal; and we shall make it our aim never to exercise a criminal partiality, never to yield to an unchristian temper, and never to violate the laws of Christian candour.

FOR THE CHRISTIAN ADVOCATE.

It is to be regretted that in the unexampled diffusion of religious intelligence which has taken place within a few years, so little is said concerning some of the most important portions of the world. What we receive from Europe is so purely English, that we never obtain more than a sidelong glance at the Continent. This is easily accounted for, when we remember the hostile attitude in which the British government has, until recently, stood with respect to the neighbouring kingdoms. The noise of warfare and battle having ceased, we begin to hear the milder accents of Christian solicitude, and to witness the nobler feats of Christian exertion. It is my intention in this paper to make a few remarks on the present condition of France. And surely, in whatever point of light it is viewed, we could not be summoned to a more worthy theme for contemplation. Melancholy as the survey is, it was not always so. For a hundred years after the reformation, France was one of the garden-spots of the Church—among the fairest portions of Protestant Christendom. The influence of the queen of Navarre, and the apostolical labours of Calvin, Beza, Farrel, Viret and others, early obtained for the reformed doctrines, a most extensive diffusion in that kingdom. The churches had each a plurality of pastors, were Calvinistic in their doctrines and Presbyterian in their form of government. The innumerable vexations to which they were exposed from Popish intolerance, were removed about the close of the 16th century, by the famous edict of Nantes, which was issued by Henry IV. The days which followed were too prosperous either for the welfare of the Huguenots themselves, (for so the French Christians were termed) or for the composed inspection of their Popish countrymen. The siege of Rochelle in 1628, was the first signal for the violation of solemn treaty stipulations; and after a long succession of grievances the finishing blow was given to the hopes of the Protestants by the revocation of the edict in 1685. This violation of every

bond, human and divine, of every obligation of clemency and justice, was effected at the instigation of Richelieu, prime minister of Louis XIV. The day after this nefarious breach of publick faith, an order was issued, requiring all who would not embrace the Romish communion to depart the kingdom instantly. Multitudes, to the amount of about 800,000, gathering up the moveable fragments of their wealth, fled, and carried the arts, morals and choicest population of France into Switzerland, Holland, England, and North America, in which countries they found an asylum from oppression. The Papists were not yet satisfied. The first order was immediately followed by another, forbidding them to quit the country. Many of the refugees were arrested in the highways and seaports. Regiments of soldiers were quartered in their houses to *dragoon* them into the faith. Their churches were shut, their pastors murdered, their females violated, and their houses burned. Many were the families that took refuge in the fastnesses of mountains, but many more were they whose bones lay burnt under the smoking ruins of their dwellings. This is no exaggeration. The report of these transactions, enough we should think to melt the heart of barbarism itself, was received at Rome with the most public demonstrations of joy and thanksgiving. After such thorough extermination, where are we to look for the Protestant Church of France? A remnant of oppressed people only remained, after the fury of the persecution was over. They could say as they met in their place of worship, "Here Abaddie once taught." —"So many years ago Claude, or Daillé, or Pictet, preached here." But alas, those apostolick men were gone! and the residue of their spirit rested not on their successors—The stupor of the shock they had received, continued for more than a century.

Infidelity in the mean time had, with an unobserved hand, been taking away the key-stone which upheld the arch of empire. The storm of the French revolution came—and alike laid prostrate the magnificent Romish Cathedral and the humbler edifice of the Protestant Church. That troubled season passed by—and Bonaparte, with a liberality which reflects the highest honour on his political sagacity, granted the fullest toleration to all religious sects. But the unceasing warlike operations of his reign had generated a military spirit, which exterminated every other passion. The only education was military, and war as a matter of course became the profession of every young man. The tacticks of this world had displaced all relish for the discipline which is necessary for the next.

Upon the restoration of the royal family, all attention to religion had so disappeared even among the Roman Catholicks, that it was judged expedient to send forth a host of missionaries, who should beat up for recruits to the standard of the Pope; but among the majority of the people the priest was despised as a hypocrite, and the missionary as the agent of imposture. After all that has been done, it is no unusual thing to enter a splendid chapel, and find not more than a score of persons attending mass. The Reformed enjoy legal toleration under the Bourbon dynasty; but it is accompanied with many unjust restrictions. No foreigner, for instance, can become a settled pastor in their churches; and none of their preachers are allowed to address more than nineteen persons, unless it is in a church or licensed house. Of a population of about 30 millions, 2 or 3 millions may be ranked among the Protestants, who form 570 congregations. Let a few facts guide us in an estimate of their religious character.

The Lord's day (the strict ob-

servance of which is such an unfailing criterion of prosperous Christianity) is, in scarcely any part of France, or even the whole continent of Europe, kept with what we should term decent respect. Twenty theatres every Sabbath evening throw open their doors to receive the giddy population of Paris, who are accounted very religious if they have attended a single service in the forenoon. In this *Maelstroom* of dissipation, the Protestant as well as the Catholick may be seen circling. A few years since two clergymen quarrelled, a challenge was passed and accepted. They met and fought, neither was killed, and each continues to carry

"Weekly to church his book of wicked prayers,"

without giving any apparent offence to the publick sense of decorum. There is no impropriety in reporting what is sufficiently accredited —that one of the most distinguished ministers of Paris, retains a female with whom he lives on terms too indelicate to be mentioned.

If these data are any indication of a laxity of morals, the appearances of a corruption of doctrine are still more alarming. The creeping pestilence of *Neology* has been moving among the clergy, and like the *Samyel* of the desert, whenever breathed, instant putrefaction takes place through the whole system. By this detestable *Neology* is meant a meagre, heartless, God-denying heterodoxy, which is nothing better than baptized infidelity. Its chief seat is in the German universities, whence it has been gradually extending its influence; and many there are in Switzerland and France, who have drunk in the poison at those fountains. If these things be so, then the Gallican church must be in a deplorable condition. The little leaven which should have leavened the mighty mass about it, has lost its fermenting qualities. Let us not, however, say, like the prophet Elijah, ready to die under the juniper tree—that God has not a remnant left among that people. An animating process of renovation has, we think, commenced. Some of the agents employed, and the pleasing indications of success, are next to be mentioned.—

Among these may be ranked as the first, the Bible Society of Paris, with its forty or fifty auxiliaries, established in the most important cities. It was ascertained that for more than twenty years, not a single edition of the scriptures had been published in France, previous to an impression printed by the British and Foreign Bible Society! Bible societies are now warmly patronised, and when the agent from the Parent institution proceeded to Lyons to establish another there, the concourse of people was so immense that it was found necessary to address them in the open air. Roman Catholicks had objected to the distribution of the Bible in the vernacular tongue, that they were not translated from the authorized vulgate. To remove this objection, versions from the Latin have been made by Professor Van Ess, in Germany, and the Baron de Sacy, in France—men who are themselves papists by profession.

The Missionary Society instituted in the French metropolis, employs Mr. King, a young American, in Palestine; and like all other missionary institutions it has reacted most beneficially on the church at home. A more general attention to the things which God is doing through the earth is excited, and has led to the general observance of the monthly concert of prayer in the southern districts.

Very great exertions have been made to introduce the Lancasterian method of teaching; and schools of mutual instruction, as they are called, are now very numerous.

But it is chiefly by the "foolishness of preaching" that God chooses to accomplish every great moral revolution, and the pulpit

"Must stand acknowledged, while the world shall stand,
"The most important, and effectual guard,
"Support, and ornament of virtue's cause."

A small number of zealous and able ministers of the Gospel are to be found in a few of the most important posts in the country. M. Martin, of Bordeaux, M. Lessignol, of Montpelier, and M. Malan, of Geneva, are not unknown to the Christian publick. The latter gentleman has been excommunicated by his fellow clergymen for his firm and noble defence of orthodoxy—It is a true saying, that the chair of Calvin is now occupied by Servetus. In Germany (to take a lateral excursion (two men have arisen in the bosom of the Roman Catholick church, each of whom well deserves the title of "*Leuconomas redivivus.*" Lindell, by his bold and faithful preaching of the Gospel, drew upon him the odium of the Popish ecclesiastics, who were about to shut him up in a monastery for life. But receiving an invitation from Prince Galitzin to go to St. Petersburg, they dared not detain him. He has since renounced all connexion with the Romish hierarchy.

The other luminary of the German church is Gossner. The unbounded popularity of this man of God attracts vast crowds wherever he preaches. He has been known to address from 25 to 30,000 persons in the open air. His useful zeal could not burn long without enkindling the spirit of persecution. He was thrown into prison and confined for six months, when he was released at the solicitation of the emperor Alexander, who had him transported to the Russian capital. There he is preaching now with a great blessing upon his labours, in a church which will contain 8 or 10,000 persons, but which never admits the one half of those who wish to hear him. In the north of Germany there has been a very general religious excitement of late; and such is the diffusion of enlightened views, that the whole of that portion of central Europe is nearly ready to throw off the yoke of the Pope *en masse*. In Switzerland too, the labours of a Catholick priest, named Boos, have been much blessed. He has published a work on Justification, which contains that very view of this doctrine which Luther pronounced to be the "articulus stantis, vel cadentis ecclesiæ."

But to return: the benevolent enterprise of British Christians, instituted in the year 1818, the CONTINENTAL SOCIETY, whose object was to spread the knowledge of the Gospel in France, by assisting local preachers of an evangelical stamp, and employing agents to traverse the country in all directions, carrying with them the everlasting Gospel. From 12 to 20 of these laborious itinerants have been in this manner constantly occupied. In many instances they have been received with open arms by the settled pastors, to whom they have been useful by directing their minds to clearer views of the truth, and encouraging them in their evangelical diligence. Many a destitute and scattered flock of Jesus Christ, has by them heard the voice of the Great Shepherd, and many and signal have been the cases of conversion under their ministrations. If memory serves, it was by the preaching of one of these evangelists that a very extensive revival took place in one of the cantons of Switzerland, in which 17 ministers were brought to the experimental knowledge of the truth. In the valleys of Piedmont, so sacred to every pious recollection, they have visited the Waldenses, a people who are now about 18,000 in number, and who would hail the coming of Gospel labourers among them with transport. They have also heard of a congregation of 400 shep-

herds on the French side of the Pyrenean mountains, who have had no minister since the revocation of the edict of Nantes, but who still meet together every Sabbath, to read the scriptures and pray.

Connected with the Continental Society is a singular and useful class of men—the *Colporteurs.* These are pious young men who travel through the villages with Bibles and tracts. They visit from house to house, inquiring for those who are destitute of the word of life, have much religious conversation with the inhabitants, and frequently drop a short exhortation to the little companies that cluster around their package of Bibles. They usually call on the Romish curé or curate, and have found many of them who had never seen a New Testament before! a book which in many instances they have purchased with eagerness.

From the preceding statements it is evident that this "great nation," as it has styled itself, is in an interesting and hopeful condition. Never since the reformation have the fields appeared so white for the harvest. What a triumph to the church would it be if France should be Christianized! There is not a country on the globe, which from its location, resources or influence, could be more instrumental in the universal propagation of the Gospel. Frenchmen have in our associations become so much connected with warfare and bloodshed, that we have almost forgotten that they are immortal beings, and as susceptible of a religious influence as any other people. In our endeavours to spread the Gospel through the world, it becomes us not to overlook a nation who are highly civilized, who have their language fixed, and the Bible translated, who are accessible, and many of them desirous to be taught, and who, once evangelized themselves, possess the means of extending the blessing far and wide.

An American, for obvious reasons would, in that country, find a much more direct way to the hearts of the people than an Englishman. Why then does not the American church send her messengers of salvation to them, and thus more effectually repay the debt of gratitude we owe for their timely assistance in our revolutionary struggle, than by despatching a ship of the line to bring the venerable La Fayette to our shores? Is it not time that we had such an institution as the Continental Society of London? The maintenance of missionaries in that country would be as cheap as in any part of the world. We trust there are young men who are willing to go upon so noble an enterprise—who, ready to spend their lives in the propagation of the gospel, would desire no more pleasurable employment than to go forth and scatter the seed of truth wherever there was soil to receive it, within an inclosure, or without one. That singular interest and commotion which the first faithful declaration of the truth produces in a population where it has been long unheard, might be expected in this case, and a generation of Frenchmen might rise up to bless the men who had sought the things which are Jesus Christ's, while so many were seeking the things which were their own. France, which has been fertilized more than almost any other country by the blood of martyrs, and signalized more than any other by awful displays of human depravity and the triumphs of irreligion—France may yet, in a more remarkable manner than any other country, experience the energies of divine grace.

J. S. C.

EXTRACTS

From the Evangelical Magazine for March, 1824.

Dr. Watts possessed a weak though musical voice, and for many years was afflicted with nervous ir-

ritability, (which, by the by, the Doctor took to be Paul's "thorn in the flesh") which unfitted him for a public speaker. On occasion of some publick meeting of Dissenters, the Doctor attempted to speak, but could not be well heard; the famous *Thomas Bradbury* being also present, observing this, cried out, "Brother Watts, shall I speak *for* you?" To this the Doctor, in a vein of good humoured irony, replied, "That would be kind indeed, Brother Bradbury, for you have often spoken *against* me;" which was well known to have been the case.

—

Bishop Bagot's Advice to a Young Clergyman.

Read more than you write, and copy more than you compose, for the first five years of your ministry. Let the fathers and the old divines of the last century be your study; make your commonplace-book the treasury of your mind. I do not wish you to employ much of your time in reading modern divinity, as this for the most part consists of new nothings, wire-drawn from old truths. I would rather advise you to dig for the pure ore in the mine, than content yourselves with the current coin of the age. Let the scriptures be your constant, as they will always prove your infallible, test; make them the support of your principles, and they will always be the incontrovertible witness to your orthodoxy. For ever bear in mind you ought not to be preachers only, you must be teachers of your respective flocks; and oratory is to be cultivated rather as an useful auxiliary, than an essential property. I am sorry to say, for the credit of the pulpit and the sincerity of its hearers, that I have more frequently found popular preachers to be unsound divines, than sound divines to be popular preachers. Be faithfulness rather than fame your chief object; to the judicious parts of your congregations this will always be acceptable; and it is too much to sacrifice your sincerity to those who seek amusement rather than instruction from the exercise of your sacred function.

—

Theological Gleanings.

As soon as pride is humbled enough, not to enter into controversy with God about the justice of his own declarations, every man confesses himself a guilty sinner, in danger of eternal ruin.—*Venn.*

Ministers are, in general, apt to make too wide a distinction between seekers and believers. A man must have some degree of saving grace and of true faith, before ever he can seek Christ in earnest.—*Madan.*

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand.—*Pike and Hayward.*

Prove your conversion, and you need not doubt of your election.—*Alliene.*

Faith takes God at his word, and depends upon him for the whole of salvation. God is good, and therefore he *will* not,—He is true and faithful, therefore he *cannot*,—deceive me. I believe he speaks as he means, and will do what he says. —*Mr. Ryland, Sen.*

Either exercise your graces, or Satan will exercise your corruptions; as one bucket descends another rises.—*Gurnal.*

Many plead for those opinions and notions upon which they would be loth to venture their souls in a dying hour. I value more the judgment of a dying saint, about justification, than all the wrangling disputes of learned men.—*T. Coles.*

Go to dying beds;—there you will learn the true worth of deliverance from condemnation by the death of Christ. Ask some agonizing friend; he, and he alone can

tell you, what a blessing it is, to have the king of terrors converted into a messenger of peace.—*Hervey.*

—

A New Idea.

When the Abbe Sicard had brought his deaf and dumb pupil, Massieu, to conceive the idea of the Author of the Universe, he cried, "Let me go to my father and mother, to inform them of this happy news!" The youth concluded that his parents were ignorant of this truth, because he had till then been ignorant of it; he thought that idea as new to all mankind as it was to himself.

The following epitaph on the celebrated Dr. SAMUEL JOHNSON, appears in the late publication of the private Correspondence of the Poet COWPER; and was written by him immediately after the Doctor's death. We have never before seen it. We think it would have past the review of the great critic and moralist himself, could he have examined it, with less censure than he has bestowed on most of the epitaphs of Pope.

It appears that Cowper, and his friend Newton, had feared that Johnson's piety was not more than *formal* till near the time of his death; and that they believed it then became *real* or evangelical. We mention this as explanatory of the words—"And faith at *last*."

EPITAPH ON DR. JOHNSON.

Here Johnson lies—a sage by all allow'd,
Whom to have bred, may well make England proud;
Whose prose was eloquence, by wisdom taught,
The graceful vehicle of virtuous thought;
Whose verse may claim, grave, masculine, and strong,
Superior praise to the mere poet's song;
Who many a noble gift from Heaven possess'd,
And faith at last—alone worth all the rest.
Oh man immortal by a double prize,
On earth by fame, by favour with the skies.

Reviews.

FOR THE CHRISTIAN ADVOCATE.

No. IV.

A REVIEW OF THREE PAMPHLETS, ENTITLED, "AN ABSTRACT OF UNITARIAN BELIEF," "REV. JOHN EMORY'S REPLY," AND "REMARKS ON THE REPLY."

In support of the supreme divinity of Jesus Christ, Mr. E. quotes the following texts: "Phil. vi. 7. "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." 1 Tim. iii. 16. "Great is the mystery of godliness, God manifested in the flesh," Rom. xi. 5. "Of whom according to the flesh Christ came, who is over all, God blessed for ever."

These texts called forth the following remarks.

"We cannot refrain from expressing our astonishment, that Mr. Emory should be so disingenuous, as to adduce certain texts, in support of his opinions, without a single intimation, that learned and pious men of all parties, have allowed very different meanings in the language in which the Apostles wrote, from those which he chooses to attach to them. This appears to us not to be dealing fairly with his readers. And where shall we look for the true meaning of scripture,

except in the very words of the sacred scriptures?"

The Remarker then renders the passages thus, upon the credit of the critics, whose names are attached to each.

"Phil. ii. 7. Who being in the form of God, did not esteem it a prey to be *like* God (Archbishop Newcombe), or did not eagerly grasp at the resemblance of God. 1 Tim. iii. 16. Great is the mystery of godliness, *he* who was manifested in the flesh was justified by the Spirit, &c. (Archbishop Newcombe, margins, Sir Isaac Newton, Dr. Samuel Clarke, and others.) Rom. ix. 5. Of whom as concerning the flesh Christ came, who is over all. God be blessed for ever. (Locke, Dr. Taylor.)"—*Remarks, p.* 12.

After being gravely asked, "where shall we look for the meaning of scripture, except in the very words of the sacred writers," and told that "Unitarians look with suspicion on the decisions of councils, synods and church dignitaries," we cannot but express our astonishment, that instead of finding these texts adduced by Mr. E., explained by a critical appeal to the original, or by sound argument, we are referred to the bare authority of great names! Though we should not expect a perversion of these passages could be supported by any very cogent arguments from the authors, yet we did expect a little more consistency.

It is admitted that 1 Tim. iii. 16, is not deemed by Trinitarians the most potent text that can be adduced in support of their cause. It is found in some manuscripts having ὃς, *who*, instead of θεὸς, *God*. The latter reading is, however, ably vindicated by Travis, Nolan and Hale. As a discussion to prove the integrity of this text, would be too tedious for our review, we must refer the reader to these authors, in whose laborious volumes, it is supposed, every unprejudiced mind will find *a weight* of evidence to convince him of the integrity of our common reading. It, however, fortunately happens, that the other two texts adduced by Mr. E., have the honour of being admitted by even Unitarians themselves as genuine parts of the Bible.

Here, even by the permission of the opposers of our Lord's divinity themselves, we are at liberty to inquire, "What do these texts teach?" And when we consider their dexterity in expunging texts, it seems quite like a favour, to meet them on this ground. But we and they disagree, not only on the question, whether certain texts shall be recognised as scripture, but also, on the principles of exegesis, by which scripture shall be interpreted. This requires of us some remarks on the manner in which the meaning of the two texts before us is to be ascertained.

Whether the texts adduced by the writer of the "Abstract," have, in the former numbers of this review, been shown to defeat rather than subserve his purpose, and the charge of absurdity so liberally thrown on the doctrine of the Trinity, to be but a mere gratuitous assumption, must be left to the discernment and candour of our readers. But if this be decided in the affirmative, then, it is most obvious, that neither reason nor scripture stands opposed to the most literal and natural interpretation of all those passages of sacred scripture, in which this doctrine is supposed by its advocates to be taught.

It is a fundamental principle of all sound interpretation of any writing whatever, that language is to be taken in its most natural and proper signification, except when some reason is known, sufficient to authorize a different construction. To this principle we appeal. Tell us not, that this would lead us to adopt as scriptural, notions gross and absurd. For no opinion should be stigmatized with these epithets, until it is proved to be so; and if

this be done, we have *then* the very reason which demands that a different signification should be given to that passage of sacred writ, which would literally teach such an opinion. But more fully to illustrate our meaning—Did we find God represented, in the Bible, as exercising bodily members—ears, eyes, and hands; and the sun described, as moving through the heavens, and stopping his course; and bread and wine declared to be the body and blood of the Son of God; and no reason offered for taking the passages in which these representations are found in any other than their literal meaning—did we clearly find all this, no man, we say, ought to charge grossness and absurdity upon us, for interpreting the passages literally, until he had proved, that such an interpretation was contrary to some doctrine, indubitably taught in the Bible, or to some demonstration of real science, or to the invincible dictates of common sense. But so soon as he has proved that the scriptures every where, both directly and indirectly, teach us that God is a Spirit; that the apparent motion of the sun in the heavens is effected by the movement of the earth; and that the bread and wine used by our Lord at the Supper, could not be the same as his distinct coexisting body; there is then evidence sufficient to authorize and require us, to depart from a literal interpretation of the texts in which these things are recorded. It is evidence resting upon intuition and demonstration, and this will warrant, in any case, a departure from the literal meaning of the Bible. But without something like this, Unitarians must not be allowed to wrest the words of these texts from their literal signification; and we confidently affirm, that nothing like this can be shown to justify a departure from the strict import of the words. Take them strictly then, and what do they teach? We are not to ask lexicographers and scholiasts, any more than "synods" or "church dignitaries:" we are to believe none of these any farther than they give us evidence that their decisions are true.

"Who being in the form of God thought it not robbery to be equal with God." The editors of the *Unitarian*, alias the "*Improved* Version," render the text after Archbishop Newcombe's margin, "Did not, eagerly, grasp at the resemblance of God." Now the Primate's authority, with that of the Editors to back it, is not much more favourable than that of the learned translators of the English Bible. As *they* and *he* do not fully coincide, we must, with all deference, appeal to some other tribunal. Our first inquiry is, "What is the literal meaning of these words, which we find so differently rendered?" Ηγησατο αρπαγμον, rendered by the Archbishop "*grasp at*," must be examined. Ηγησατο literally signifies, *to lead;* but as the most obvious signification of the word, in its connexion, forbids that it should take this meaning here, it must be referred to some other of its usual significations. Its next most usual sense, and the one nearest its original signification, is *esteem.* Αρπαγμος, from Αρπαζω, *to rob*, properly means *something taken by an act of robbery*, or *something taken, to which the person seizing has no right.* Now it is evident, that to render these words "*eagerly grasp at*," is very far from their literal meaning. Ισα, *for*, ισως, *from*, ισος, *equal.* That this is the original signification, no Greek scholar can deny. The word can never strictly express resemblance, except when by resemblance is meant *equality;* as when we say things are similar, meaning that they are in every respect equal. The words literally rendered, would be—"Who being in the form of God (ηγησατο) *esteemed* not" or "*did* not *esteem* (το ειναι ισα θεω) the being equal with God, (αρπαγμον) a thing

seized upon without right." This rendering will perhaps be objected to, because it will be supposed not to agree with what immediately follows, as it stands connected by the conjunction *but*. The whole ground of this apparent incongruity is the erroneous translation of αλλα. It is often more properly translated *yet* than *but*. If in the present case it be translated *yet*, there is a perfect consistency maintained throughout the passage. "Who being in the form of God, did not esteem it—the being equal with God—a thing seized upon without right, yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." This certainly involves no logical inaccuracy. His being in the form of God, is the reason of his justly claiming equality with God, and *yet*,—notwithstanding his just claims to this supreme equality—*yet*, he made himself of no reputation, &c. This translation is preferred,

1. Because the words are all taken in their literal sense. Independently of some preconceived opinion, no man would ever think, that this text could possibly bear such an interpretation as our opponents wish to adopt. We ask by what acknowledged standard of interpretation can ισα be rendered "*like*" or "*resemblance*," and ηγησατο αρπαγμον "*eagerly grasp at?*" It must be admitted on all hands, that this is a wide departure indeed from the common meaning of these words. So much so, that if it be not a translation directly contrary to their authorized use, it wears very much that aspect. Such a license with the words of scripture, sanctions a principle by which we can make the Bible speak *any thing* or *nothing*, just as we please. We may thus, with the greatest convenience, change all its history into fiction; and its prohibitions, not to "commit adultery," "kill," and "steal," into mere rhetorical flourishes.

2. The translation we have offered is preferred, because it agrees with the scope of the whole passage, and the other does not. Upon the supposition that Christ is a mere man, let us try the congruity of the passage. The Apostle exhorts to lowliness of mind, and holds up Christ as a model—"Let the same mind be in you that was in Christ Jesus; who being in the form of God, did not esteem the being equal with God a thing seized upon without right, yet, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Now, if Christ was but a mere man, as the writer of the "Abstract" and the greater part of his Bostonian brethren suppose, what great condescension did he manifest in being made in the likeness of men. Let us express their doctrine in plain language, and try how it agrees with the tenor of the passage. It will run thus: "Made himself of no reputation, and took upon him the form of a servant, and being a mere man, was made in the likeness of other men!!" Great condescension indeed, for one man to be made like other men! If this be the true reading, St. Paul was indeed most unfortunate, in drawing a model of humility. On Dr. Priestley's system, however, we are to expect that Paul will be found occasionally to reason inconclusively. Nothing strange then, if this text should make nonsense! Perhaps we shall find it corrected in the next edition of the Improved Version.

Let us now examine, Rom. ix. 5, "of whom, according to the flesh, Christ came, who is over all, God blessed for ever." This it seems must be rendered, upon the authority of Locke and Taylor, "Of whom, as concerning the flesh, Christ came, who is *over all*. God be blessed for ever." Most unfortunately, after all this rectification, the text still ascribes to Christ the unequivocal prerogative of Jehovah. It de-

scribes him as being high and lifted up, supremely *over all.* Paul needs more correction than this before he becomes Unitarian. Really Paul seems a little stubborn. If Christ be *over all,* he is *God,* whether we are willing to call him so or not. The text, therefore, as it stands, teaches the doctrine for which we contend, and the pointing of "God be blessed for ever," in a little detached sentence, might be passed over in silence, could θεος ευλογητος, with any thing like tolerable decency, be rendered, "God be blessed." In all cases in the New Testament, and in the Septuagint, where ευλογητος is employed to express a doxology, it comes *before,* and not *after,* the noun; as in Luke, i. 68. Ευλογητος Κυριος ὁ θεος. "Blessed be the Lord God," &c. 2 Cor. i. 3. Ευλογητος ὁ θεος. "Blessed be God." Also, Eph. i. 3. 1 Pet. i. 3. And the same order is observed in expressing an execration, Gal. iii. "Cursed is every one," &c. The Greek Επικαταρατος πας ὁς. The same order also in the 13th verse. "Cursed is every one that hangeth on a tree." (See some learned and judicious remarks on this text, in Stuart's letters to Channing.) Besides, this is introducing a doxology where no such thing appears to be required. And whilst a doxology is, in this place, utterly inconsistent with the whole connexion of the passage, a description of Christ's character is just the very thing called for by the whole spirit of the connexion. When the apostle begins a description of Christ, how incongruous does it appear, that he should so suddenly break off into a doxology!

For these reasons we reject this translation, the great authority of Mr. Locke* and Dr. Taylor notwithstanding. We have not as yet so much confidence in the discriminating powers of *others* more than in our *own,* as to believe on *mere* authority. Even Dr. Taylor's own certainty that his interpretation was right, was not so great as to prevent him from endeavouring to seek relief by a conjectural emendation of the text so as to read ων ὁ, instead of ὁ ων. And though this conjecture has the support of other names, such as Crellius, Slichtingius and Whitby, still it is but conjecture, and must pass for mere grains in the critic's balance.

Pressed, no doubt, with the emergency of the occasion, the editors of the Improved version, without throwing off any of the difficulties of Taylor and Locke, have burdened themselves with others no less embarrassing.

Perceiving, no doubt, that while ὁ ων is left relating to χριστος, and connected with επι παντων, the divinity of Christ would still be taught, and that they would thus labour under all the inconvenient incongruities of this forced doxology, without a single advantage, they determined at all hazards so to cut up the text, by their pointing, as to remove from it the divinity of Christ, whatever might become of the laws of the Greek language. They "*improve*" the doxology thus, "God who is over all." But the misfortune of this improvement is, that with the hand of violence it tears asunder what language, by her strongest laws, has bound together —the antecedent and the relative: and also, most unkindly, puts the poor little orphaned article, at the head of a sentence, as a relative, not to an *antecedent,* but to a *subsequent,* and makes θεος ευλογητος the same as ευλογητος ὁ θεος; and subjects the whole to a want of connexion with the general scope of the text. Thus it appears that though they have a translation better adapted to Unitarian principles than that of Taylor and Locke, yet it is one embarrassed with accumulated difficulties. The objections grounded on the collocation of ευλογητος, and

* Locke offers not a syllable of reason for the support of this translation. He gives it without note or comment.

the impropriety of changing the text into a doxology, are common to both translations, and have already been considered. The additional objections to the Improved version are—separating ὁ from its proper antecedent—placing it where it cannot stand as a relative—and, supplying ἐστω where the laws of the Greek language require nothing to be supplied.—*ὁ is separated from its proper antecedent.* This is evident from a comparison of this text with others of similar construction. This text,

Christ according to the flesh
Rom. ix. 5. Ὁ χριστος, το κατα σαρκα *came,* who is God over all.
ὁ ων επι παντων θεος ευλογητος, &c.

Our Father
Matt. vi. 9. Πατερ ἡμων
who art in heaven.
ὁ (ων) εν τοις ουρανοις, &c.

But Saul
Acts, xiii. 9. Σαυλος, δε
who is also Paul.
ὁ (ων) και Παυλος, &c.

Now it is obvious, that ὁ (*who*) with ὁ χριστος, in the former, is as nearly connected as with Πατερ (Father) and Σαυλος (Saul), in the latter examples. Why then should the Improved version separate ὁ in the one case and not in the others?

The Improved version places ὁ where it cannot stand as a relative. Greek usage, as well as English, requires that the relative, in sentences of this kind, should follow the noun to which it relates; but here, the order is completely reversed. The order in which the Greek stands is this, Who is over all, let God be blessed forever, &c. Now no one would suppose that this is just the same as, "Let God, who is over all, be blessed." In the former case, as the English reader would look *back* for some antecedent to *who,* so the Greek scholar would look *back* with equal expectation for an antecedent to ὁ. When ὁ is used as a relative, it takes for ἐστι the participle ων, expressed or understood. Hence in Acts, xiii. 9. Σαυλος δε ὁ (ων) και Παυλος, ων is understood with the article as in 2 Cor. xi. 31, it is expressed so that the literal rendering of Σαυλος δε ὁ (ων) και Παυλος is this, "Then Saul who" is (ὁ ων) "also Paul," &c. Now as the construction in both cases is similar, we may with as much propriety in this text, separate ὁ from Σαυλος, and say, "Paul who is," as in the other passage, "God who is," &c.

Εστω, in the Improved version is supplied, where, by Greek usage, it ought to be excluded.

It has just been remarked, that the article, when a relative, takes ων instead of ἐστι. We have this exemplified in Rev. i. 8. ὁ ων και ὁ ην, "who *is,* and who was," &c. Then, ὁ ων επι παντων θεος, is properly rendered, as in our English Testament, "Who *is* God over all," because, the substantive verb is followed with a different name, for the same thing that precedes it as a nominative. Words should be supplied only when the acknowledged laws of construction require it. Here it must be admitted, even by Unitarians themselves, that with good Greek construction, a proposition is plainly expressed without any supplement. But if we may supply words where neither sense nor construction requires it, where shall we stop? Let us see to what licentiousness this principle can conduct us. Suppose I wish to disprove the doctrine that death is the reward of sin. When opposed with the text, "Death is the wages of sin," just let me supply the little word *not,* (μη) and I can refute you by proving, that "Death is" (*not*) "the wages of sin." Such a license is *making,* rather than *translating* and *explaining* Scripture.

But the truth is, Unitarians do not consider themselves bound by the language of Scripture, as has before been shown from the writings of Priestley, and as will be further evident from the following quotation from the pen of Mr. Belsham.

"The Scriptures contain a faithful and credible account of the Christian doctrine, which is the true word of God, but they are not themselves the word of God, nor do they ever assume that title; and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they were written under a plenary inspiration, to which they make no pretensions, and as such expressions expose Christianity unnecessarily to the cavils of unbelievers"—*Extracted from Belsham's Creed.* (See a tract entitled "American Unitarianism.")

Full well this agrees with Dr. Priestley's opinions of the non-inspiration of the Apostles and Evangelists, as writers, and of the inconclusive reasonings of Paul. This open confession of the Unitarian chief will serve admirably to correct the mistake of Paul when he says, "*All Scripture is given by inspiration of God.*" The Scriptures, themselves, are not the word of God, but they merely contain his word; that is, all that is contained in the Bible is not the word of God, but only some parts of it. If this be true, we need a monitor at our elbow in reading the Bible, to tell us when we read God's word, and when the mistakes of the Evangelists, and the inconclusive reasonings of Paul. Verily, we need another revelation to find what the word of God is. With this confession of the Unitarian's faith before us, we may take it for granted that he denies that such texts as teach the divinity of Christ, and the personality of the Holy Spirit, are any part of the word of God. No wonder then that he can fearlessly distort and carve these texts, which he believes to be but the words of men.

In translating the passage in question, the Improved version is inconsistent with itself. In 2 Cor. xi. 31. ὁ ων ευλογητος, is rendered "Who is blessed," instead of "Let him be blessed who is," &c. although with the exception of the intervening member of the sentence the connexion in both cases is the same.

Rom. ix. 5.

Ὁ ων (επι παντων θεος) ευλογητος.

2 Cor. xi. 31.

Ὁ ων ——————— ευλογητος.

Besides the construction of the text, another argument on the side of orthodoxy is, the antithesis implied by κατα σαρκα, which, by the Unitarian rendering, is lost, and the passage left insipid. If Christ came of the Israelites according to the flesh, the question very naturally occurs, "Of whom did he come *not* according to the flesh?" In the third verse of this chapter, how insipid would Paul appear in speaking of his brethren and kindred according to the flesh, if he had none who were brethren and kindred not according to the flesh! Is Paul to be esteemed a driveller, as well as an inconclusive reasoner!

TRINITARIAN.

PRIVATE CORRESPONDENCE OF WILLIAM COWPER, ESQ. WITH SEVERAL OF HIS MOST INTIMATE FRIENDS. *Now first published from the Originals in the possession of his Kinsman, John Johnson, LL.D., Rector of Yaxham with Welborne in Norfolk. First American edition. Philadelphia,* 1824. 8*vo. pp.* 407.

The lives and writings of Johnson and Cowper have probably been more generally read in this country than those of any other English authors of literary eminence. Yet two men have seldom lived, whose characters, peculiarities, manners and habits of life, were more dissimilar, except in the important particulars, that both entertained a sincere faith in the truths of revelation, and employed their distinguished talents to cultivate virtue and piety in union with elegant literature. To this circum-

stance chiefly, we doubt not, they are indebted for their popularity among us, as well as in the island of their nativity: for we think it cannot reasonably be questioned, that the greater part of those of our reading public, who possess taste and cultivation, are of a religious character.

It is not our intention, and it is wholly unnecessary, to enter into a formal review of the volume of Cowper's private correspondence, which now lies before us. His piety, his benevolence, his simplicity, his genius, his pathos, his facetiousness, his melancholy, and indeed almost every incident in his personal or literary history, are well known to our readers. The peculiar character and excellence of his epistolary writings we have all felt and admired, in those letters collected and published long ago by his friend Hayley. All therefore that we propose to do at present is to extract a few passages from the interesting volume just published.

As Cowper's gloom and depression of mind have often been charged on his religion—perhaps from the fact that Hayley, in *his* Life, has not been sufficiently *full* on this subject, we commence our extracts with a passage from the Editor's preface, referring to his correspondence with the Rev. Mr. Newton.

"In this volume (observes the compiler) there are many letters addressed to Mr. Newton, with two or three to Mr. Bull, on the subject of religion; which, though not of general application, but confined to its aspect on the mind of the writer, were decidedly worthy of Mr. Hayley's insertion; and the more so, indeed, on that very account; his concern, as biographer, being rather with the individual than the community. But these, out of tenderness to the feelings of the reader, I am persuaded, and for the gloominess they attach to the writer's mind, he has utterly excluded. In doing this, however, amiable and considerate as his caution must appear, the gloominess which he has taken from the mind of Cowper, has the effect of involving his character in obscurity. People read "the Letters" with "the Task" in their recollection, (and vice versâ,) and are perplexed. They look for the Cowper of each, in the other, and find him not. The correspondency is destroyed. Hence the character of Cowper is undetermined; mystery hangs over it; and the opinions formed of him are as various as the minds of the inquirers. That I am not singular in deducing these consequences from the suppression of the gloomy, but, in many instances, strikingly pious passages, restored in the present volume, I am warranted to assert, on the authority of a highly esteemed friend, a man justly valued for his attainments in theological knowledge, and extensively acquainted with the state of religious opinions.* In alluding to these suppressed letters, he emphatically says, "Cowper will never be clearly and satisfactorily understood without them, and they should be permitted to exist, for the demonstration of the case. I know the importance of it, from numerous conversations I have had, both in Scotland and in England, on this most interesting subject. Persons of truly religious principles, as well as those of little or no religion at all, have greatly erred in their estimate of this great and good man."

The first letter we shall extract is to the Rev. J. Newton. The names of the persons introduced into it, will of themselves render it interesting to most of our readers. It affords also, a good example of that diversity of thought, alternately serious and playful, with which most of these letters abound.

My Dear Friend,—You wish you could employ your time to better purpose, yet are never idle. In all that you say or do; whether you are alone, or pay visits, or receive them; whether you think or write, or walk or sit still; the state of your mind is such as discovers even to yourself, in spite of all its wanderings, that there is a principle at bottom whose determined tendency is towards the best things. I do not at all doubt the truth of what you say, when you complain of that crowd of trifling thoughts that pesters you without ceasing; but then you always have a serious thought standing at the door of your imagination, like a justice of peace with the riot-act in his hand, ready to read it, and disperse the mob. Here lies the difference between you and me. My thoughts are clad in a sober livery, for the most part as grave as that of a bishop's servant. They turn too upon spiritual subjects, but the tallest fellow and the loudest amongst them all,

* The Rev. Legh Richmond.

is he who is continually crying out with a loud voice, *Actum est de te, periisti.* You wish for more attention, I for less. Dissipation itself would be welcome to me, so it were not a vicious one; but however earnestly invited, it is coy, and keeps at a distance. Yet with all this distressing gloom upon my mind, I experience, as you do, the slipperiness of the present hour, and the rapidity with which time escapes me. Every thing around us, and every thing that befalls us, constitutes a variety, which, whether agreeable or otherwise, has still a thievish propensity, and steals from us days, months, and years, with such unparalleled address, that even while we say they are here, they are gone. From infancy to manhood is rather a tedious period, chiefly, I suppose, because at that time we act under the control of others, and are not suffered to have a will of our own. But thence downward into the vale of years, is such a declivity, that we have just an opportunity to reflect upon the steepness of it, and then find ourselves at the bottom.

Here is a new scene opening, which, whether it perform what it promises or not, will add fresh plumes to the wings of time; at least while it continues to be a subject of contemplation. If the project take effect, a thousand varieties will attend the change it will make in our situation at Olney. If not, it will serve, however, to speculate and converse upon, and steal away many hours, by engaging our attention, before it be entirely dropped. Lady Austen, very desirous of retirement, especially of a retirement near her sister, an admirer of Mr. Scott as a preacher, and of your two humble servants now in the green-house, as the most agreeable creatures in the world, is at present determined to settle here. That part of our great building which is at present occupied by Dick Coleman, his wife, child, and a thousand rats, is the corner of the world she chooses, above all others, as the place of her future residence. Next spring twelvemonth she begins to repair and beautify, and the following winter (by which time the lease of her house in town will determine) she intends to take possession. I am highly pleased with the plan, upon Mrs. Unwin's account, who, since Mrs. Newton's departure, is destitute of all female connexion, and has not, in any emergency, a woman to speak to. Mrs. Scott is indeed in the neighbourhood, and an excellent person, but always engaged by a close attention to her family, and no more than ourselves a lover of visiting. But these things are all at present in the clouds. Two years must intervene, and in two years not only this project, but all the projects in Europe may be disconcerted.

Cocoa-nut naught,
Fish too dear,
None must be bought
For us that are here.

No lobster on earth,
That ever I saw,
To me would be worth
Sixpence a claw.

So, dear Madam, wait
Till fish can be got
At a reas'nable rate,
Whether lobster or not;

Till the French and the Dutch
Have quitted the seas,
And then send as much
And as oft as you please.

Yours, my dear Sir,
W. C.

We think the following, to Mrs. Newton, a good specimen of the peculiarity of Cowper's humour.

Dear Madam,—When I write to Mr. Newton, he answers me by letter; when I write to you, you answer me in fish. I return you many thanks for the mackerel and lobster. They assured me in terms as intelligible as pen and ink could have spoken, that you still remember *Orchardside;* and though they never spoke in their lives, and it was still less to be expected from them that they should speak, being dead, they gave us an assurance of your affection that corresponds exactly with that which Mr. Newton expresses towards us in all his letters.—For my own part, I never in my life began a letter more at a venture than the present. It is possible that I may finish it, but perhaps more than probable that I shall not. I have had several indifferent nights, and the wind is easterly; two circumstances so unfavourable to me in all my occupations, but especially that of writing, that it was with the greatest difficulty I could even bring myself to attempt it.

You have never yet perhaps been made acquainted with the unfortunate Tom F—'s misadventure. He and his wife returning from Hanslope fair, were coming down Weston-lane; to wit, themselves, their horse, and their great wooden panniers, at ten o'clock at night. The horse having a lively imagination, and very weak nerves, fancied he either saw or heard something, but has never been able to say what. A sudden fright will impart activity, and a momentary vigour, even to lameness itself. Accordingly, he started, and sprang from the middle of the road to the side of it, with such surprising alacrity, that he dismounted the gingerbread baker, and his gingerbread wife, in a moment.

Not contented with this effort, nor thinking himself yet out of danger, he proceeded as fast as he could to a full gallop, rushed against the gate at the bottom of the lane, and opened it for himself, without perceiving that there was any gate there. Still he galloped, and with a velocity and momentum continually increasing, till he arrived in Olney. I had been in bed about ten minutes, when I heard the most uncommon and unaccountable noise that can be imagined. It was, in fact, occasioned by the clattering of tin pattypans and a Dutch-oven against the sides of the panniers. Much gingerbread was picked up in the street, and Mr. Lucy's windows were broken all to pieces. Had this been all, it would have been a comedy, but we learned the next morning, that the poor woman's collar-bone was broken, and she has hardly been able to resume her occupation since.

What is added on the other side, if I could have persuaded myself to write sooner, would have reached you sooner; 'tis about ten days old. * * * * *

*The Doves.**

The male Dove was smoking a pipe, and the female Dove was sewing, while she delivered herself as above. This little circumstance may lead you perhaps to guess what pair I had in my eye.

Yours, dear Madam,

W. C.

The next extracts from letters to his most intimate friend, to whom he was accustomed to lay open his whole soul, are of a more serious cast.

My dear Friend,—Were my letters composed of materials worthy of your acceptance, they should be longer. There is a subject upon which they who know themselves interested in it are never weary of writing. That subject is not within my reach; and there are few others that do not soon fatigue me. Upon these, however, I might possibly be more diffuse, could I forget that I am writing to *you*, to whom I think it just as improper and absurd to send a sheet full of trifles, as it would be to allow myself that liberty, were I writing to one of the four evangelists. But since you measure *me* with so much exactness, give me leave to requite you in your own way. *Your* manuscript, indeed, is close, and I do not reckon *mine* very lax. You make no margin, it is true; if you did, you would have need of their Lilliputian art, who can enclose the creed within the circle of a shilling; for, upon the nicest comparison, I find your paper an inch smaller every way than mine. Were my writing, therefore, as compact as yours, my letters *with* a margin would be as long as yours without one. Let this consideration, added to that of their futility, prevail with you to think them, if not long, yet long enough.

* * * * * *

My dear Friend,—My device was intended to represent not my own heart, but the heart of a Christian, mourning and yet rejoicing, pierced with thorns, yet wreathed about with roses. I have the thorn without the rose. My briar is a wintry one, the flowers are withered, but the thorn remains. My days are spent in vanity, and it is impossible for me to spend them otherwise. No man upon earth is more sensible of the unprofitableness of a life like mine, than I am, or groans more heavily under the burden; but this too is vanity, because it is in vain; my groans will not bring the remedy, because there is no remedy for me. The time when I seem to be most rationally employed, is when I am reading. My studies, however, are very much confined, and of little use, because I have no books but what I borrow, and nobody will lend me a memory. My own is almost worn out. I read the Biographia and the Review. If all the readers of the former had memories like mine, the compilers of that work would in vain have laboured to rescue the great names of past ages from oblivion, for what I read to-day, I forget to-morrow. A by-stander might say, This is rather an advantage, the book is always new;—but I beg the by-stander's pardon; I can recollect though I cannot remember, and with the book in my hand I recognise those passages which, without the book, I should never have thought of more. The Review pleases me most, because, if the contents escape me, I regret them less, being a very supercilious reader of most modern writers. Either I dislike the subject, or the manner of treating it; the style is affected, or the matter is disgusting. * * * * * * * * * I see —— (though he was a learned man, and sometimes wrote like a wise one,) labouring under invincible prejudices against the truth and its professors; heterodox in his opinion upon some religious subjects, and reasoning most weakly in support of them. How has he toiled to prove that the perdition of the wicked is not eternal, that there may be repentance in hell, and that the devils may be saved at last: thus establishing, as far as in him lies, the belief of a purgatory, and approaching nearer to the church of Rome than ever any Methodist did, though papalizing is the crime with which he charges all of that denomination. When I think of him, I think too of

* Vide Cowper's Poems, vol. i.

some who shall say hereafter, "Have we not prophesied in thy name, and in thy name done many wondrous works? Then shall he say unto them, Depart from me, for I never knew you." But perhaps he might be enlightened in his last moments, and saved in the very article of dissolution. It is much to be wished, and indeed hoped, that he was. Such a man reprobated in the great day, would be the most melancholy spectacle of all that shall stand at the left hand hereafter. But I do not think that *many*, or indeed *any* will be found there, who in their lives were sober, virtuous, and sincere, truly pious in the use of their little light, and though ignorant of God, in comparison of some others, yet sufficiently informed to know that He is to be feared, loved, and trusted. An operation is often performed within the curtains of a dying bed, in behalf of such men, that the nurse and the doctor (I mean the doctor and the nurse) have no suspicion of. The soul makes but one step out of darkness into light, and makes that step without a witness. My brother's case has made me very charitable in my opinion about the future state of such men.

We wait with anxiety to be informed what news you receive from Scotland. Present our love, if you please, to Miss Cunningham. I saw in the Gentleman's Magazine for last month, an account of a physician who has discovered a new method of treating consumptive cases, which has succeeded wonderfully in the trial. He finds the seat of the distemper in the stomach, and cures it principally by emetics. The old method of encountering the disorder has proved so unequal to the task, that I should be much inclined to any new practice that came well recommended. He is spoken of as a sensible and judicious man, but his name I have forgot.

Yours, my dear Friend,

W. C.

From the great variety of interesting materials which lie before us, we hardly know what next to select. The following letter to the same inestimable correspondent, contains, however, so much that relates to the religious character of the writer, that it must not be omitted. It was written just before he was sinking into one of his seasons of gloom.

My dear Friend,—Within this hour arrived three sets of your new publication,* for which we sincerely thank you. We have breakfasted since they came, and consequently, as you may suppose, have neither of us had yet an opportunity to make ourselves acquainted with the contents. I shall be happy (and when I say that, I mean to be understood in the fullest and most emphatical sense of the word) if my frame of mind shall be such as may permit me to study them. But Adam's approach to the tree of life, after he had sinned, was not more effectually prohibited by the flaming sword that turned every way, than mine to its great Antetype has been now almost these thirteen years, a short interval of three or four days, which passed about this time twelvemonth, alone excepted. For what reason it is that I am thus long excluded, if I am ever again to be admitted, is known to God only. I can say but this: that if he is still my Father, this paternal severity has, toward me, been such as that I have reason to account it unexampled. For though others have suffered desertion, yet few, I believe, for so long a time, and perhaps none a desertion accompanied with such experiences. But they have this belonging to them: that as they are not fit for recital, being made up merely of infernal ingredients, so neither are they susceptible of it; for I know no language in which they could be expressed. They are as truly things which it is not possible for man to utter, as those were which Paul heard and saw in the third heaven. If the ladder of Christian experience reaches, as I suppose it does, to the very presence of God, it has nevertheless its foot in the abyss. And if Paul stood, as no doubt he did, in that experience of his to which I have just alluded, on the topmost round of it, I have been standing, and still stand on the lowest, in this thirteenth year that has passed since I descended. In such a situation of mind, encompassed by the midnight of absolute despair, and a thousand times filled with unspeakable horror, I first commenced an author. Distress drove me to it; and the impossibility of subsisting without some employment, still recommends it. I am not, indeed, so perfectly hopeless as I was; but I am equally in need of an occupation, being often as much, and sometimes even more, worried than ever. I cannot amuse myself, as I once could, with carpenters' or with gardeners' tools, or with squirrels and guinea-pigs. At that time I was a child. But since it has pleased God, whatever else he withholds, to restore to me a man's mind, I have put away childish things. Thus far, therefore, it is plain that I have not chosen or prescribed to myself my own way, but have been providentially led to it: per-

* Messiah.

haps I might say, with equal propriety, compelled and scourged into it: for certainly, could I have made my choice, or were I permitted to make it even now, those hours which I spend in poetry I would spend with God. But it is evidently his will that I should spend them as I do, because every other way of employing them he himself continues to make impossible. If, in the course of such an occupation, or by inevitable consequence of it, either my former connexions are revived, or new ones occur, these things are as much a part of the dispensation as the leading points of it themselves; the effect, as much as the cause. If his purposes in thus directing me are gracious, he will take care to prove them such in the issue; and, in the mean time, will preserve me (for he is able to do that in one condition of life as in another) from all mistakes in conduct that might prove pernicious to myself, or give reasonable offence to others. I can say it as truly as it was ever spoken,—Here I am: let him do with me as seemeth him good.

At present, however, I have no connexions, at which either you, I trust, or any who love me and wish me well, have occasion to conceive alarm. Much kindness indeed I have experienced at the hands of several, some of them near relations, others not related to me at all; but I do not know that there is among them a single person from whom I am likely to catch contamination. I can say of them all, with more truth than Jacob uttered when he called kid venison, "The Lord thy God brought them unto me." I could shew you among them two men, whose lives, though they have but little of what we call evangelical light, are ornaments to a Christian country; men who fear God more than some who even profess to love him. But I will not particularize farther on such a subject. Be they what they may, our situations are so distant, and we are likely to meet so seldom, that were they, as they are not, persons even of exceptionable manners, their manners would have little to do with me. We correspond, at present, only on the subject of what passed at Troy three thousand years ago; and they are matters that, if they can do no good, will at least hurt nobody.

Your friendship for me, and the proof that I see of it in your friendly concern for my welfare on this occasion, demanded that I should be explicit. Assure yourself that I love and honour you, as upon all accounts, so especially for the interest that you take, and have ever taken in my welfare, most sincerely. I wish you all happiness in your new abode, all possible success in your ministry, and much fruit of your newly-published labours; and am, with Mrs. Unwin's love to yourself and Mrs. Newton,

Most affectionately yours,
My dear Friend,
W. C.

Our limits will not admit of much more quotation. We must however, in order to give a fair specimen of the volume, transcribe parts of one or two, of a different cast from the above. Our first is to his friend, Joseph Hill, Esq.

Nov. 11, 1782.

My Dear Friend—Your shocking scrawl, as you term it, was, however, a very welcome one. The character, indeed, has not quite the neatness and beauty of an engraving; but if it cost me some pains to decipher it, they were well rewarded by the minute information it conveyed. I am glad your health is such, that you have nothing more to complain of than may be expected on the down-hill side of life. If mine is better than yours, it is to be attributed, I suppose, principally, to the constant enjoyment of country air and retirement; the most perfect regularity in matters of eating, drinking and sleeping; and a happy emancipation from every thing that wears the face of business. I lead the life I always wished for, and, the single circumstance of dependence excepted, (which, between ourselves, is very contrary to my predominant humour and disposition,) have no want left broad enough for another wish to stand upon.

You may not, perhaps, live to see your trees attain to the dignity of timber—I nevertheless, approve of your planting, and the disinterested spirit that prompts you to it. Few people plant, when they are young; a thousand other less profitable amusements divert their attention; and most people, when the date of youth is once expired, think it too late to begin. I can tell you, however, for your comfort and encouragement, that when a grove, which Major Cowper had planted, was of eighteen years' growth, it was no small ornament to his grounds, and afforded as complete a shade as could be desired. Were I as old as your mother, in whose longevity I rejoice, and the more, because I consider it as, in some sort, a pledge and assurance of yours, and should come to the possession of land worth planting, I would begin to-morrow, and even without previously insisting upon a bond from Providence that I should live five years longer.

We close with another letter to the same person, dated March 14, 1782.

My Dear Friend—As servant-maids, and such sort of folks, account a letter good for nothing, unless it begins with—This comes hoping you are well, as I am at this present: so I should be chargeable with a great omission, were I not to make frequent use of the following grateful exordium—Many thanks for a fine cod and oysters. Your bounty never arrived more seasonably. I had just been observing, that among other deplorable effects of the war, the scarcity of fish which it occasioned, was severely felt at Olney: but your plentiful supply immediately reconciled me, though not to the war, yet to my small share in the calamities it produces.

I hope my bookseller has paid due attention to the order I gave him to furnish you with my books. The composition of those pieces afforded me an agreeable amusement at intervals, for about a twelvemonth; and I should be glad to devote the leisure hours of another twelvemonth to the same occupation; at least, if my lucubrations should meet with a favourable acceptance. But I cannot write when I would; and whether I shall find readers, is a problem not yet decided. So the Muse and I are parted for the present.

I sent Lord Thurlow a volume, and the following letter with it, which I communicate because you will undoubtedly have some curiosity to see it.*

Yours, W. C.

—

Since the foregoing article was prepared, we have received the Eclectic Review for March.—We find in it a very able review of this volume of Cowper's letters. It contains, in particular, the most satisfactory confutation we have ever seen of the groundless notion that the peculiarities of Cowper's religious creed were the cause, or the fuel, of that dreadful mental malady, under which this interesting man so long and so grievously suffered. Nor is it sparing in the severity of its strictures on Hayley, for his contributing to throw an air of mystery over this whole subject, and thereby to mislead his readers; when the publication of some of the letters contained in this volume, and which were in Hayley's possession, would have gone far to clear up the whole. As we believe that our readers generally, will not soon think that they have had enough of Cowper, we intend to find a place in our next number for some extracts from this review.

* For the letter to Lord Thurlow, see Cowper's Letters, vol. i. page 192.

—

AN EXHIBITION OF UNITARIANISM, WITH SCRIPTURAL EXTRACTS.—TRACT NO. I. *Greenfield, Massachusetts; printed by A. Phelps*, 1824.

We have just perused a pamphlet of 35 pages under the foregoing title. Its design appears to be, to give a clear and concise view of the doctrines which are embraced by Unitarians, in comparison with what the Bible says of those doctrines. To do this in the most natural and unexceptionable way, short extracts are taken from the most distinguished Unitarian authors both in Europe and America, and these extracts accompanied with appropriate and pertinent passages of scripture, without remark or comment. Such a method seems to be peculiarly fitted to benefit the great mass of the community, who are very imperfectly informed upon this subject, and who have too little leisure or patience to make a thorough investigation. This tract will, we think, receive an extensive circulation. From the consideration of its value and probable usefulness at the present time, when "error is stalking abroad in our land," and from a desire to contribute to make it more extensively known, we insert this notice, and shall only add a single extract from the first and second pages of the pamphlet, as a specimen of the manner in which the writer treats his subject.

—

SECTION I.

INSPIRATION AND AUTHORITY OF THE SCRIPTURES.

European Unitarian Writers.

"The writers of the books of scripture were men, and therefore

fallible."—*Priestley's Letters to a Philos. Unbeliev. Part. 2. Preface.*

"Like all other historians they were liable to mistakes with respect to things of small moment, because they did not give sufficient attention to them."—*Same work. Pref.*

"I think I have often shown that the apostle Paul often reasons inconclusively; and therefore that he wrote, as any other person of his turn of mind, and thinking, and in his situation would have written, without any particular inspiration,"—*Priestley's Hist. Corrup. Christianity, vol. 2. p. 370.*

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.—1 Cor. ii. 12, 13.

"The scriptures were written *without any particular inspiration* by men who wrote according to the best of their knowledge, and who from their circumstances could not be mistaken with respect to the greater facts of which they were proper witnesses; but (like other men subject to prejudice) might be liable to adopt a hasty and ill grounded opinion concerning things which did not fall within the compass of their own knowledge."—*Priestley's Hist. Early Opinions, vol. iv. p. 4, 5.*

All scripture is given by inspiration of God. 2 Tim. iii. 16.

"The scriptures contain a very faithful and credible account of the Christian doctrine which is the true word of God; BUT THEY ARE NOT THEMSELVES THE WORD OF GOD, nor do they ever assume that title: and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they are written under a plenary inspiration, *to which they make no pretensions.*"—*Belsham's Rev. of Wilberforce, &c. Letter I.*

The word of God is quick and powerful. Heb. iv. 12.

Not handling the word of God deceitfully. 2 Cor. iv. 2.

When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God.—1 Thess. ii. 13.

"The Evangelical histories contain gross and irreconcilable contradictions."—*Evanson's Dissonance, p. 1.*

Literary and Philosophical Intelligence, etc.

Proposals are issued by A. Finley, Philadelphia, for publishing by subscription, at $1.50 in boards, or $2.00 bound, Grotius on the Truth of the Christian Religion; with notes &c. by Mr. Le Clerc. Translated by John Clark, D.D. Dean of Sarum, from the *fourteenth* English edition.—He will also shortly publish, Astronomical Recreations, or Sketches of the Relative Position and Mythological History of the Constellations—with numerous plates. A work of this kind will, we think, be very acceptable to our colleges and academies.

We are glad to find that Mr. William W. Woodward of this city is about to publish a portable edition of Scott's Family Bible.—It is to be printed in six small volumes, and at such a price as renders it accessible to those who may be unable to purchase the octavo or quarto form of this valuable work. We cordially wish this enterprising publisher success in his useful undertaking.

The first number of a newspaper, printed in modern Greek, has just arrived in England. The types were sent from that country by the Greek committee.

Painted Carpets, bearing a strong resemblance to the richest Brussels carpets, are now manufactured in Boston.

Wood Screws.—It is with pleasure we mention, that the wood screw manufactory of Messrs. Phillips & Co. is now in complete operation at Phillipsburg in Centre county, Penn. and in all probability will be able to supply almost the whole United States with that useful article, with which we have hitherto been supplied from Eng-

land. This is the only manufactory of the kind in the Union. A specimen of those screws has been handed us, and we hesitate not to say they are superior to those imported, and we are informed will be sold cheaper.—*Western Press.*

Street Paving.—The plan of paving, suggested by Mr. M'Adams, of London, by taking up the pavement and converting the streets into a broken stone road, and which was published in a former number of the Christian Advocate, is, we understand, about to be adopted in Boston. We hope soon to see a trial of it made in our own city.

Fine Arts.—An American gentleman in England, has presented the Boston Atheneum with a half length likeness of the late venerable *President West*, of the Royal Academy, painted by our young countryman *Leslie*, from an original portrait by Sir Thomas Lawrence.

Comparative View.—The total number of deaths in the city of New York within the last year was 3444—Philadelphia 4600—Baltimore 2108—Charleston 314.

The following are the numbers in the respective cities of persons who died within the year, having attained the age of 50 and upwards.

	N. York.	Philada.	Baltim.	Charleston
50 to 60	232	312	131	61
60 to 70	135	214	82	65
70 to 80	109	137	52	29
80 to 90	49	76	28	27
90 to 100	14	24	6	5
100 to 110	2	3	1	1
110 to 120	0	1	0	0
	541	767	300	188

Within the last year the Boards of Health of the following cities have announced the number of deaths from *drunkenness* as follows:—

New York	43
Philadelphia	34
Baltimore	25
Charleston	14—116

Susquehanna Navigation. In the course of the last week, an immense quantity of lumber, flour, wheat, whiskey, stone coal, &c. passed down the Susquehanna. The trade of this river is every year increasing, and in a degree exceeding the belief of any one who has not witnessed it.

The coal mines of the north and west branches are becoming very important to the inhabitants down the river. Where timber is becoming scarce, the one supplies its place as fuel, the other is used by blacksmiths instead of charcoal. And these articles, as they have become more necessary, are furnished at less than one-half of their former prices.—*Harrisburg Chronicle.*

Southern Motion of the Stars.—The long discussion concerning the Southern motion of the Stars, has at length been brought to a conclusion, and Astronomers have in general agreed to refer it to a partial, instead of a general application of the tables of refraction. Dr. Forster has, we understand, proposed to the Meteorological Society of London to exert themselves to obtain *tables of refraction*, for different observatories, instead of universal tables, which improvement will rectify many errors, as it is requisite to have different corrective tables for each place of observation; moreover, according to him, the same tables will not do for all stars; it is found difficult to apply the same tables, for instance, to *Antares* and *Aldebaran*, which will suffice for *Sinus*, or *Procyon*.—This is an important thing, and ought to be universally known.

Ledyard.—We understand, that a gentleman in this country is collecting materials for a life of Ledyard, which may be expected at no distant period to come before the public. Of the man, who rambled in his boyhood among the Indians on our frontiers; who was the first to descend the Connecticut river in a canoe, and in one which was constructed with his own hands, and managed in its voyage by himself alone; who studied law and divinity; who enlisted as a soldier at Gibraltar; who went round the world with Cook; projected the first trading voyage to the North West Coast; was intimate with Robert Morris in Philadelphia, with Paul Jones in Paris, with Sir Joseph Banks in London, and Professor Pallas in Petersburg; who was the friend and correspondent of Jefferson and La Fayette; who was one season in New York, the next in Spain and France, the next in Siberia, and the next under the pyramids of Egypt; who was the first to open the field of African discovery, on which, during the last thirty-six years, so many have entered with enthusiasm and love of adventure, which nothing could damp but the sacrifice of life itself; and who, in his own language, 'trampled half the globe under his feet,'—of such a man, no doubt many particulars may be related, which will be interesting to his countrymen, and which, at the same time they illustrate the character and do justice to the memory of a remarkable individual, will prove what wonders may be wrought by a union of enterprise, perseverance, and resolution, in the same mind.

The Hampshire Telegraph of Saturday says, Sir Humphrey Davy, the President of the Royal Society, and Sir Robert Seppings, Surveyor of the Navy, returned to town this morning, having been engaged three days at the dock yard, in directing experiments made on the bottoms of the

Samarang, 28, and Manly gun brigs, which were taken into dock for the purpose; likewise on four boats, coppered under their direction, with a view to ascertain, upon a large scale, the effect of the galvanic principle which Sir Humphrey proposes to apply in a particular manner, for protecting the copper sheathing on ship's bottoms from corrosion. The principle, we understand, is to render the whole copper on a ship's bottom *electro negative*, by the application of a certain quantity of zinc or iron in close contact with the ship's copper, at any part of her bottom under water, which zinc or iron only will suffer the oxidation or corrosion, preserving the copper entire.

Religious Intelligence.

SANDWICH ISLANDS.

Within the month past a short letter, and part of a journal, has been received by the Editor from Betsey Stockton, a coloured young woman, one of the missionaries to these islands, who is particularly attached to the family of the Rev. Mr. Stewart—Extracts from the letter and journal are subjoined. It appears that previous and more particular communications, which have not yet been received in this country, had been made relative to the mission, after the arrival of the last reinforcement. The journal from which the following extracts are given, was begun immediately after the writer left the house of the Editor, and has been regularly continued ever since. It is only from the former part of this journal, after the commencement of the voyage, that the subjoined selections have been made—To us they appear interesting and instructive; especially when we consider that the writer is a young woman of African descent, who was never sent to school a day in her life, but acquired all her knowledge by a careful attention to the instruction which she received in a private family, and by her own efforts after she obtained her freedom at the age of twenty; her present age is about twenty-five. A missionary life at sea has not been so often and so particularly described as that on land.

Lahaina, Maui (Mowee), June 15, 1823.

Dear Sir—After a pleasant voyage of five months, we arrived in safety at these islands, on the 27th of April last. We anchored off Honoruru on the island of Ohui (Wahaoo); but did not leave the ship till the 10th of May, owing to the state of Mrs. Stewart's health, who had been *confined* two weeks before we arrived. I am very much attached to both Mr. and Mrs. Stewart; they treat me with the greatest kindness.

"A missionary's life is very laborious, but pleasant. Do, sir, pray for me. Were you on missionary ground, you would know *how* to pray for us. I wish it were in my power to give you an account of some of the trials to which we are called. But at present I cannot. Captain Gardiner, of the *Dawn*, is waiting at the door, and will sail in a few hours. You will please to excuse my sending so small a part of my journal. It is all I have copied. I am ashamed of it; but I know you will view its faults with the eye of charity. I have a few things for Mr. J——, but cannot send them at present. Remember me to all the dear family. Eighteen thousand miles have not separated my heart from you. I dream of you all very often; and though I cannot say that I wish to return, yet the thought of never seeing you again sometimes almost overcomes me.

The natives are a very pleasant people. But indeed they are much dirtier than I expected to find them. They eat baked dogs, raw fish * * * * The houses are so small that they have to creep in at the door. What is considered a *large* house, is about the size of our old root-house. The house we occupy, however, is larger * * * *.

Two weeks after we arrived at the islands, we were sent to this place, which is considered the best part of the whole. The productions are melons, bananas, sweet potatoes, &c. I have time to write no more. The ship has not come to anchor, and will leave us in a few minutes. Ask Mr. J—— to tell my mother that I am well and happy.—Please to write to me as often as you can. If you knew with what anxiety I look for a letter, you

would pity me. Mr. Stewart wrote to you a few days since * * * *.

I am still, with a grateful heart,
Yours,
BETSEY STOCKTON.

—

JOURNAL.

Ship Thames, at Sea.

Nov. 20, 1822.—Here begins the history of things known only to those who have bid the American shores a long adieu. We were employed in arranging our births, clothes, &c. all day; and as the weather was calm, we were enabled to go on without much difficulty.

21. The weather became stormy, and the sea-sickness commenced.

22. It blew very hard in the day, and in the night increased to a gale; sea-sickness increased with it. I was myself very sick.

23. Saturday morning at daybreak shipped a sea. The water rushed into the cabin. I saw it with very little fear; and felt inclined to say, The Lord reigneth, let us all rejoice. I was so weak that I was almost unable to help myself. At 10 o'clock I went on deck: the scene that presented itself was, to me, the most sublime I ever witnessed. How, thought I, can "those who go down to the sea in ships" deny the existence of God. The day was spent in self-examination. This, if ever, is the time to try my motives in leaving my native land. I found myself at times unwilling to perish so near my friends; but soon became composed, and resigned to whatever should be the will of my Heavenly Father. I believed that my motives were pure; and a calm and heavenly peace soon took possession of my breast. Oh that it were always with me as it is this day!

24. Sabbath. The weather still squally, and our family still in bad health. We had no publick service to-day. My soul longed for the courts of the Lord; but my heart was still rejoicing in the strength of my God.

25. The ocean has become much smoother than it has been for some time. Our family are recovering very fast; nothing particular has occurred to-day.

26. The weather is delightful, and we feel much better. The ladies wanted a pudding for dinner. Two or three volunteered their services and a pudding was made. I, for my part, felt no inclination either to make or eat it. I stayed with Mrs. S. In the midst of their business the man on the mast called out, *A sail ho!* We were all elate for a few minutes. If we had seen a friend who had been absent for a long time we could not have hailed him with more delight. We bore for the ship, and soon discovered her to be the *Penn* of *Philadelphia*. Preparations were made for speaking her. The sea was too rough to permit us to send letters. She came near enough to hail us, but we could only say *All's well* after being at sea a week.

December 1. Sabbath. My soul longed again for the house of the Lord; I endeavoured to find him present with me; and soon indeed found that he was near to all that call on him. I enjoyed the day although we were prevented from having worship until afternoon—owing to the roughness of the weather and the unsettled state of the ship.

2. Employed in making arrangements in the cabin; the day fair and the ship running at the rate of six miles an hour. The weather is much warmer than I have felt it since I left home. In the evening we had the monthly concert of prayer.

3. We are almost settled and things are in good order. The bell rings at daylight, and we have prayers at sunrise. Mrs. Stewart is getting much better.

4. Nothing particular has occurred to-day; we are still on our course direct for Cape de Verd.

5. The weather is good, and all of us are in good health and spirits. The captain and officers attend our meeting, and the sailors appear to treat the missionaries with respect.

23. The weather delightful; and the crew all engaged in making oil of two black fish killed yesterday. This is fine amusement for the missionaries. We have had corn parched in the oil; and doughnuts fried in it. Some of the company liked it very much. I could not prevail on myself to eat it. I tasted the flesh and liver of the fish, which were very good. The flesh is very much like beef, and the liver like a hog's.

24. At 11 o'clock we had a heavy gale. It did no damage to the rigging. I was amused very much during the gale by one of the landsmen, as they call them; who was ordered to *slack the weather bowling*, but not understanding the phrase he *let it go*. Such accidents in a squall cause no small noise, and make our captain lift up his voice like a trumpet. Some of our family like a gale very much. I have not got quite to *that* yet: however, I can view it with very little emotion in the daytime. In the night I sometimes feel unpleasantly. My bed hangs so near the cabin windows, that I have a full view of the water: and during a gale the waves appear as if they were coming directly into the cabin.

25. Christmas. How unlike the last! But the day was pleasant, and I enjoyed myself very much; yet could not forbear thinking of my native land. We expected

to have made St. Jago; but the wind not favouring us, we were obliged to put about for Cape Horn, without landing. This was something of a trial, as it disappointed all our expectations of communication with our friends.—Saw a large flock of flying fish. They rise from the water a little distance, when pursued by larger fish, and sometimes fly on board. They have a delicious flavour, and are equal to any fresh water fish I ever tasted.

30. Sabbath. Had prayer meeting in the morning, and preaching in the afternoon at 4 o'clock. Mr. Stewart preached from 1 Cor. i. 23. I enjoyed the Sabbath very much, and thought I felt something of the love of God in my heart. But still I felt as if I was declining in the spiritual life. I attend a little to the study of the Bible, and find it pleasant. Yet I find a void within my breast that is painful. The scenes which constantly present themselves to my view are new and interesting; and I find they have a tendency to draw my mind from Him who is, or ought to be, my only joy. With the poor publican I will say, "God be merciful to me a sinner." At six in the evening, we caught two sharks, and saw a number of dolphins. The flesh of the shark is very good when young.

31. I was much interested in witnessing the harpooning of a large shark. It was taken at the stern of the ship, about 6 yards from the cabin window, from which I had a clear view of it. It was struck by two harpoons at the same time. The fish (if we may call it one, for it has very little the appearance of a fish) was so angry that he endeavoured to bite the men after he was on deck. His jaw bone was taken out and preserved by one of the missionaries. We see a great number of them, and take them frequently. I have not been able to preserve any curiosities for Mr. J—. If I were to return I could amuse him a long time, with telling the simple facts that I have witnessed, and the things I have seen: and at the close of the month and year I will mention a few. The colour of the water near land, is of a greenish hue; a little farther out it is of a bluish tint; and in the middle of the ocean it is of a dark blue, and very clear. I never saw a more beautiful green than the colour of the water off Cape Blanco, where we were nearly driven by an unfavourable wind. From this we steered S. W. by S. between the African coast, and the *Cape De Verd* islands; and then directed our course S. S. W. to the coast of Brazil. If it were in my power I would like to describe the Phosphorescence of the sea. But to do this would require the pen of a Milton: and he, I think, would fail, were he to attempt it. I never saw any display of Fire-works that equalled it for beauty. As far as we could see the ocean, in the wake of the ship, it appeared one sheet of fire, and exhibited figures of which you can form no idea. We have bathed during this month frequently, and find the water very refreshing. Yesterday, at 8 in the morning, the thermometer stood at 80°. The missionaries all went in to bathe, with their pantaloons: Mr. B. wore his shirt also, and dived three times from the ship; the last time he staid too long in the water, so that the strength of his arms was exhausted, and he was not able to get into the ship alone. Mr. Lane, the second mate, dived from the bowsprit, with a rope, and tied it round him. At the same time another was thrown from the side of the vessel. We felt alarmed for a few moments, but there was no real danger. Had he even fainted, the number of swimmers was so great that they could have kept him up until a boat was lowered. I must finish this year by saying with the Psalmist, "When I consider the works of thy hands, Lord what is man that thou art mindful of him!"

Jan. 4, 1823. Crossed the line. In the evening, old *Neptune* visited us, a little before we came to his *garden*, as he called it. His appearance was the most ludicrous thing I ever saw in my life. He announced his coming by blowing a large trumpet. The sailors were most of them new hands; and the poor fellows were all put down in the forecastle, and afterwards brought up, one at a time, before his majesty, with their eyes covered, to answer to a number of questions respecting their lives, business, &c. and why they had come to sea. He told the mission family, that as there were so many ladies on board, he had thought it expedient to bring his wife with him; and that she was as clever an old lady as ever was in the world. He introduced her to the family; but said he thought it not best for her to shake hands with them, as she had been handling so many of her dirty boys. Nor did he think it proper to *shave* any one farther aft, among the ladies. But he would like *something else*. Accordingly they sent him some Spirits and Cakes, and he and his lady withdrew, telling us that we might cross his *garden* at all times. The manner in which they shave is very disgusting.

5. Sabbath. Pleasant and clear in the morning; a little squally in the afternoon. Had our usual worship. The day was solemn; Mr. Bishop preached for us: but "in vain I sought Him whom my soul loveth." I felt very much inclined to despair, and feared that I had indulged the hope of the hypocrite. Shall I after all

become a castaway! Forbid it, O Lord! nor suffer me to injure the cause I have espoused.

6. Nothing new to-day. All going on in good order. I find my mind still dark; and do not feel quite happy. Yet for the sake of those around me I endeavour to appear cheerful. I am becoming more and more attached to Mr. and Mrs. S—, and trust that God will make me a comfort to them.

8. Going very rapidly, at the rate of nine and a half miles an hour. The weather very pleasant. We have not suffered so much with the heat since we came near the line, as we did some time ago. The air is more like that on land than we have felt it for three weeks past. Saw a large tortoise, but could not take it, without delaying the ship too long. We regretted the loss very much. Fresh meat would be very acceptable to us; we have had none since Christmas. Pork and beef are our standing dishes. Our table makes a curious appearance. It is spread over with *frames*; every plate, dish, and cup, is fastened; and even thus we cannot get a meal, at times, without holding with one hand, while helping ourselves to eat with the other. We have very little conversation at the table: all of us get through as soon as we can. There are eleven persons at each table: at the first, the captain and one of the mates, with nine of the missionaries. At the second, two mates, three of the missionaries, the four natives and myself. The provisions of both tables are alike. In the division of the missionary stores I always have my share, so that I have indeed a double portion of the good things of this life; for Mr. and Mrs. S. give me always a share with them. The last apple and orange were cut in three pieces, and divided between us. The impression that such little things make on my mind will not easily be erased. O that I were worthy of such favours, but I fear I am not.

(*To be continued.*)

As we were about to send the foregoing extracts to the press, we received two letters from the Rev. Mr. Stewart. They were written, it appears, at the distance of five months from each other, and sent in different directions, so as to divide between them a circumnavigation of the globe; and yet they both came to us by the same post. The one under date of October 22d, 1823, contains the latest intelligence of the Sandwich Islands mission that has yet been published. We give large extracts from both. We have lately seen an article in the publick papers, which states that the king and queen of the Sandwich islands had arrived at Rio Janeiro, on their way first to England, and then to the United States. The correctness of this statement we have since seen confirmed by a private letter. We should hope that if their majesties should live to return, they will be more desirous, and better qualified than ever, to favour and promote the civilizing and christianizing of their people.

Mission House at Honoruru,
Port of Oahu, Sandwich Islands,
May 24th, 1823.

Respected and beloved Sir—I have time merely, before the sailing of the *Arab*, which carries letters for America to Canton, to inform you of our safe arrival at this place, on the morning of the 27th of April, after a most prosperous and pleasant voyage. Betsey and myself have both kept regular journals, copies of which we design, according to our engagement, to transmit to you; and shall send them by the next ship that sails from this port for America, which will be in about six weeks: we could not possibly prepare them in time for the *Arab*.

We are all in excellent health. Betsey says she never felt better, looks remarkably well, and is very happy in her situation. Sometimes during the voyage she felt a little lonesome, being without any bosom friend, which all the rest of the family had. But since the 11*th April*, she has felt nothing of the kind. Mrs. Stewart then committed to her care an infant son, who seems to have filled the vacuum in B.'s heart, and beguiles her already of the moments which before left an opening for thoughts of sadness. I am happy to say that Mrs. S. enjoys the most perfect health: and is greatly pleased with her situation in these distant isles, and in the prospect of usefulness to this people.

It is not determined where we shall be permanently established, but probably at *Lahaina*, on the island of Maui: (Mowee.) If not there, either at Kouruah or Ohido, on the island of Hawaii, (incorrectly Owyhee.) The Mission is in prosperous circumstances, and the hopes of its supporters here were never brighter. Truly the fields are already ripe for the harvest, and we may add, "The harvest is great, but

the *labourers are few.*" We have been received with open arms by the government and people, and twice the number of missionaries would have been joyfully hailed. But I must leave all for a future communication.

Join us in our praises, and still remember us in your prayers, and believe me truly yours,

CHAS. SAML. STEWART.

—

Mission House at Honoruru,
Port of Oahu, Sandwich Islands,
October 22d, 1823.

My venerable and beloved Friend,—I take my pen hastily to inform you, that by the present opportunity of sending to America, by the ship Staunton, of New Bedford, I transmit my private journal of our voyage and arrival at these islands. A journal of the last six months, may be expected to follow it, in the course of a month or six weeks. I would send it now, but it is at *my* station at *Lahaina* on the island of *Maui*.

I sent a letter to you by the brig Arab, captain Meek, via Canton, in May last; but think it probable, that this will reach America first. Betsey also wrote at that time, and has since, by the Dawn, captain Gardiner, of New York, and by the Hero, captain Starbuck, of Nantucket. There is no want of opportunities of sending. There are thirty ships and two brigs now at this port: four or five of which are bound directly home. My haste, at present, does not arise from the immediate departure of the Staunton, but from the expectation of embarking myself for Maui. I have been absent almost a month, and have become extremely anxious to return. No opportunity has offered for some days, but the king this morning hastened off in a small yacht, and left orders for the barge (the celebrated Cleopatra) and Waverley, to follow to Lahaina: they are now preparing to get under weigh, and I must secure a passage.

The prosperity of the mission is uninterrupted, and its prospects most encouraging. The journal from this station and Lahaina, by the next ship, will give many interesting particulars: and one or two separate documents are preparing for the press, which I think will be received with much satisfaction by the public in general. Our hearts do not faint, though we are buried in corruption. We have, almost daily reason to believe that the time is not very far distant, when this ignorant and degraded nation will "*rise and shine.*"

We feel that we are in a heathen land —a land of moral and spiritual death;— we feel that many sorrows, and many afflictions must be ours, however great our encouragement—however happy our success: and that we shall often be compelled to sigh, from the midst of these parched regions, for the shadow of some rock in which to repose from the toils and the heat of the open field. This rock, I trust, we have, and may ever find, the Rock of Ages—Abraham's God and Israel's friend; and the God and friend of all his covenant people.

Mrs. Stewart and son, and Betsey, were well when I last heard from them. B.'s health is generally good. She is kind and faithful, and will be greatly useful. We are very comfortably located at one of the most beautiful and important spots on the islands. Mr. Richards and myself have an island with 20,000 inhabitants committed to our spiritual care—a solemn—a most responsible charge! But I must close my present communication—Affectionate remembrance to all the members of your own family, and to all friends. May every blessing and perfect peace rest on your head, my venerable and beloved friend; and may we meet in heaven, to part no more for ever.

CHAS. SAML. STEWART.

P. S. I have broken open my letter to inform you of the first Christian marriage among the chiefs of this nation. The king's mother died about a month since, and was buried in the Christian mode instead of their former heathen abominations; and her husband, on Sunday last, was married, according to the Christian institution of marriage, to *one* wife, and to have her *only*. As both persons are the particular patrons of the station at Lahaina, it would please me to have the death and marriage both published in the Christian Advocate; and if you please, in some of the papers of the city.

DEATH.—"Died at Lahaina, on Maui, one of the Sandwich islands, Sept. 16th, 1823, *Ke-o-pu-o-là-ni*, mother of the present king *Rihoriho*, aged 45 years. She was the particular patroness of the Missionary station at Lahaina, under the direction of the Rev. Messrs. Richards and Stewart; was a hopeful convert to the Christian faith, and received the ordinance of baptism before her death."

MARRIAGE.—"Married, in the Missionary Chapel, at *Lahaina*, *Maui*, one of the Sandwich islands, by the Rev. Mr. Richards, October 19th, 1823, *Hoa-pòri*, a chief of high rank, to *Ka-la-ku-a*, (*Ka-ni-o*) one of the queens of the late king *Ta-me-a-me-a*, and mother of the present favourite queen *Ka-me-ha-ma-ru*. ——*Ka-nio*, until late, was the most common name of *Kalakua*. The chiefs have as many names as a Spanish grandee has titles.

DEMERARA.

In our last number we published from the London Missionary Chronicle, an article, by which it appeared that the court martial which had tried the missionary, the Rev. Mr. Smith, had been discharged; and that their sentence had been sent by the Governor to England, for confirmation or reversal. We did not then know what the sentence was, but anticipated that it was something serious—It was *death*, with a recommendation to pardon by the court. Within a month, the publick papers have announced that Mr. Smith had died in prison, while waiting to receive the pardon which it was understood had been granted by the king in council. We have, within a few days, received the Evangelical Magazine for March, in the Missionary Chronicle of which the whole story of Mr. Smith is given in detail, except his death—given officially by the London Missionary Society. If our space would admit, we should gladly give this article without any abbreviation. But this is utterly impracticable—It extends through twelve 8vo. pages of closely printed letter press. The most ample information was possessed by the Directors of this Society in making up their statement. They had before them letters from Mr. and Mrs. Smith; a copy of the charges against Mr. Smith, which they obtained from Earl Bathurst, secretary of state for the colonial department; a private letter from the Rev. Mr. Austin, chaplain of the colony, a clergyman of the established church, and who was one of a committee of inquiry into the whole conduct of Mr. Smith—And in addition to all, Mr. Elliot, the colleague of Mr. Smith, had arrived in England, to give verbally every information or detail that could be desired. On this full view of the case, the Directors have given their statement to the publick; and a more dignified, temperate, and Christian representation of an iniquitous and cruel transaction, we have never read. After stating their objections to the manner in which the court martial conducted the trial of Mr. Smith, they say—

"The Directors having stated these points of serious objection (and more might easily be found) to the proceedings on the trial, conclude that the members of the Society, and the candid beyond its circle, will approve of their declaring that they retain the conviction formerly expressed, of the moral and legal innocence of their missionary, Smith; that they do not withdraw from him their confidence; and that they are "not ashamed of his bonds." They regard him as an unmerited sufferer, in the diligent and faithful, and it may be added, useful discharge of his duties as a missionary; and they earnestly wish the divine forgiveness may be extended to those who have been instrumental in causing his sufferings.

"That these opinions are not the result of their own prepossessions, or of partial information, they have the best evidence in sentiments expressed upon the character of Mr. Smith, by one whose knowledge and integrity cannot be called into doubt—the Rev. Chaplain of the colony—He bore honourable testimony on behalf of Mr. S. on his trial, and has in a private letter expressed a decided opinion as to the usefulness of Mr. Smith's instructions. An extract from this letter will be found quoted in a Resolution of the Directors on a subsequent page."

The extract here referred to is as follows.

"I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an all-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the gospel of peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it,) seeking his."

It appears that the trial was conducted throughout in the most partial and cruel manner; and that the whole evidence on which Mr. Smith was condemned was that of slaves; who by the laws of the colony are not permitted to give evidence in cases of property exceeding the value of 40 shillings; and in no case where the life or character of a white man is concerned: And every slave that testified against Mr. Smith was pardoned. Yet even their testimony, if fairly estimated, would by no means have established his guilt. The Christian Observer, conducted, it will be recollected, exclusively by members of the established church, has not been able to restrain its indignation at this transaction half as much as the Directors of the London Missionary Society have done, who are chiefly Dissenters. The Christian Observer for February says—

"It is now in our power to show, and we hope to do it fully in our next number, that even the insurrections, which have alarmed the timid and irresolute among us, have either had no existence, and been actually fabricated to serve a purpose; or, like that in Demerara, have been the result of cruelty and oppression, of immoderate labour, of severity of treatment, of religious persecution, and of a most wanton disregard of the feelings of

the slaves. Smith, the missionary, has been pardoned by the government;—pardoned, not because his guilt was unproved, but because his innocence was clear as the noon-day. He has indeed been a most deeply injured individual; and, amid all the transactions which have polluted our West Indian annals, we know not if a fouler and more odious instance of injustice and oppression, can be singled out, than that of the treatment and trial of that good man. But the country shall know it all."

If Mr. Smith be dead, as we suppose he is, that fact was not known in England when the Evangelical Magazine for March was printed. When the fact shall be published there, we expect that it will produce much excitement, as well it may. For ourselves we hesitate not to declare, that we consider the Rev. JOHN SMITH, late a missionary in the British colony of Demerara, as having died a Christian MARTYR, as really as Cranmer, Latimer, and Ridley. But we acquit the British nation of the crime, and trust that an exemplary punishment of its perpetrators will render their government acquitted in the eye of the world. The entire case, it appears, is to be brought before Parliament, which was, at the last advices, engaged in considering the whole subject of West India slavery.

PHILADELPHIA AUXILIARY SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

This Society held its annual meeting on Tuesday evening, the 13th of April, in the session room of the First Presbyterian Church of Philadelphia. The room, although large, was crowded; and we have been told that hundreds went away who could not gain admittance. The meeting was opened with prayer by the president of the Society, the Rev. Mr. BOYD, of the Episcopal church. The annual report was then read by the Rev. Dr. GREEN, of the Presbyterian church. On a motion for printing the report, Mr. JADOWNICKY, a converted Jew, studying for the gospel ministry in the Theological Seminary at Princeton, addressed the meeting in an argumentative and eloquent speech; which we expect to insert in our next number. He was followed, in support of a motion to approve the measures of the parent society, by Mr. SIMONS, another Jewish convert, liberally educated at the university of Edinburgh, and who has devoted himself and his property to the service of his Hebrew brethren. The information communicated, and the statements made by Mr. Simons, were highly interesting. The third and last address was made by the Rev. Mr. BALLENTINE, of the Baptist church; who, in a very animated and indeed affecting manner, narrated, from his personal knowledge, the progress and effects of the measures taken in London for befriending and christianizing the Jews. The Society then elected their officers for the ensuing year, and the meeting adjourned.

A deep attention of the numerous audience marked the whole of the exercises; which occupied the space of about two hours. We hope that the effect manifestly produced will be lasting; and that there will be a zealous interest taken by the friends of the Jewish cause in this city, in support of the measures now in operation to meliorate the condition of that long neglected and persecuted people, whose time of restoration to the church of God, the signs of the times strongly indicate to be rapidly approaching.

MARINERS' CHURCH IN PHILADELPHIA.

On the 27th ult. the foundation stone of a Mariner's Church in Philadelphia, was laid with appropriate solemnities—It is, by contract, to be completed before the ensuing winter. Every friend of religion must rejoice in this event; and while they rejoice, let their fervent prayers ascend to God, for his special blessing on those who shall worship in this house. The venerable man by whose pious and arduous labours the sailors in Philadelphia have been congregated, and many of them we trust savingly benefited, and who has appropriated his whole property to this distinguished Christian charity, must on this occasion have an enviable pleasure—a pleasure which he would not exchange for the wealth of the world. May he yet be spared to see those mariners whom he so much loves, and by whom he is so much beloved, collected in this rising edifice; and many of them, by the Divine blessing on his instructions and prayers, made meet to enter with him "a building of God, a house not made with hands, eternal in the heavens."

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church in the United States, agreeably to the adjournment of last year, will meet in the First Presbyterian Church in Philadelphia, on the third Thursday, the 20th day of the present month, at 11 o'clock, A. M.; and be opened with a sermon by the Moderator of the last Assembly, the Rev. Dr. CHESTER, of Albany.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund	$87 50
Of Schuylkill Permanent Bridge Company, dividends since 1813 on ten shares (par value $10 per share) received from Rev. W. W. Phillips and Archibald Falconer, esq., commissioners from the late General Synod of the Associate Reformed Church, for do.	69 50
Of Rev. Dr. E. S. Ely, Third Presbyterian Church, Philadelphia, for do.	30 00
Of Mr. John M'Mullin, Sixth Presbyterian Church, Philadelphia, for do.	20 00
Amount received for the Contingent Fund	207 00
Of Rev. Dr. John M'Dowell, for the Synod of New York and New Jersey Professorship, viz. Second Church, Newark, collected by Rev. Gideon A. Judd	25 00
First do. do. by Rev. Dr. John M'Dowell	5 00
Second do. Woodbridge, by Rev. David Magie	35 00
A late Student of the Seminary	5 00
and Rahway, by Rev. Buckley Carll	18 35
Of Rev. Dr. Ashbel Green, his fifth instalment in full of his subscription for the Synod of Philadelphia Professorship	50 00
Of Rev. Dr. William Neill, a donation from Miss Mary Anderson of the Sixth Presbyterian Church, Philadelphia, for do.	20 00
Of Rev. Robert W. James, for the Southern Professorship, viz. Mr. Daniel Wilson	25 00
Mr. William Freerson	30 00
and Dr. James Bradley	25 00
Of Rev. R. W. James, from Miss Mary Witherspoon, for the "Camden and Salem Scholarship"	20 00
Of John Shaw, esq. for the "Harmony Scholarship, endowed by Ladies of Camden and Salem," (This is supposed to be the same scholarship)	120 00
Of Jacob Green, esq. in part of the subscription of Rev. John H. Kennedy to the Scholarship of the First Class of 1823	20 00
Of Rev. Dr. John M'Dowell, from "A Friend" in Elizabethtown, N. J. "for the fund for the education of indigent Students in the Theological Seminary at Princeton, nothing but the interest to be used,"	280 00
	$885 35

View of Publick Affairs.

EUROPE.—The state of publick affairs in Europe is one of much interest, and yet no important changes have been announced within the last month. The principles, claims and system of absolute rule, in opposition to free government and individual rights and happiness, seem to be dominant in almost every part of this section of the globe, except in Britain and its dependencies. Even in Switzerland there appears to be a deterioration in an attachment to rational liberty. In the Netherlands, there seems to be something of a better spirit, and a laudable disposition in the government to consult the real happiness of the people. Greece is yet contending for existence and for freedom, and with a success which is truly cheering. But the last accounts show that the Turk is still bent on vengeance. An army of 80,000 men, it is said, will be employed against Greece in the coming campaign. Russia, Austria and Prussia remain in *statu quo*. Sweden and Norway, under the government of a well informed and sagacious monarch, appear to be in an improving state. The same may perhaps be said of Denmark. France, with an astonishing rapidity, is verging toward despotism.—Thus does one extreme almost invariably beget its opposite. In the new election for members of the national legislature, out of nearly 200 chosen, there were only 16 liberals. All the rest are known to be devoted to the will of the monarch.—Our friend La Fayette—he refuses to be called *Marquis*—has lost his election. The French court have declared that no intention is cherished to aid the Spaniards, by sending a military force to South America. We believe the declaration—and we equally believe that they have *relinquished* the intention, because our President and the British government have let it be known, that the United States and Britain will be found on the side of the colonies, if Spain is not left to settle her dispute with

them, unassisted by other powers. As to Portugal and Spain, we think that malignity itself could not wish their wretched inhabitants to suffer more severely than they actually do, under the weak and tyrannical princes to whose absolute sway they have chosen to resign themselves. It is said that in Spain there was a wish to restore the Inquisition; but that the Pope refused to sanction the measure—alleging, that the age was too enlightened to endure that tribunal. If this be so, we give Leo XII. much credit for so wise and equitable a decision; and hope it is an earnest that he will not imitate his predecessor in opposing Bible societies. But what are we to think of those who in popery, outgo the Pope himself.—It is stated in the last accounts from Britain, that some time in the beginning of April, a treaty was signed in London between Mr. Rush on the part of the United States, and Mr. Canning on the part of Great Britain, granting the mutual right of search of all vessels suspected of being engaged in the African slave trade. We hope this is true; and we also hope that the British parliament will pass a law declaring the slave trade piracy, under the law of nations; a point which was well urged by Mr. Adams in his late correspondence with Mr. Canning, the British envoy at Washington. The whole subject of the slave trade was before the British House of Commons, at the date of the last advices, and the speech of Mr. Canning on the subject, was one of the ablest and most satisfactory that we have ever read. Britain is at war with Algiers; but the Dey, we think, is likely to comply with the terms on which peace will be restored—the observance of an article in the last treaty, that he shall not make slaves of Christian captives.

AMERICA.—In the southern section of this continent, no very important changes have been announced within the last month. The Colombian republick is doing well; and the Mexican republick—for such it has really become—is, we hope, likely to be consolidated. A new republick has also arisen, which styles itself "The United Provinces in the centre of America." Guatimala is the capital. It is said that the Bible is here freely distributed and read, that the country enjoys tranquillity, and is desirous to cultivate intercourse with the United States. Don Pedro I. emperor of the Brazils, has given his people a constitution, according to his promise. It is said to limit his power, but that the throne is to be hereditary in his family. Buenos Ayres appears to be more tranquil than it was some short time since.—We hear no more of the Indian invasion. On the western side of the great southern peninsula, the royal troops of Spain have been successful in opposing the republicans, among whom and their leaders discord and dissention are producing the most serious mischiefs.

UNITED STATES.—Congress, during the past month, has been occupied, and still is, with several important national concerns. The tariff bill has passed the House of Representatives, and been sent to the Senate. There, by a very close vote, some very important modifications have been made in the bill; and it seems doubtful whether it will become a law, be rejected altogether, or be laid over till another session. The subject in which we take the deepest interest, because we think it involves the essential principles of equity and justice, as well as our national character with the whole civilized world, is that which relates to the controversy between the state of Georgia and the Cherokee Indians. Georgia claims every foot of land now in possession of these Indians within the bounds of that State, and pleads that for a valuable consideration—the cession to the Union of lands belonging to that State—the United States engaged to extinguish the Indian title to these lands; and she demands an immediate fulfilment of the contract, and declares that removal or extinction, is the only alternative that remains for the Cherokees. The government of the United States replies, that an essential condition of the contract was, that the Indian title was to be extinguished, as soon as it could be done "*peaceably and upon reasonable terms*"—that every possible exertion has been made by the United States to obtain *peaceable* possession of these lands; but that the thing is impossible—that the Indians declare their inflexible determination "never, for any consideration whatever, either to leave their lands, or to sell another foot of them." The Indian delegation at Washington confirm this statement, repel the idea that their lands can be rightfully claimed by any nation whatever, and appeal to the magnanimity and justice of the national legislature to secure their property, and to protect them from violence. We regret that our space will not permit us to enter into this subject as we wish. We can only say at present, that if Georgia has an equitable claim on the United States let it by all means be discharged; and if necessary let every individual in the nation be taxed for the amount. But let not high Heaven be provoked by the injustice of taking by violence, from those to whom high Heaven has given it, the soil on which the Cherokees now reside; and on which they are rapidly becoming civilized and christianized. We have sins enough to answer for already, in the treatment which the aborigines of our country have received at our hands, without adding this enormity to the number.

THE

CHRISTIAN ADVOCATE.

JUNE, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE VIII.

Having considered the being and attributes of God, the next point that claims our attention is his *Unity*. This is expressed, in the answer to the fifth question of our catechism, thus—"There is but one only, the living and true God."

Call to mind that all the arguments which have been adduced to prove—and which I think do most conclusively prove—the being of a God, go also to prove, as clearly, that he is infinite and perfect in his being and attributes. Keep this in view, and then observe attentively, that one infinite and perfect being supersedes *the necessity* of any other; because this one infinite and perfect being is sufficient to give existence at first to all other beings, and to uphold and govern them afterward. In a word, there is no need, in accounting for the universe, to *suppose* more than one supreme cause. But this is not all. One infinite and perfect being, *absolutely and necessarily precludes a second.* If there be supposed two, of equal or similar attributes, neither can be infinite or perfect: because it is manifest that if to either were given the powers and prerogatives of the other, there would be an increase of what was possessed before. But what is infinite and perfect admits of no possible increase; and therefore, as we have seen that God is *infinite* and *perfect*, there is and can be, but *one* God. This appears to me perfectly conclusive, as a matter of reasoning: and all that we see, even without the aid of holy scripture, goes to confirm the conclusion, as a matter of fact. When we contemplate the visible universe, we every where behold, not only power, wisdom and goodness, but in the perfect *harmony and order* of all, we see *a unity and simplicity of design and end*, which most powerfully impress the conviction that one, and but one glorious being, created it at first, and upholds and governs it continually.

But, my young friends, although this important truth, that there is but one God, is so clear to us that it seems unnecessary to spend much time in its proof or illustration, yet you ought to remember, and to be very thankful while you remember, that your belief of it is to be attributed to your being blessed with the light of revelation. Infidels may say what they will of the uselessness of the Bible, and of the sufficiency of the light of nature without it. But the truth is, that very much of what they call the light of nature they borrowed from the Bible, and they most unjustly and ungratefully refuse to acknowledge their obligation. When a point is clearly revealed and taught, it is often easy to show that it is *agreeable* to reason and nature, and yet reason and nature, left

to themselves, would never have *taught* it. This is peculiarly true in regard to the subject before us. The unity of the Deity appears plain to us; and it is so in reality. But for this we are entirely indebted to the Bible; for as heretofore observed, mankind in every age and nation of the world in which the light of revelation has not been enjoyed, have been Polytheists and idolaters. The grossness of idolatry in the heathen world, even in those nations that were the most improved in other respects, was shocking in the extreme. It presents, when seriously contemplated, one of the most humbling views of the weakness and depravity of our nature that can possibly be taken. There was scarce an animal, however mean or loathsome; scarce a vice or passion, however detestable, which was not deified and worshipped. It is to point our attention distinctly to the difference between the divine object of Christian worship and the impure rabble of heathen deities, that the answer of the catechism calls Jehovah, "the one only living and true God"—The gods of the heathen "are vanity and a lie."

It may appear a strange infatuation to us, that the ancient Israelites were so strongly and obstinately prone to the worship of idols, as the scriptures represent them to have been. But this arises from not conceiving justly of the state of the world at that time. The present state of India may best illustrate it. There idolatry still prevails, as it did among the heathen who surrounded Palestine, and were intermingled with the Hebrews in the time of their judges and their kings. In India at present, all descriptions of the people are idolaters; their false gods amount to many thousands; their temples are splendid, and the whole service is calculated to inflame and gratify unhallowed appetites and passions.

It was to guard the chosen people of God against the various abominations of idolatry, and at the same time to establish for the church in every successive age, the most fundamental article of all true religion, that so much was said and done to retain among the ancient Israelites the practical belief of the unity of God. It would consume more than the time allotted to this lecture, only to read over the passages in which this great truth is taught and inculcated, either directly or collaterally: for all that is said against worshipping images, or creatures of any kind, is directed to this point. It will, therefore, be sufficient to remind you that the very first precept in the decalogue has for its subject this essential truth—"Thou shalt have *no other gods* before me."

I would willingly insist the more on this point, because there are those who are fond of intimating, and who sometimes directly assert, that what we are presently to consider—the doctrine of the Trinity—is a virtual denial of the unity of God. But we repel the imputation with the most perfect abhorrence,—and the answer of our catechism, which we have just been illustrating, is a proof that the charge is groundless, false and base. With this remark I proceed to the next answer, which is thus expressed—"There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

It is worthy of remark, that not only is the unity of God exclusively taught in the preceding answer, but that it is repeated in this, in which the Trinity of persons is asserted—"these three are *one* God." So careful has our church been, to prevent any misapprehension on this great article of religion.

In considering this answer, in which is contained, at once, a great mystery and an essential article of Christian faith, it may be proper to explain to you two terms which are used in the answer. The first is the word *Godhead*—"there are three persons in the *Godhead*." This is a translation of the Greek words τὸ

θειον, and θειοτης (*to theion* and *theiotes*), which are used in the New Testament, to denote the *essential Deity*, or the *divine essence*. The answer, then, is—*there are three persons in the divine essence.*

The word *persons* is the other term, in the answer, that I would explain. Person is a translation of the Greek word ὑποστασις (*hypostasis*). This word is a considerable number of times used in the Greek New Testament; and is the term employed in Heb. i. 3, where it is said of the Son of God, our Saviour, "that he is the brightness of his (the Father's) glory, and the express image of his *person*." From this, probably, the fathers of the Greek church were led to use this term, in the plural number, to express the distinctions in the adorable Trinity.

We translate the word ὑποστασις (*hypostasis*) *person*, because our language does not contain a better term; although the meaning of it is not, we admit, exactly correspondent to the Greek word of which it is the translation. But by *person*, with reference to this subject, we mean an intelligent agent, to whom is applied the personal pronouns *I, thou, he;* and who is represented in scripture as willing and acting, as an individual wills and acts. Mark, in his compend of theology entitled *Medulla*, defines *personality* thus—"A positive mode of being, ultimately terminating and filling a substantial nature, and giving to it incommunicability."*

We also make use of the word *Trinity*. This is not a scripture term, but was early introduced by the Christian fathers, to denote, by a single word, that unity of three persons in the divine essence, which they considered as a fundamental article of Christian faith. It strictly signifies *tri-unity*, or the union of three in one; and is therefore a correct expression of the idea intended to be conveyed.

* Modus positivus entis, ultimò terminans et complens naturam substantialem, ac illi dans incommunicabilitatem.

It is unreasonable to object to proper and appropriate terms, because they are not found in scripture, when the notion, or idea, which they convey, is clearly and frequently found there. Terms that comprehend several ideas must often be used, unless we introduce a circumlocution that would destroy all clearness of reasoning, as well as all neatness of expression. Those who commonly make the objection to which I here answer, ought to recollect that *Unitarian*, is not a scriptural term, any more than *Trinitarian*; and that the word *unity* itself, is but twice found in the New Testament; and where found, has no reference whatever to this subject.

Having thus explained the terms that will be used in this discussion, I shall only farther remark, in a preliminary way, that the doctrine of the Trinity is a doctrine of pure revelation. Human reason alone, certainly could not have discovered it. That we have good reason to believe it was revealed to our first parents, I shall have occasion to show hereafter: and that it was handed down by tradition, so as to be in some measure known to the heathen nations of antiquity, has, I think, been satisfactorily shown by several learned writers. But the truth itself, could come originally from revelation only. The light of nature may certainly discover the existence of a great first cause, and indicate something of most of the divine perfections. But there seems to be no conceivable way in which human reason, unaided by divine revelation, could have arrived at the knowledge that the Supreme Being is one in essence, and yet three in personality.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

At the annual meeting, on the 13th of April last, of the Philadelphia Auxiliary Society for meliorating the condition of the Jews, Mr. Jadownicky, a converted Jew, studying for

the gospel ministry in the Theological Seminary at Princeton, delivered the following speech, on a motion for printing the report of the Society.

—

MR. PRESIDENT,

In a country where liberty of the press is enjoyed, it is almost an inevitable consequence that the people are of a very investigating character. They do not easily take for granted what is advanced, even if advanced by great and good men. They weigh the arguments, examine the proofs, sift the principles which are brought forward, before they enlist in favour of any object.

In such a country, if a benevolent object of magnitude is proposed, and yet does not receive general patronage—at least not from those from whom patronage might be expected—it can be accounted for only on one of these two principles—either the object for which aid is solicited was found, after due investigation, to be such as did not deserve general patronage; or else that its pretensions had not been investigated at all. Let us apply this remark to the case before us.

The object, Mr. President, proposed by your Society, I conceive to be, to aid in the melioration of the mournful condition of the Hebrews, especially in a religious point of view. This certainly is an object of the greatest magnitude to every one that calls himself a Christian; inasmuch as it is the express commission of the Lord Jesus Christ, "that repentance and remission of sins should be preached in his name among *all* nations, beginning at Jerusalem."

But if the object be thus important, why is it that so many disciples of Christ stand afar off from it? Why is it that so many ministers of Christ decline to lend their aid to this cause? Why is it that so many churches of Christ are cold and indifferent on the subject? Why may it be said of Zion, in so many places, "this is Zion which no man seeketh after?" I answer, only because the case of poor Israel is not investigated. True, we hear some objections offered to the plan of the meliorating societies, and offered sometimes by men who I believe can say Amen to the prayer of the Apostle Paul, that "Israel may be saved." These objections, however, are not, I think, made against *all* endeavours for meliorating the condition of the Hebrews, but only against the *mode* of making them. And, sir, I must be permitted to say, that a very slight examination of the objections will be sufficient to show that their authors must have been at very little trouble in investigating this subject. All the objections to the Society's plan, as coming from Christians—and such only deserve notice here—may be reduced to the following three.

1st. It is objected that a colony of Hebrew Christians does not seem to be practicable—the Hebrews not having been actively employed in the art of agriculture, since the conquest of their country by the Romans.

2d. If practicable, it does not seem to be a necessary mean in meliorating their spiritual condition.

3d. If both practicable and necessary, the location of it in America does not seem to answer any good end, as there are but few Jews in this country.

As for the first and second of these objections, I shall leave them without a reply; for I cannot think that they carry even the appearance of solidity in them. The last may, at first sight, appear to be of weight, and yet I apprehend it must fall to the ground when we come to investigate it.

Sir, it has always appeared to me, that we commence the discussion at the wrong end, when we argue the practicability of a Hebrew Christian colony, or even its utility, in an independent point of view. The grand point first to be argued and decided upon is, how shall Christians, believing that the time to favour Zion is at hand, and anxious to acquaint the Hebrews with their long expected Messiah, best promote this object?

Will it be by encouraging Hebrew proselytes to join different Christian churches, such as the country they live in may afford—Papist as well as Protestant, heterodox as well as orthodox? Or will it be by encouraging them to join together in a distinct church of their own? Which, I ask, of these two methods is best calculated to bring about the desired end? Which is most likely to contribute to the glorification of God and his Christ? If sound discussion terminate in a preference of the former method, the colony, of course, ought not to be established.—But if the latter method be preferred, as in the opinion of the American Meliorating Society it ought to be, then the question arises, how can such a colony or community in its incipient state, best support itself?—How can it best keep up the preaching of the gospel among its own population, and extend it to their unconverted brethren? Some would say by means of agriculture; because agricultural employments are peculiarly favourable to simple manners and virtuous habits. Others again would prefer the mechanick arts, because they are most easily carried on in a small community. But, sir, you may easily perceive that these are all *secondary* considerations, and have little or no bearing, on the essential merits or demerits of the meliorating societies. These societies, if they choose, may prosecute their plans of instituting Hebrew Christian churches, without any *predetermination* what the general secular occupation of the community shall be; and yet by no means lose sight of their main object. There can be no doubt, that in different countries and under different circumstances, very different employments in secular matters may and ought to be generally pursued by a Hebrew Christian colony or community.

Having briefly hinted at what appears to be the grand feature which characterizes the American Meliorating Society, namely, the aiding and encouraging of Hebrew Christian communities, it remains to show wherein the superiority of such a method consists, compared with the mode hitherto adopted; which has been that of sending missionaries to the Jews, and of encouraging their amalgamation with different Christian denominations.

The experience of many centuries has demonstrated, that the most difficult point to gain in promoting Christianity among the Hebrews, is to arrest and fix their attention to the controversy between Judaism and Christianity. Learned Christian doctors have written ably on the subject; but to no effect, because the Hebrews would never read their productions. They think it a daring presumption for any Gentile to teach them the way of life. This the missionaries to the present day experience, to their deep regret. Hebrew proselytes, who have joined Gentile churches, also become of no effect in this respect—their brethren according to the flesh, viewing them as apostates from their God, and traitors to their nation.

Sir, so sensible was I of this difficulty, that when about to join the Christian church, and understanding that my Christian friends had raised expectations of my going forth at once as a missionary to my brethren, I requested them to defer my reception into the church—to defer it till I should have returned from one missionary tour; knowing that I could enlist far greater attention to the subject, as a member of the Synagogue, than as a member of a Gentile church. Now, sir, this difficulty may be entirely removed by instituting Hebrew Christian churches. Here they will see a band of their own brethren, recognising the Messiah in Jesus of Nazareth, and worshipping the God of Abraham, Isaac, and Jacob, according to the dictates of their hearts: And what effect will this produce upon them? Certainly none other than exciting their attention to the grand controversy, whether Jesus be the true Messiah or a false one. Any publication on the

subject issued from this quarter, will be received by them with eagerness, and be perused with care, either to ascertain its truth, or to refute it by showing its error.

But again, there is a lasting prejudice on the side of the Hebrews against Christianity; because, of all their oppressors and persecutors, those who have borne the name of Christians have been the most inveterate and the most cruel. For more than fifteen centuries they have been taught to believe, alas! by sad experience, that Christianity consists in little else than in hating and persecuting the Hebrews. Such prejudice must be removed: and what better means can you adopt for its removal, than instituting Hebrew Christian churches? The example which such communities would set before them by their walk and conversation, would counterbalance those prejudices—would evince to them that it is not Christianity, but the absence of it, in those who call themselves Christians, which influences them to hate the Hebrews. Travelling missionaries are utterly insufficient to remove the prejudices to which I have adverted. For apart from every other consideration, how few of the Hebrews ever become acquainted with these missionaries, so as to know their sentiments on any subject; much less to be convinced of their real love to the Hebrew nation. Neither are individual proselytes sufficient for the purpose—being always regarded by their Jewish brethren as interested hypocrites, who have left them and joined their enemies for the sake of gain, or from some other base motive, and therefore the prejudices against them are if possible greater than against Gentile Christians. But a Hebrew Christian community will most assuredly be productive of the desired end; for it must be evident to their unconverted brethren, that such community can have no other object in view, than the worshipping of God according to the dictates of their consciences.

To such a plan it has, I know, been objected, that converted Hebrews are to their brethren the salt of the earth; and that it is therefore desirable they should be scattered, in order to diffuse a seasoning of knowledge. Alas! sir, when thus scattered, they will become "the salt that has lost its savour." Or, to take another emblem from the lips of our Saviour—they will be like "the candle which is put under a bushel." But if you will collect them into a community, they will become "like a city set upon a hill which cannot be hid."

I might enlarge on many other advantages, which an institution of the kind I advocate would afford—such as the raising and sending forth of the best qualified missionaries; and the promotion of union and harmony among Christians of different denominations in the grand work of evangelizing the Hebrews. But on these time will not permit me to dwell at present. One advantage more, however, I cannot forbear to notice. It is this—by instituting a Hebrew Christian church, the individual proselytes may be brought under the control of the most efficient church discipline. The want of such a discipline is a most lamentable defect in the present system of operations in the Jewish cause. For it often happens that the misconduct of one unworthy individual, puts almost an entire stop for a time to the promotion of Christianity among the whole Hebrew nation; and it even prejudices the minds of Gentile Christians against all Jewish proselytes. The evil is not sufficiently corrected by the discipline of the church which the unworthy Hebrew has joined. He is regarded not merely as a member of this or that church. He is marked as a Hebrew proselyte, and as such, is considered as a kind of representative of all his fellow proselytes, whether they belong to the same or to different individual churches. Now if the Hebrew proselytes are thus connected in publick opinion, why should they not have a

church discipline of their own? Then it would be fairly seen whether the whole body was corrupt or sound. Then the best opportunity would be given to reclaim an offending brother if he could be reclaimed: and if not, by a final expulsion from the church, to prevent the dishonour which his apostacy was calculated to bring on his former associates.

This view of the subject is also calculated to show the propriety of having the *first* institution of the kind located in America, although at the first view, it would seem better that it should be located where the Hebrews are more numerous, as they are on the continent of Europe. But let it be recollected that, excepting England, there is no civilized country in the world where such an institution could be organized. Russia requires of all Hebrew proselytes in her empire to join the Greek church. Austria patronises only the Roman Catholicks. Prussia, and all the other kingdoms of Europe, have each their established churches. A compliance with these national regulations, absolutely precludes the existence of a Hebrew church. England, it is true, tolerates different religious denominations, yet favours only her own establishment. And if it were otherwise, no good reason could be offered, why England should be preferred to America. The secular concerns of the institution can certainly be carried on to greater advantage in America than in England.

On the whole, sir, let the institutions for which I plead, be set agoing in this highly favoured country, where no obstacle is in the way; and we may hope that God, in his infinite mercy, may condescend so to bless them, that the other nations of the earth may take cognizance of them, and permit similar institutions to grow up in their several countries. Thus the word of life will have free course, until it shall have converted every Synagogue into a Hebrew Christian sanctuary; and the whole Jewish race shall hail their long neglected Messiah, even the meek and lowly Jesus, with "Hosannah to the Son of David; blessed is he that cometh in the name of the Lord."

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER VI.

My dear Timothy—Agreeably to an intimation at the close of my last letter, I am now to make some additional observations on the subject of *prayer* in the public service of the sanctuary.

Having said a good deal on the imperfect and unprofitable manner in which prayer is too often conducted in our churches, you may reasonably expect that I should endeavour to show how this evil is to be remedied—how the necessary qualifications for leading advantageously the devotions of a worshipping assembly are to be acquired; and how the whole service may be so managed as to be most likely, under the divine blessing, to become both acceptable and edifying. This, therefore, I shall attempt, in the best manner which the narrow limits to which I am confined will permit.

It is gratifying to find that the Directory of our church, as quoted in my last letter, not only enjoins the duty of labouring after the necessary qualifications for leading in prayer, but points out the method in which the attainment should be sought, and the means to be used in making it. I shall take the Directory for my guide, and indeed I could not wish for a better. It refers, you will observe, both to the *general preparation* for an able and advantageous performance of this duty, and to the manner in which the *particular acts of duty* are to be engaged in.—On each of these I will offer a few remarks.

In making a general preparation to lead in publick prayer, the Directory first, and with great propriety,

prescribes "a thorough acquaintance with the holy scriptures." Great familiarity with the sacred volume is, indeed, the most important attainment for a gospel minister, in relation to every part of his official duty. The maxim, "that a good textuary is a good divine," is as true and important, as it is trite. But in this attainment, I fear the divines of the last age, and even of the last generation, excelled those of the present. They were men "mighty in the scriptures."—Many of them had almost the whole Bible by heart, and in regard to large portions of it could, from memory, refer at once to book, chapter, and verse. Such an acquaintance as this with the scope, spirit, and language of inspiration, is the best single aid that can ever be found, in preparing to become the mouth of others, as well as of ourselves, to God. His own word truly understood, and applied according to its genuine intention, must, we know, be a right expression of the sentiments, desires, and wants which we ought to feel; and which, when really felt and thus expressed, cannot fail to be prayer of the best and most acceptable kind. The encouragement held out in the word of God to those who pray in faith and fervour—the promises with which that word abounds—the examples there exhibited of saints pleading for themselves and others—giving thanks for mercies received, and praising and adoring the Majesty of heaven for what he is in himself, and for all the manifestations of his power, wisdom, truth, holiness, goodness and grace, to his intelligent creatures—these furnish the proper materials for prayer, the topicks on which we ought to dwell, and the pleas which we ought to urge with holy importunity, when we lead the public worship of the sanctuary. Many of the Psalms are prayers in form, as well as in substance; and there are several other examples of whole prayers dictated by the Holy Spirit, and recorded for our benefit: and there is beside very much in the sacred volume that is given to us in the way of doctrinal instruction, and of pious sentiment, which is calculated, and was intended to teach us how to pray. Now, my dear son, your Bible should be thoroughly examined and studied in all these particulars, with a *distinct view* to the acquisition of suitable matter and suitable language for publick prayer. For this purpose scriptural expressions should be largely collected, digested, arranged and committed to memory. Every publick prayer should savour highly of the very spirit and manner of those who "spake as they were moved by the Holy Ghost." My meaning, however, is not that the whole prayer, or even a large part of it, should be made up of exact scripture quotations; as I have known it to be in the practice of some. A portion of scripture language, appositely applied, and happily wrought into the several parts of prayer, is indeed always a prime excellence; but to attempt more than this, must, I think, produce constraint in the speaker, and to others it certainly has the appearance of being artificial. I would therefore rather wish that the whole prayer should *breathe the spirit* of the Bible, than be largely composed of its very language—that we should so catch the tone and strain of the inspired saints, as to pray *like* them in our own words, without borrowing theirs very extensively.

"Reading the best writers on the subject" of prayer, is next mentioned in the Directory, among the means to be made use of by a theological student, or young minister of the gospel, "to prepare and qualify himself" to lead the devotion of worshipping assemblies. Many have written well on this subject; but I have seen no single production, at all comparable to the treatise of Dr. Watts, entitled "A Guide to Prayer," from which I gave you a quotation in my last letter. Of this treatise I think so highly, that if I were the teacher of a theological seminary, or had in any way the direction of the

studies of youth preparing for the gospel ministry, this treatise should be carefully studied by all, and be made the subject of a strict examination. The work ought to be reprinted in a detached form, and widely circulated. Every Christian may read it with advantage; and I desire to be thankful to God that it fell in my way in the early part of my ministry, and that I read it carefully. This whole subject is here discussed by the pen of a master. One excellence of the piece is, that while it teaches how to pray, it can scarcely be perused attentively without making the reader feel devout—without making him desirous to pray, and sending him to his knees to ask of God the spirit of prayer. It also refers to some other valuable publications on this important subject, particularly to those of *Bishop Wilkins* and *Matthew Henry*.

In addition to discussions on the nature of the sacred service we are considering, the best forms of prayer which are extant in our language should be carefully consulted. Many such forms have been penned and published, and some of them very recently—not only by those who habitually use forms in social worship, but by those who do not. I have lately seen a small volume, the composition of Mr. Jay of England, which I think is calculated to be very useful. What weakness or narrowness of mind is manifested by those, who can scarcely look at a form of prayer without disgust! They should remember that such forms are given us in holy scripture, that they were certainly there recorded "for our learning;" and that to derive assistance from them in our own prayers, is to make that very use of them which was chiefly designed by the inspired penmen in placing them in the volume of God's revealed will.

The third means specified in the Directory, as proper and useful to be employed in preparing to pray in publick, is "meditation." This is, in every view, a most important particular. Consider the nature of the exercise here prescribed, and what must be its natural tendency and effect. The meditation recommended essentially consists in thinking closely and seriously on what we ought to pray for; on the temper, spirit, and feelings with which our prayers should be offered to God; and on the most proper language and manner in which our petitions and praises may be publickly expressed. Can this fail to be a most profitable exercise, to every one whose mind is rightly disposed, and especially to him who is to lead in publick prayer? Is there any thing more directly calculated to favour and foster a truly devotional spirit—the very life and soul of prayer, as we all allow—than to think much, and deeply, and solemnly, on the wants, and desires, and requests, that we may and ought to spread before God, when we approach the throne of his mercy? and on the various causes that we have to give him thanks, with the warmest emotions of our hearts, for his innumerable mercies? Will not he who is much engaged in such sacred meditations, be likely to possess far more ardent feelings of devotion, and far more enlarged views of what he ought to make the subject of prayer, as well as be far better prepared to express himself on all these topicks readily and pertinently, than he who rarely thinks what he ought to desire of God and how he should express his desires, till the very time that he enters on this solemn service? It seems to me that the importance and the advantage of this kind of meditation, in preparing to lead in publick devotion, are really too obvious for doubt or controversy. And what reasonable objection can there then be to putting these meditations into words? What objection that these words, suggested by devout feelings, and clear and enlarged views of divine things, enjoyed in a delightful season of sacred meditation, should be preserved by committing them to writing? We always think in language, and can in no way so readily

ascertain whether we think clearly and correctly, as by endeavouring to express our thoughts in audible or written language. And when we have the clearest thoughts and the most lively feelings, on any subject, we can then express ourselves with unspeakably greater perspicuity, copiousness, and felicity, than at any other time. I am clear, therefore, that it would be a most profitable exercise for every young clergyman, to seize the happiest moments of a devout frame of mind, to write down what he then sees and feels; and that he may, in this way, secure some of the best materials for prayer in the sanctuary of God. He may sometimes extend these compositions to a whole form of prayer, regularly drawn out; and sometimes confine them to one or two only, of the parts of prayer, such as confession, petition, or praise. That what I here recommend is not inconsistent with the spirit of devotion, or the spirit of an elevated practical piety, I think the following anecdote is calculated to demonstrate:—Dr. Gillies, of Scotland, the author of "The Collections," was universally considered, by all who knew him, as one of the most holy, spiritual, and heavenly minded men, and one of the most exemplary in all respects, of the day in which he lived. He, to a remarkable degree, excelled in prayer. For various, and copious, and pertinent expression in prayer, poured forth with a heavenly freedom and fervour, he was confessedly unequalled by any other minister in Scotland. He was asked by a brother clergyman, in the intimacy of private friendship, what means he had used to attain that gift and that unction of spirit in this sacred exercise, which he could not but know that the publick considered him as possessing. He replied with great humility and modesty, that if he had made any attainment of this kind, it must be attributed to the divine blessing on the means he used for his improvement in the early part of his ministry, and that of these means the principal one was the *writing of prayers.*—That for several years after he began to preach, he never wrote a sermon without writing a prayer—both of which he delivered from memory; without, however, suppressing any proper or fervent thought which occurred at the time and in the warmth of speaking. This anecdote I had from the very friend who made the inquiry and received the answer of Dr. Gillies, to which I have referred. The words in which that friend related the anecdote I do not indeed pretend to remember, but the substance of it I am sure I do; for the narrator was my theological teacher, and he told me what I have stated, with a view to recommend the example of Dr. Gillies to my own imitation. I did imitate in part, and only regret that I did not do it more extensively than I have ever done.

I fully expected, when I began this letter, to finish at its conclusion what I had to say on the subject of publick prayer. But this I find impracticable—The subject is too important to be treated slightly, or broken off abruptly. I shall therefore resume it in my next letter. In the mean time, the Lord grant you much of the spirit of prayer; and in all your prayers, remember

Your affectionate father,

———— ————.

Miscellaneous.

FROM THE ECLECTIC REVIEW.

ON THE INFLUENCE OF THE HOLY SPIRIT.

The doctrine of Divine Influence has, in one shape or other, been so universally held, by heathen as well as by Christian men, that it might seem to be almost a tenet of natural religion, a principle of instinctive belief, or at least a manifest dictate of reason. To the gods, the heathens

were accustomed to ascribe not only the outward bestowments of fortune, but those mental gifts and moral endowments which suppose a direct influence exerted on the soul; and the prayer of the suppliant, blind and unintelligent as it was, so far as regarded the object of worship, proceeded from the belief that such influence was exerted by the powers he sought to propitiate. Through all the modifications which the doctrine assumed as disguised by superstition,—in the *afflatus* of the tripod, the bacchanalian *furor*, or the frenzy of the nympholept, we still trace the same inherent principle, perverted and debased, which is the foundation of all religion—the belief that intercourse with the Divine nature is possible, and not merely possible, but that the minds of individuals have been brought under the influence of direct inspiration. To this source alone, the gift of prophecy was attributable; and those inventions which were ascribed to the gods, were no doubt viewed in the same light, as implying a supernatural wisdom. Thus, the doctrine of Divine influence, as well as that of an overruling Providence or Fate, has seemed to be inseparable from a belief in the existence of Deity, and prayer has been the necessary consequence of this persuasion. Separate from it, indeed, prayer would be absolutely irrational. Modern philosophy, however, which, by dissipating so much of the obscurity that veiled the operations of nature, has contracted the range of supernatural causes, and almost destroyed the creed of imagination, would fain carry its tests and its analytical processes into matters of faith. Because it has demolished the imaginary world which fear or superstition peopled with shadows, it would reduce us to a disbelief of the unseen world, and explode the doctrine of supernatural agency as irrational. But it would be precisely as wise to argue from idolatry against the reasonableness of all religion, as to conclude that the instinctive faith of mankind in unseen things, is altogether delusive, because it has, in the absence of revelation, attached itself to unreal objects.

Superstition was the blind exercise of the religious faculty, shaping to itself objects of terror and worship in the place of the true God and the true existences which inhabit the spiritual world. But it is so much more consonant to our fallen nature, to worship the work of our own hands, and to believe in the creatures of our own imaginings, than to exercise a pure faith in the existence of what we cannot imagine, that it has been found a much easier achievement to extinguish superstition, than to make men religious. To get rid of superstition is most desirable, but, unfortunately, the way in which this has been accomplished, has been, in too many cases, by extirpating, so far as possible, the principle to which superstition was indebted for its hold; and this has made us the firmer Protestants, but not altogether the better Christians. It might, we think, be safely affirmed of a very large proportion of Christian professors, (excluding entirely the decidedly irreligious from consideration,) that the existence and ministry of angels, is a fact which has as little practical hold on their minds, as the exploded superstitions which Popery founded on the doctrine, or as a belief in witches, fairies, and phantoms. The doctrince of Divine influences cannot be put away in this manner from the mind of any sincere worshipper; but still, it is acquiesced in as a doctrine, referred to as a doctrine, insisted on in this point of view, as an important article of belief, rather than taken hold of by the feelings with that simplicity of assurance which would give it its proper influence on the character.

One thing which has tended to intercept between this cardinal truth and the moral character,—to deprive it of its proper influence, is the habit of connecting it with certain theological speculations relative to moral inability and other points remote from personal feeling. It is the re-

mark of Stillingfleet, that "the seeking to reconcile the mysteries of our faith to philosophical dictates and unreproved hypotheses, hath been that which hath almost destroyed it, and turned our religion into a mere philosophical speculation." The same may be said of the ceaseless efforts to reconcile the mysteries of faith to theological systems. We feel persuaded that the controversies respecting the freedom of the will, the resistibility of grace, the inability of men to believe, &c., have had the most prejudicial effect in diverting the mind from the practical to the speculative. Even ministers of the gospel have appeared to shrink from the subject of Divine influences, on account of its supposed implication in matters of doubtful disputation. We cannot otherwise account for the striking omission which we have often had occasion to notice in evangelical discourses, of any distinct reference to the topic. And then, discussions relating to the personality of the Holy Spirit, placed at the threshold, as it were, of the subject, have tended, however necessary in themselves, to remove still further from direct contact with the feelings, the fact itself of Divine agency as the source of all spiritual life. What would be the effect of introducing the scripture doctrine of Providence, with philosophical discussions relative to the existence of God?

Any person who is in the habit of attending to the operations of his mind, will, we think, admit, that the state of mind required by prayer, and that which is immediately produced by theological speculation, are almost the opposite of each other, so that an indulgence in such speculations is destructive of the spirit of prayer. For what is prayer, but the result of a belief which speculation would fain suspend while it examines the rationale of it? A belief in facts, of which speculation busies itself, and loses itself, in attempting to explore the inscrutable relations.

That the Holy Spirit has access to the human mind, that our thoughts and feelings are susceptible of the direct operation of Divine influence, and this without violence done to the moral nature, without any consciousness on the part of the individual, of an operation distinct from that of his own voluntary action,—is a fact capable of the highest proof. Its possibility might be demonstrated by abstract reasoning. The gift of prophecy is a sufficient historical attestation of the actual fact. To the real Christian, there is the additional proof supplied by Revelation and by experience. He can no more doubt that the moral influence of truth on his own mind, in coincidence with the dictates of conscience, is attributable to the operation of the Father of Spirits, than that the vital action of his frame is sustained by the Divine power of Him who made it. Truth, though in every case the instrument, can in no instance be the adequate cause of any moral effect. This is clear, since otherwise its effect would be uniform, like that of any mechanical cause, under the same circumstances. The reason why the same truth does not operate with the same force at all times, must be, that it is not an efficient cause, but only an instrumental one. The efficient cause, the Christian well knows, lies not in himself: it must, therefore, be referrible to the Supreme Cause,—to Him "who worketh all in all."

It is conceded, that truth, *when believed and entertained by the mind*, will produce its proper moral effect as a motive; but the belief and consideration of truth is precisely that *antecedent* effect, to the cause of which we are now adverting. It is not enough that truth should be exhibited to the mind, or that the mind should be capable of receiving and being affected by it: no consequence necessarily follows from this, analogous to what takes place as the result of mechanical impulse communicated to inert matter. Moral influence is an effect to which the mind itself, so to speak, must lend

itself: there must be a concurrence of the spiritual principle with the means of influence, that is, truth, in order to such effect. And as this principle is so often dormant, there is required something more than the means, to call it into action. We are aware that we have expressed ourselves in a manner rather too metaphysical, but the illustration supplied by familiar facts, will make plain the truth of the proposition.

"Millions," it is remarked by a late writer, "read the word of God with a professed belief of its contents, without receiving the slightest salutary influence from its lessons: a number perhaps equal, or still greater, hear the word preached, without seeming to think it at all necessary that they should be doers of the word as well as hearers.

"The reason of this is doubtless, that these persons have no life in them. They want a principle which no agency less than divine is capable of bestowing upon them. If the instrumentality of the written word, and of human teaching alone was sufficient, they would long since have been made alive unto righteousness. Before they can rise into life, a quickening power must descend upon them from above. To understand the full force of this assertion it must be recollected, that the natural state of man is that of death in trespasses and sins, without holiness, without grace, without the least spiritual feeling;—at the fall he received a shock which paralysed and numbed every limb, every nerve of the internal man, and left him a blasted withered form of humanity without so much as a power to feel his misery. While he remains in this condition, the simple application of external means is incapable of imparting the least degree of salutary influence. The feelings of his nature may, indeed, in some measure, be wrought upon—as the fibres of once animated but now lifeless matter may be put in motion by the operations of Galvanism, but a sensation truly vital and spiritual it cannot awaken. He must be spiritually revived, before he can spiritually feel; he must be endued with a celestial principle which will act as a soul within a soul, before he can experience the emotions and perform the functions of a living being. And as the total failure of the outward machinery of religion, while unaccompanied by a quickening energy, proves the indispensable necessity of a Divine Power to render it effectual in any case, so those particular instances in which it is found successful, are equally illustrative of the same truth. It is the primary basis of all reasoning and philosophy, that similar causes produce similar effects —or, to exhibit the same idea in a modified and somewhat expanded form; that a similar agency, operating upon similar subjects, will result in the display of the same general phœnomena. In the application of this principle to the point under consideration, we remark, that the agency generally employed consists of the various modes of instruction, by providential occurrences, by written records, and more especially by ministerial labours. The subjects to which this agency is directed, are human beings, all by nature equally corrupt, equally degraded, equally destitute of life and holiness. On a supposition of the identity or perfect similarity of the influence exerted, we must have inevitably expected an uniformity of result, either invariably successful, or invariably abortive. But the fact is totally otherwise. While the great majority of mankind remains untouched, unaffected, unrenewed; some discover no uncertain or equivocal symptoms of an almost entire transformation of character having been wrought in them. Assuming it as an allowed and established point, that all the individuals of the human species, are, by nature, equally tainted with the stain of pollution, and present equal impediments to the renovating operations of divine grace, the circumstance of some being awakened from their fatal slumbers, and of the rest

continuing to sleep in perilous indifference upon the brink of everlasting ruin, seems capable of no other mode of explanation, than the supposition of an influence being made to operate upon the one class which does not reach to the other."

There is such a thing as being familiar with a principle of mechanical philosophy, in its practical application, and yet not being able to understand it when technically stated as a principle of science. The same thing occurs in matters of religion. Every Christian, in the act of prayer, recognises the principle, that he stands in constant need of Divine influence, and is capable of receiving it. Every thinking man, who is not an infidel, will readily acknowledge, that wisdom and goodness are as much the gifts of God as riches and health. But wisdom and goodness can be communicated only by means of Divine influence on the mind. In asking wisdom of God, in imploring his guidance, above all, in supplicating his Holy Spirit, the believer acts on the inherent belief, that such Divine communications are continually afforded, and may confidently be anticipated in answer to prayer. It never interferes with this belief as a practical difficulty, that he is not able to distinguish such communications from the action of his own mind; any more than it shakes his belief in Divine Providence, to find things taking place in concurrence with his own exertions. There are physical influences of which he has no more distinct consciousness, than he has of any Divine influence on his mind. Nay, there is the moral influence of suasion, of example, of temptation, perpetually operating upon him, yet still as undistinguishable from the voluntary operations of thought, as influence of a supernatural kind; as there are chemical and mechanical processes constantly going forward throughout the animal system, of which we have no sensible intimation. It is not till a man begins to speculate on the *mode* of Divine influence, its bearing on the subject of human responsibility, and other metaphysical questions, that he feels any difficulty on the subject.

But when an attempt is made to analyse and discriminate the supposed various kinds of Divine influence,—as common or saving grace, as resistible or irresistible, and so forth, what wonder is it that the mind gets bewildered, and that faith is lost in the mazes of doubtful speculation? Thus much we may safely assume of all moral influence, that its specific operation will vary according to the medium or instrument, and the subject of influence. Truth of some kind, or seeming truth, is the only conceivable means of influencing an intelligent agent. But there are some truths evidently adapted to act upon the conscience of the individual; other truths which tend more directly to operate on the affections; and their specific effect, therefore, will be different. In concurrence with such truths, a Divine influence also may be exerted on the conscience, and terminate there; or it may exert itself on the heart. As the dictates of conscience may be resisted, so, we should not err in saying, that the influence of the Spirit may be resisted, so far as the conscience alone is brought under its operation, and the truth received is of that nature which tends only to awaken the conscience. But truths affecting the heart cannot be received, by virtue of the gracious influence of God's Holy Spirit, without a correspondent moral effect. The affections, the will, are the very subject of such influence; and at once to receive and to resist it, is impossible: it involves a contradiction.

But, stripped of all metaphysics, what is the fact? From the Spirit of God, "all holy desires, all good counsels, and all just works proceed." And He "will give his holy Spirit to them who ask it." It is a fixed law of the Divine government, that this spiritual aid should *uniformly* be afforded in answer to prayer. The concurrence of the Di-

vine agency with human effort and rational means, in the physical operations of nature,—the processes of nutrition, growth, and healing, is not more certain, or less mysterious, than that which is the source of life, and growth, and healing in the spiritual world. To make this fact an excuse for the neglect of means, is the grossest fanaticism: to overlook it, or explain it away, is atheism.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—In looking over some late English publications, I met with two articles entitled "Elegancies of modern idioms," which, though written with particular reference to the old world, is, nevertheless, applicable in a great measure to us in the new. The writer has treated the subject in a humorous manner, but nothing should be considered as trivial when truth is in question. A careless habit of speech in little things, leads to negligent language in higher concerns. As professors of the religion of Jesus Christ, we are doubly bound to adhere strictly at all times to the truth, even in the most common transactions of life. Among the instances of departure from this plain undecorated statement of facts, are the following, which are current to a certain degree in our own country.

—

"You are requested to take a FAMILY DINNER with an individual who piques himself upon using no ceremony, and who assures you, you shall be heartily welcome 'if you will *take them just in a plain way*'—and when you seat yourself at the table, you find a dinner as much out of the usual routine of the same family as possible—in short, you find that a *family dinner* means a feast as sumptuous as the family can possibly provide.

"Another asks you *to take your bread and cheese*—and upon assenting, you are ushered into an elegant drawing-room or dining-parlour, and find the table covered with a variety of dishes, and are not allowed even to see the *cheese*, till after you have eaten heartily of two or three cold joints of meat, with pickles, pies, and tarts, in thick array.

"Formerly, a very rational division of time prevailed alike in all classes of society, *morning*, *noon*, and *night*. But now the former has nearly swallowed up both the latter:—we have no afternoon and very little evening left. If you should luckily have dined early, and happen to stumble upon any other phrase than '*good morning*,' before three or four o'clock, you would be degraded irrecoverably in the esteem of your polite and fashionable friends.

"You see the title of a book advertised, and being always more fond of truth than fable, you are attracted by the imposing misnomer of *No Fiction;* when, after wasting your money in the purchase, and your time in the perusal of the book, you happen to discover that *No Truth* would have been a more appropriate denomination.

"A friend invites you to accompany him to a snug little *cottage* he has taken in the country, just a *box* for his wife and two little daughters; hopes you will excuse its being a *mere cottage;* and when you arrive, expecting to find it scarce large enough to admit an additional visiter, it turns out to be, not indeed very lofty, but, in all other respects, a capital residence, with an elegant suite of rooms, coach-houses, stables, &c.

"You are solicited to meet a few friends to spend an evening in a plain homely way, and are assured that 'NOBODY will be there—it isn't meant to be a party,' and, to your astonished simplicity, it proves to be only a score or two of people drest in their very gayest manner."

Many more such instances of modern improvements in our good old truth-speaking language might be noted, but I have sent you these, merely to put your country friends, who sometimes come to town, and

your studious men, who see very little of polite society, on their guard in mixing with the *world.*

NOT AT HOME.

I have been for some time reflecting on the folly and wickedness of those persons who order their servants to deny them, whenever they do not choose to see company, under the fashionable phrase of, "not at home." I formerly entertained a hope, that this kind of deception was wholly confined to those families, where the lady of the house is "*at home,*" only once or twice in the year. But to my great mortification, I have lately discovered, that "not at home," is to be met with in almost every circle; and that it is now become a convenient sort of answer, whenever one has a purpose to serve in being denied. Against this practice I hereby enter a most decided protest; because there is not the least occasion for, or utility in, fabricating a falsehood of this kind. I am, moreover, afraid, that the deceptions which servants or children thus practise at our command, will be retorted on us in various other forms, whenever it may comport with their interest, convenience, or inclination. Indeed, this species of falsehood is doubly offensive, as it affronts both God and man. It offends God, by a direct breach of his positive command; and men, by losing their time, and disappointing them of the object of their visit.

In order to get rid of this kind of duplicity, I will recommend the adoption of a phrase, which will equally prevent unseasonable intrusion, and at the same time will completely abolish the iniquitous practice abovementioned, i. e. *particularly engaged.* I have tried this expedient for more than thirty years with invariable success, and I am in hopes I shall confer a benefit on mankind, if I can write it into general practice.

Before I close, I will mention an anecdote, which I received from a gentleman of undoubted veracity. A minister from the country called on a person in London, who is well known in the religious world. On his inquiring for the master, his servant replied, "not at home, Sir." Now it so happened, that the minister had but a moment before seen him standing at his parlour window. On receiving the above answer, he entered the room where the gentleman was seated, and took the liberty to remonstrate with him on the sinfulness of such conduct, especially in a professor of religion. Ashamed of what he had done, the gentleman replied, "Sir, I repent."—"Do you so?" rejoined the minister, "then *bring forth fruits meet for repentance:* I have the case of a distressed minister in my pocket, and shall certainly expect your name and your guinea," which he accordingly received.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—The following verses addressed to the Messiah are taken from Milman's Fall of Jerusalem. An able critic remarks concerning them, that they bear no unfavourable comparison with Milton's hymn on the Nativity, or with any other similar composition in our language—As these lines have never appeared in any of our magazines, as far as I know, I think they will be acceptable to your readers.

——Thou wert born of woman! thou didst come,
Oh Holiest! to this world of sin and gloom,
Not in thy dread omnipotent array;
And not by thunders strow'd
Was thy tempestuous road;
Nor indignation burnt before thee on thy way.

But thee, a soft and naked child,
Thy mother undefil'd,
In the rude manger laid to rest
From off her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air;
Nor stoop'd their lamps th' enthroned fires on high:
A single silent star
Came wandering from afar,
Gliding uncheck'd and calm along the liquid sky;
The Eastern sages leading on
As at a kingly throne,
To lay their gold and odours sweet
Before thy infant feet.

The Earth and Ocean were not hush'd to hear
Bright harmony from every starry sphere;
Nor at thy presence break the voice of song
From all the cherub choirs,
And seraphs' burning lyres
Pour'd thro' the host of heaven the charmed clouds along.
One angel troop the strain began,
Of all the race of man
By simple shepherds heard alone,
That soft Hosanna's tone.

And when thou didst depart, no car of flame
To bear thee hence in lambent radiance came;
Nor visible Angels mourn'd with drooping plumes:
Nor didst thou mount on high
From fatal Calvary
With all thine own redeem'd outbursting from their tombs.
For thou didst bear away from earth
But one of human birth,
The dying felon by thy side, to be
In Paradise with thee.

Nor o'er thy cross the clouds of vengeance brake;
A little while the conscious earth did shake
At that foul deed by her fierce children done;
A few dim hours of day
The world in darkness lay;
Then bask'd in bright repose beneath the cloudless sun:
While thou didst sleep within the tomb,
Consenting to thy doom:
Ere yet the white-robed Angel shone
Upon the sealed stone.

And when thou didst arise, thou didst not stand
With Devastation in thy red right hand,
Plaguing the guilty city's murtherous crew;
But thou didst haste to meet
Thy mother's coming feet,
And bear the words of peace unto the faithful few.
Then calmly, slowly didst thou rise
Into thy native skies,
Thy human form dissolv'd on high
In its own radiancy.'—

Reviews.

FOR THE CHRISTIAN ADVOCATE.

A REVIEW OF THREE PAMPHLETS, ENTITLED, "AN ABSTRACT OF UNITARIAN BELIEF," "REV. JOHN EMORY'S REPLY," AND "REMARKS ON THE REPLY."

No. V.

The following is the manner in which the Abstract speaks of the two natures of Christ.

"The Trinitarian doctrine, is that in Christ were two whole and perfect natures joined together in one person, and that one of these natures was God and the other man. We maintain, that two such natures must necessarily make two beings. What constitutes a distinct being but a distinct nature? The notion that two natures, or what is the same thing, two minds, two wills, two souls, can constitute one person, we take to be utterly unintelligible and absurd."

Such is the accusation—the *charitable charge of absurdity.*—Now for the proof.

"It would lead to the most glaring contradictions and impossibilities: the same being would be omnipotent and immortal, and yet a feeble man, and subject to death; he would know all things, and yet be ignorant; he would be perfect and imperfect, the Creator of all things, yet derived and dependent."—*Abstract, p.* 8.

To ring the changes on *contradictions, impossibilities,* and *absurdities,* manifests little *logick* and less *charity.* It is an easy method by which *rational, liberal* Christians, attempt to throw dust in the eyes of the unthinking and the licentious. No doubt such liberal sentiments will entitle their author to the sincere thanks of almost all the scepticks and unfledged prattling philosophers in Christendom.

That Christ as God was "immortal," "omnipotent," "omniscient" and "perfect," and "the Creator of all things;" and that as man, "he was derived and dependent"—"a feeble man, and subject to death," "ignorant" of many things, and "imperfect" in the same sense as that in which the most perfect creature is imperfect—are propositions which Trinitarians think properly belong to the doctrine of two natures, and which they believe not to be impossible, contradictory, or absurd. To give an example, they believe, that it is not a contradiction to say that the same being is immortal and at the same time mortal or subject to death. This Mr. Emory illustrates by the following appropriate example:—

"Then it is utterly unintelligible and absurd, that the two natures, soul and body, constitute one person in man, and that in consequence of such union, he is both mortal and immortal."—*Emory's Reply, p.* 4.

The answer to this is,

"But most unfortunately, there is not the remotest analogy in the two cases. If Christ were God and man united, he was two distinct beings, each of whom must have a distinct consciousness, mind, and will. Does Mr. Emory consider the human body as possessing these qualities in a separate state from the soul? Unless he do, his illustration can have no bearing upon the question."

Is it, we ask, essential to every being, that it possess a distinct mind and will? If so, then every tree and stone must possess these qualities. But if not, then the soul and body, when separated, may make *two* distinct beings; and the body, when reduced to its original principles, may make a multitude of distinct beings. Now, in recomposing the body, an unknown number of these must be brought together and united, so as to form a compound being called "the body." But all this is not sufficient to constitute a man or person. To effect this, there must not only be a countless number of separate beings collected from the material world, but there must be also added a spiritual being, distinct in its nature from any one of these material particles, and from all of them com-

bined—the *soul.* Here then in man, is the union of an indefinite number of beings, so affected by the divine agency, as to make one compound being. And must we stop here and say that this is the *ne plus ultra* of the Divine power? *Shall* we, *dare* we say, that to this body and this spirit, thus wonderfully and mysteriously united, God cannot join another spirit? With one foot on the sea and the other on the land, with the voice of thunder will you say to the Almighty, thus far shalt thou go and no farther? God does combine matter with matter, and matter with spirit, so as of many beings of different natures, to form one compound being, and who can prove that he does not and cannot also unite different spirits together, so as to form one spiritual being? Who can affirm that God may not have many such spiritual creatures in the universe? Why may there not be the sweetest harmony between the respective powers of these united spirits?

Notwithstanding all that Unitarians can say, the operations of the less spirit in such an union, may most cordially acquiesce in those of the greater. And if so, why may not the Supreme Spirit be united with a human soul? If this soul may be filled with Deity, and coalesce with him, and harmonize in him with all its powers, all the Unitarian objection about "*two minds, two wills,* and *two souls,*" savours more of the carpings of ignorance than of rational argument.

But we are met with such texts as these—"My Father is greater than I"—"He doth the works"—"I can of myself do nothing." Now all this agrees with the doctrine of two natures as well as with that of one. "My Father is greater than I."—Christ, in his divine nature, is equal with God, yet as Mediator, he took upon him the form of a servant, and was made in the likeness of man. Therefore in his Mediatorial character, he could truly say, "my Father is greater than I"—"He doth the works"—"I can of myself do nothing." Christ having, in his mediatorial capacity, taken upon him the form of a servant, did, and could, in that capacity, effect nothing but by the Father.

Again, hear the objector—

"There is another remarkable text, proving the imperfection of his knowledge. When he foretold the destruction of Jerusalem, he said, 'but of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.'—Mark xiii. 32. This text alone is sufficient to show that the knowledge of Christ was limited, and that he cannot be the same as God, nor have the attributes of God."—*Abstract, p. 7.*

This text is just sufficient to show, that the knowledge of Christ's human nature was limited; a proposition which no Trinitarian, acquainted with the subject, denies, and one which naturally results from the doctrine of the two natures. If he had two natures, he must have had a human soul as well as a human body, and as this soul is *finite,* so all its powers must be *finite.* It could, therefore, no more *comprehend infinite knowledge,* than it could *fill infinite space;* and this text proves "that day" to be [redacted] one of those things that were beyond its comprehension.

That this is the proper interpretation of the text, is evident from a comparison with John xxi. 17, where Peter says—"Lord, thou knowest all things." Now how are we to reconcile these scriptures, if Christ did not, as God, know all things, and as man, did not know all things. Except, indeed, Peter might have been mistaken, and Christ, pleased with the flattery, might have winked at his frailty, without correcting the mistake—a thought little less than blasphemy.

The Unitarian logick on this subject stands thus—

Major.—Any doctrine that involves contradictions, impossibilities and absurdities, is not to be believed.

Minor.—But the doctrine of two natures in the person of Christ, involves the following *contradictions,*

impossibilities and *absurdities*—the same being would be omnipotent and immortal, yet a feeble man, and subject to death—he would be the Creator of all things, yet derived and dependent.

Conclusion.—Therefore, the doctrines of the two natures of Christ, is not to be believed.

The misfortune of this powful reasoning, is, these impossibilities, contradictions and absurdities contained in the Minor, happen not to be proved, nor admitted to be true.—And then, alas! what becomes of the conclusion? The gulf between the Major and conclusion is so great, that the latter is left like a floating island to the mercy of the winds.

Unitarians are often charged with laying too much stress on reason, and not enough on the simple language of the Bible. That the latter part of the charge is true, there is little doubt; and it is also certain that they are fond of being considered philosophical gentlemen, at the farthest remove possible from bigotry, superstition, and credulity. Yet after all that is given them, and all that they are willing to take, it is not clear that they lay too much stress on reason—on *right* reason. For though they are incredulous enough to reject the doctrine of the Trinity, and of the two natures of Christ, when plainly revealed in the Bible, yet they have credulity sufficient to believe them absurd and impossible, on the strength of a *gross sophism.* In other words, they reject with evidence, and believe them absurd without evidence. This is being philosophical to some purpose!

Thus we have imperfectly considered the manner in which Unitarians reason on the doctrines of the Trinity and of the human and divine natures of Christ; and also, how they treat the text of that book which reveals the will of God to man. We have seen that all the absurdities charged upon these mysterious doctrines, are thrown out wholly upon the strength of assertion, unsupported by any legitimate proof. And if it were not stepping beyond the limits prescribed for this review, it might be still further shown how, by changing plain language into figure, straining words out of their proper signification, turning history into allegory, and adding words to the text, and supposing emendations, Unitarians never fail to metamorphose every text whose literal and most obvious meaning would teach the supreme divinity of Jesus Christ.

But from the review we have already taken of this system of interpretation, it is easy to perceive that the scriptures can be brought by it, to square with infidelity as well as with any thing else. If the same liberty be taken with the statute book of any government, its precepts and its penalties may be construed into licenses and rewards, and all the varieties of crime go uncontrolled and unpunished. If this system be adopted, it becomes absolutely impossible to communicate any thing by language that may not be understood in several different ways, and consequently convey a meaning to the reader different from what the writer intended. Adopt this system, and you throw darkness around all the communications of life—from the ponderous codes that regulate the interests of a commonwealth, to the householder's simple precepts given for the direction of his domesticks. To ask us to believe that such a system of hermeneuticks is true, in application to the language which directs the affairs of life, would be an exorbitant and ludicrous tax upon the credulity of mankind. To make it the standard of interpreting the Bible, is more than enough for the credulity of the New England fathers, in the days of the blue laws, and amply sufficient for all the gifts of credence possessed by the stoutest bigots of the dark ages. This too is dignified by the title of *liberal* and *rational* Christianity.* A sys-

* Mr. Belsham denominates Unitarianism "rational Christianity," and "rational religion." Were we to ask in what this rationality consists, the answer perhaps

tem so broad, as to stretch its arms and grasp the poles—Mohammedanism and Paganism—is surely liberal enough; but that it is *rational*, will require all the *rationality* of *rational* Christians to demonstrate.

We do not, however, mean to intimate, that Unitarians would really be willing to rank themselves with Pagans or Mohammedans; for Mr. Sparks is quite displeased with Dr. Miller for not acknowledging them as Christians. But names do not alter the nature of things. Convince the Pagan and the follower of the Arabian Prophet, that the Bible admits of all the latitude of interpretation for which the Unitarian contends, and they can both profess to be guided by its pages, and yet each hold a firm grasp on his own peculiar abominations. As for unbelievers, or infidels, whatever some individual Unitarians may think, Dr. Priestley, in the abundance of his charity, most graciously acknowledges them as something very much like brethren. In a letter from Northumberland, dated April 23, 1803, and addressed to his friend Mr. Lindsey, speaking of a worthy patriot and politician of this country, he says—"He is generally considered as an unbeliever; if so, however, he cannot be far from us, and I hope in the way, to be not only *almost*, but *altogether* what we are." *Par nobile fratrum!* If the Doctor be right, to convert an infidel into a *rational, liberal* Christian, little more is necessary than to change the name. Why might not the Doctor's followers stretch the mantle of liberality a little further, so as not to separate the infidel from his Unitarian brethren, the Jew, the Musselman, and the now philosophick Pagan? Why should mere names, and a few circumstances, separate brethren of the free spirit?

TRINITARIAN.

could not be better expressed than it is by a Mr. Wells, of Boston, an Unitarian gentleman, who in writing to Mr Belsham says, that "Unitarianism consists rather in *not* believing." The essence of this kind of Christianity is, therefore, scepticism; and of course, the more scepticism the more rationality. Upon this principle, will it not follow, that Unitarianism is rational Christianity, infidelity is more rational Christianity, and atheism is the most rational Christianity?

REVIEW OF COWPER'S PRIVATE CORRESPONDENCE.

In our last number we promised to give some extracts from a review of Cowper's Private Correspondence, published in the Eclectic Review for March, 1824. This we shall now do. After some prefatory remarks, in which the reviewer animadverts on the unfitness of Cowper's biographer for the office which he assumed, he proceeds in the following words:

"Mr. Hayley, no doubt, wished to present his distinguished friend under what he judged the most advantageous aspect,—as the poet Cowper, such as Romney has portrayed him, with only that slight shade of melancholy thrown into the expression, that might give the effect of an interesting pensiveness, and only those faint traces of indisposition which might touch the reader's sympathy, without drawing upon his pity. That tasteful night-cap wonderfully aided the desired impression; and, therefore, Cowper was to be exhibited only in that costume, although the picture by Abbot, from which the portrait in the present work is engraved, is much more characteristic, and is esteemed by far the best likeness; it is, moreover, excellently painted; but, alas! it exhibits the author of the Task, habited like an ordinary gentleman of the day, and wearing, in place of the cap, a wig! Now if even Dr. Johnson's wig could not gain admittance into St. Paul's cathedral, it being deemed indispensable, to Romanize the venerable inhabitant of Bolt Court before a tolerable statue could be made of the uncouth original, we need not marvel that Cow-

per's wig was deemed by his sentimental biographer, quite incompatible with the effect which he sought to produce by his ideal portrait of the recluse of Weston. We could have forgiven, however, the suppression of the wig;—though worthy Mr. Wilson of Olney had a good right to be hurt at the ill compliment tacitly paid to his professional skill; yet, out of tenderness to the feelings of the reader, we could have tolerated the concealment of this humiliating infirmity in the poet, had the sacrifice of truth and nature to effect it been carried no further than the outward man. But the same motive led Mr. Hayley to alter the whole story of Cowper's life, and to give a false view of his character. He could not endure the thought, that the author of the Task, his friend, should be known to have been insane. He seems to have feared that it would tarnish the lustre of the poet's name, were the secret divulged, that the mind of one who could so rule the harp of poetry as to command the feelings of others, was itself, according to his own affecting image, a harp unstrung. But this consideration, if allowed to have any other influence than that of leading him to touch the subject with all the delicacy of friendship, should have deterred him altogether from writing and publishing the Memoirs. There was no necessity imposed upon him. Had the life of Cowper been deemed a tale unfit for the public ear, it might have been left untold. But this, the biographer's vanity would have endured no better than the disclosure of the whole truth; and he therefore adopted the middle course, —which, when speaking the truth and saying nothing are the alternatives to be escaped from, is seldom either an honest or a wise one,—that of adapting both the selection of letters and the statement of circumstances to the imperfect view which he has given of Cowper's mental history.

"It was inevitable that this ill-judged attempt at concealment should eventually produce an effect the very opposite to what was intended. Cowper's malady was not a secret: he had himself alluded to it in the poem on Retirement, in language which few readers could misinterpret; and it was impossible to avoid all reference to it in the Memoirs. But the mystery which was suffered to hang over the subject, only served the more to excite curiosity, and to draw attention to the subject. In reference to all cases of this afflictive nature, there is an invariable propensity which prompts persons busily to inquire the supposed cause; and there is a prejudice which disposes them to believe that there must always be a moral cause for this species of bodily ailment; and of all assignable causes of this description, love or religion is the first that suggests itself. Now as it was not generally known, that Cowper had ever exhibited these morbid symptoms before he was somewhat too old to become the victim of disappointed love, it was a natural conclusion, that his gloomy religion was the cause of all his suffering. The 'methodism and mysticism' with which his poems are tinctured, seemed to favour this supposition; and a writer in the Encyclopedia Britannica thought that he had found out the whole secret, when he jumped to the conclusion, that 'the theory of Christian justification' which Cowper had adopted, was the source of all his alarming and distressful apprehensions; his natural disposition fitting him 'to receive all the horrors without the consolations of his faith.' There is nothing in Haley's Memoirs, to say the least, to forbid this inference. Could we believe the biographer to have been ignorant of his friend's early history and constitutional infirmity, we should imagine that this was his own opinion. Either he was not aware of all the facts that bore upon the case, or, knowing them, he withheld the information that would have obviated a most pernicious misapprehension. Either he mistook in supposing

that religion was the exciting cause of Cowper's distemper, overlooking all the circumstances of the case which prove beyond contradiction the contrary, or he was not unwilling that Cowper's religious tenets should form as it were the apology for his mental aberration.

"Now it is this false delicacy and disingenuousness on the part of the biographer, that has rendered it necessary to expatiate on a topic which otherwise might have been thrown into the back-ground. Cowper's friends must thank Mr. Hayley, that it has ever been found necessary to lay bare his character to its very anatomy, in order to expose the erroneousness of the diagnosis which ascribed its morbid symptoms to his theological opinions. Our readers will recollect that we were among those who warmly deprecated the exposure to the public eye, of that agonizing memoir of his own case, (interesting as it is in a physiological or psychological respect,) which the amiable sufferer left behind him. We objected to it as an unfeeling violation of the secrets of the sepulchre, as a throwing open of the closet of the anatomist to the gape of the vulgar. But what was the plea set up for its publication? The 'persuasion that its details would be the most efficient means of correcting certain false notions unfriendly to spiritual religion, which some have thought themselves sanctioned in entertaining, by the vague and indistinct accounts which were previously before the world.' There ought not to have been given occasion for this plea. The memoir, in the hands of a man of philosophical mind and Christian principles, would have been invaluable as *data* for a just representation of all the phenomena of the case it describes, and some extracts might have been given from the manuscript, which would sufficiently have vouched for its correctness; it was unpardonable not to make this use of the document; but, this end being answered, it might then have been consigned to the sacred silence of the grave. We should have honoured the sensibility of the biographer, if, having once distinctly disclosed the nature and traced the origin of the malady, he had forborne to dwell on the fearful details. The case once understood, there would have been a stop put to the pryings of a prurient curiosity.

"The fact is, however, that the *offence* which Cowper's biographer was most sedulous to obviate, related as much to his religious character as to his physical ailments. There are persons who would far sooner tolerate a poet's being a madman, than his being a saint. That Cowper laboured under a very peculiar species of hypochondriasis, which left him the entire command of his faculties in reference to every subject but one, and that one subject himself, was so clearly understood, that there could be no pretence, on the score of delicacy, for suppressing the letters in this collection which allude to the false impression on his mind. The gloom which they bespeak, is not of a deeper shade than some of his published poems betray; in particular those exquisitely affecting stanzas entitled "The Castaway." Nothing can be more touching than Cowper's story, even as told by Hayley. Why then withhold these interesting illustrations of his history? We can conceive of no other reason, than because they exhibit what is far more repulsive to many of his admirers than insanity itself,—that practical sense of religion which is deemed a sort of madness. What this pious sufferer imagined that he had for ever lost, and was miserable because he despaired of regaining, was the presence and favour of God,—an object which the madness of the sane consists in despising. His concern would not have appeared less irrational to the irreligious, had no delusion existed in his mind to give it the character of despair. In fact, the period of his history at which he enjoyed, together with the unclouded sunshine of reason, the peace and joy of religion,—the interval from

1764 to 1773, during which he was most truly himself, is precisely that stage in which he retreats the furthest from the admiration of worldly minded persons. It was then that his genuine character broke through the mists and shadows which veiled alike his morning and his sunset, and he appeared the cheerful and affectionate, though timid and retiring man, the devout and elevated being which religion had made him. But it was then, too, that he appeared to many of his relatives the most mad, though, if his own account may be taken, he was not only sane but happy. With precisely the same theological views that he retained through the remainder of his life, he derived only comfort from religion, and this during a period more than sufficient to develop their characteristic influence. And when he became subsequently the victim of that afflictive hallucination, he could not avoid acknowledging, that his gloomy persuasion was at variance with every article of his creed, and he was driven to regard himself as an inexplicable exception to his own principles."

Several letters are now quoted by the Reviewer from the volumes before him, to prove the justice of his severity, for it must be recollected that the letters contained in these volumes were submitted to the selecting hand of Mr. Hayley—we then have the following pertinent observations.

"Perhaps there never was a finer instance of filial submission to the Divine will, than is here exhibited, under the heaviest visitation that can befal an intelligent being. The sufferer does not indeed say 'If he slay me, yet will I trust in him,' because the idea which overspread and eclipsed his mind, forbade the possibility of such a trust. But, wild and irrational as was the supposition, the surrender of soul was not less implicit, the resignation not less real and exemplary, which in effect said, Though he damn me, yet, I will justify him. Cowper's despair was, in fact, a purely physical sensation. He had not been led into it by any mental process; it was not a conclusion at which he had arrived by the operation of either reason or conscience; for it was unconnected with any one tenet or principle which he held. It had fallen upon him as a visitation, and he struggled with it as with an incubus, half suspecting that it was a phantom that seemed to weigh him down, but still it was there; and he here argues from its continuance to its reality. 'If I am recoverable, why am I thus?' The sensation was real: it could not be reasoned away, any more than can a head-ache or a fit of the stone. It was as clearly a case of hypochondriasis, as those instances in which the patient has fancied himself a tea-pot, or a sack of wool, or has imagined his thinking substance destroyed. Cowper's only seemed to be a more rational impression: that it was not really so, is evident from the specific nature of the idea on which he fixed, namely, that he was excluded from salvation for not having committed suicide. That this idea produced his melancholy, no one who deserves to be himself considered as rational, can pretend: it was his melancholy which produced the idea. Religion could not have given birth to it, nor could it have survived one moment the presence of distemper. The patient more than half suspected at times that disease was the cause of all his mental suffering; but he could not *know* it, the impossibility of discerning between what is delusive and what is real, constituting the very essence of the disease: that knowledge would have involved his being sane on the very point to which his irrationality was limited; he would then have been well. It is observable, that he never attempts to give a reason for his despair, but only assumes that its existence in his mind proved the truth of the impression which seemed to himself to cause it: in this, he argued as all hypochondriacs and maniacs do. But, in fancying himself

crippled and made useless, and turned out of service, he argued not irrationally; he was only mistaken; and it is pleasing to reflect, (as it has long since been to him a source of the purest joy and gratitude to know,) how greatly he was mistaken. All the mystery has long ago been explained to him."

"One feature of Cowper's complaint, and one medium of suffering to him as to almost all patients labouring under nervous disorder, was dreams. He alludes, in the above letter, to the salutary influence on his spirits of unbroken slumbers. In another letter, he says: 'I have been lately more dejected and more distressed than usual; more harassed by dreams in the night, and more deeply poisoned by them in the following day.' There are many persons not labouring under any alienation of reason, who will feelingly understand this language. Poor Bloomfield used to complain of the unutterable horror of his dreams, dreams reiterated night after night, from which he awoke more exhausted than when he retired to rest, and the dread of which would pursue him through the day. The letter in which the description given by Cowper, occurs, closes with the following striking expressions.

"'I now see a long winter before me, and am to get through it as I can. I know the ground, before I tread upon it. It is hollow; it is agitated; it suffers shocks in every direction; it is like the soil of Calabria—all whirlpool and undulation. But I must reel through it; at least, if I be not swallowed up by the way.'"

"We have said enough to show the nature of Cowper's malady; but, strange to say, the misunderstanding which has prevailed in consequence of the partial disclosure of his history, has, in some directions, extended to the Poet's character—we mean his religious character, which has been censoriously charged with apparent inconsistencies, for want, partly, of better information, and partly of more Christian charity. We find, indeed, from these letters, that even in his life-time, Cowper's conduct was made the subject of much unfeeling and impertinent observation among the good people of Olney; and nothing can be more characteristic of the genuine humility of the Christian, or more decisively show the writer's tenderness of conscience, than a letter in which he vindicates himself to Mr. Newton from these ungenerous aspersions."

"Those who chose to ascribe his melancholy to his religion, naturally regarded Mr. Newton and Mrs. Unwin as persons who had contributed to his distemper. We have seen how judiciously the former acquitted himself as a correspondent, and we have reason to believe that, in the latter, Cowper had a not less judicious companion. It was she who urged him in the first instance to employ his mind in poetical composition. Though religion was for the most part an interdicted, because unapproachable theme, yet, he could never have been happy, united to one who was not in his estimation religious; and there were his bright moments in which he could have relished no other intercourse. Perhaps no man is ever more religious for having his mind constantly occupied with religion. This may seem a paradox; but those who know how little necessary connexion there is between theological studies and spirituality of mind, and how much a professional familiarity with such subjects, tends to deteriorate their influence, will subscribe to the truth of the assertion. Our religious character depends, not on the nature of our avocations, but on the motives from which we engage in them, the principles by which our ordinary actions are regulated. The mind must have an external object, a pursuit, to prevent its becoming the prey of its own energies. Religion, as connected with the personal interests and internal feelings, supplies the highest motives, but cannot be said to furnish such an object. A man might as well expect to grow in

strength by watching his appetite, as a Christian to grow in grace merely by watching his internal feelings. But religion, in any other reference, considered as a matter of speculation, of philosophical inquiry, or of public instruction, is as secular an object of pursuit, (or is liable to become so,) as geology, poetry, or Greek criticism. God has so constituted the mind, that employment and amusement are essential to the healthful play of the faculties. The common business of life and the pursuits of science are wisely designed to provide the one, while the natural and ideal worlds, together with the pleasures of society, afford an inexhaustible fund of the other. Happy is he who can use them without abusing them, and wo to him that despises them.

"It has been one object which we have had in view in the preceding remarks, to show that the force and beauty of Cowper's example are in no degree diminished by the hallucination under which he laboured, since, in fact, the influence of religion on his mind was never suspended, even when he religiously forbore to pray. The piety that shines through all his despondency, the filial submission with which he utters the mournful complaint, 'Why hast thou forsaken me,' indicate, that, through all the bewilderment of reason, his heart was singularly right with God. But the present Editor anticipates an objection to the publication of the desponding letters.

"Am I not afraid, it may be asked, lest, in affording an indiscriminate inspection into the gloomy interior of Cowper's mind, I should minister to the melancholy contemplations of some depressed spirit, and thus eventually assimilate it to his own? I answer, I should indeed fear it, but for the circumstance already mentioned; the striking irregularity of the writer's intellect on the subject of his own salvability. This is the frame, if I may so express it, in which all his gloomy pictures are *conspicuously set;* and as they cannot be separated, they must be transferred, both or neither, to the mind of another. But as experience teaches me that insanity is not transferrable, so I set my heart at rest as to a transfer of the gloom which in this case resulted from it."

"The answer is, we think, most satisfactory; and indeed, to any person suffering under religious dejection that admits of being rationally dealt with, the experience of Cowper is adapted to afford genuine consolation, and to disprove those melancholy suggestions which are grounded on the singularity and consequent hopelessness of the person's own case."

Literary and Philosophical Intelligence, etc.

The cultivation of sugar, indigo, corn, and every product, for which Egypt, by soil and climate is so well adapted, occupies the undivided attention of its present ruler, and all institutions which oppose the views of the Pacha are dispensed with.

Dr. Morrison, so well known for his proficiency in the Chinese language, has arrived in England from Canton. He is absent on leave from the factory of merchants at that place, where he fills the office of translator. His Chinese Dictionary is said to be nearly ready for the press.

Edwards' Works.—S. Converse, of New Haven, (Conn.) proposes to commence, in the course of the present year, a new and complete edition of the works of the first President Edwards. The Worcester edition left out about *three* 8vo. volumes of his published works,—the English editions have omitted at least *two volumes*. The proposed edition will comprise all his published works, together with several volumes of his works, which have never yet been published. It has been in a course of preparation for several years, and will be edited by one of his descendants, the Rev. Sereno Edwards Dwight, of Boston.

Spinning Machine.—Mr. Wilkes Hyde, of Cairo, (N. Y.) has invented a *Vertical Spinner*, by which it is said a girl may spin as much in a day as any other person can with other wheels spin in four days.

The revenue arising from the canals already promises to be immense. The collector at Albany has taken upwards of seven thousand dollars for toll in a single week. In one instance a single boat paid 200 dollars. From 40 to 60 boats pass the lock at Albany daily. On Saturday afternoon, more than one hundred flags were flying at the Albany docks, from boats that had descended the western canal, with the rich products of the interior.

The New York Daily Advertiser of yesterday says, more than a *hundred thousand* passengers have been carried in the steamboats Fulton and Connecticut, in the course of the last nine years, through the Sound, and not a person has been killed or hurt from any defect in the machinery or the management of the boats. The number in the North river boats we have no means of ascertaining, but we presume it would amount to more than half a million, and the same result has followed. Now we venture to say, that there is no mode of travelling known, which has proved to be equally secure. Neither stage carriages, nor even private vehicles, can boast of such success.

Accounts have been received from Sierra Leone, that the enterprising traveller, *Belzoni*, had landed on the Bight of Benin, and, after a short delay from a slight attack of fever, had departed for the interior of Africa, perfectly recovered, and with every hope of success.

Since the above was in type, we have received a notice of the death of Belzoni—he died at Benin on the 2d of December last.

The accounts of the growing trade of the colony at Sierra Leone appear from the papers of that place, of the 31st January, to be highly gratifying. More caravans of *gold* merchants had arrived from the interior with that precious metal, which they bartered for English goods; and a large ship had arrived from the port of Dublin for *timber*, and another from England for the same commodity.

Accounts from Calcutta mention that the merchants there had resolved to bestow one lack of rupees on the first individual or company who should make two complete voyages from England to India in steam vessels; the passage in no instance to exceed 70 days, either by the Cape of Good Hope or the Red Sea, in vessels of British register, and of not less than 300 tons burthen.

A Mammoth!—Doctors Van Rensselaer, De Kay and Cooper, members of the Lyceum of Natural History, have just returned from an Excursion to Poplar, Monmouth county, New Jersey, where they discovered and have brought home with them, the skeleton of a mammoth, nearly or quite entire. It was found upon the farm of Mr. Croxson, an intelligent citizen of that place, bedded in a swamp, some of the bones being ten feet beneath the surface.

A tooth was discovered some months since, which led the abovementioned gentlemen to undertake the expedition. The bones will soon be put together, and deposited in the Lyceum. The animal is but little inferior in size to the one in Peale's Museum. Great credit is due to Mr. Croxson, who afforded to the exploring party every accommodation and assistance.

Four promising Greek youths, natives of Scio, arrived at Boston, in the brig Cyprus, Capt. Chaddock, 69 days from Malta, having come to this country with the hope of obtaining the advantages of education. Their names are *Constantine* and *Pandias Ralli*, *Nicolas Petrokokinos*, and *Alexander Paspati*. The two first are brothers, whose father was a hostage from Scio at Constantinople, and was hung by order of the Grand Seignor. Nearly all his effects were destroyed at Scio by the Turks, and Mrs. Ralli, with her children, escaped with much difficulty, and is now at Malta. Nicolas has parents living at Malta, in reduced circumstances. His father was at Malta when Scio was overthrown; his mother, himself, and a younger brother were among those that escaped from the destruction. The father of Alexander died before the revolution. His mother and her family were taken at Scio by the Turks; one brother being of sufficient age to bear arms, was put to death; Alexander and his mother, one brother, and three sisters have been redeemed; and one brother remains in captivity.

Constantine Ralli and Nicolas Petrokokinos are 16 years of age, Pandias Ralli 13, and Alexander Paspata 12. They all read ancient as well as modern Greek, have more or less acquaintance with Italian, and while at Malta have made some progress in English, in which they converse intelligibly. They are all youths of good intellectual powers, amiable disposition, and correct deportment.

These young Sciots were sent from Malta by the American missionaries, and commended to the patronage of the American Board of Commissioners for Foreign Missions. It is extensively known that there are already four Grecian youths residing at New Haven, under the patronage of the same Board, who do not expect to return till they have receive a collegiate education, and it is much to be desired that those who have just now arrived should enjoy equal privileges.

The Zodiac of Dendera and other Egyptian zodiacs, which have been supposed to denote on the part of that people a very

advanced knowledge of astronomy *even prior to the deluge*, have been proved, as it is said, by a very learned dissertation of a M. Letronne, to have been merely the horoscopes of individuals, and so far from being monuments of ancient science, are only additional proofs of the universal credulity which for ages bowed the minds of men to the superstitions of astrology. The idea that such was their purpose and origin, was first suggested to M. Letronne, by observing in the box of a mummy, a zodiac similar in general to that of Dendera; and which, by the aid of other characters, and particularly a Greek inscription, he was enabled to make out to be a horoscope.

It is exceedingly gratifying to read such statements as the above, knowing the triumphant manner in which infidels have cited these Egyptian zodiacs as proofs of the fallacy of the Bible.

Incubation.—The process of hatching ducklings and chickens, by artificial means, was long ago practised in Egypt, and has often been elsewhere attempted. The following statement is new to us:—A method of incubation, we are informed by the London Literary Gazette, not only produces the young birds in the way stated, but even surpasses all Egyptian example. For we are assured that, in order to show the progress of incubation, the inventor has been led to try the experiment of removing the egg from the shell, and enclosing it in glass to be hatched; and that he has succeeded! Thus the entire progress of incubation, like the working, &c. of bees, is exposed to constant and visible observation.

Religious Intelligence.

DOMESTICK.

The past month—the month of *May*—is the annual season of Jubilee to the Protestant Christian Church. During this season are held, both in other countries and in our own, the meetings of Bible Societies, Tract Societies, Missionary Societies, Education Societies, Sabbath School Societies, and Benevolent and Charitable Associations almost without end; as well as the yearly conventions of several of the most numerous sects of Protestant Christendom. We cannot attempt in our limited space to give a detail, however compendious, of all these meetings; and we are pleased to think that the omission is rendered unimportant by the publication and wide diffusion of the reports, addresses, and statements of these various and interesting institutions. While we sincerely rejoice in the prosperity of every church in which the truth as it is in Jesus is held and taught, our details must be chiefly confined to matters in which the members of the Presbyterian church, with which we and the most of our readers are connected, take a special interest, and in regard to which particular and authentick information is needed. Of such details our work has been, and will continue to be, the depository. All the published minutes of the General Assembly we shall give as speedily as possible. —No reader of the Christian Advocate shall remain ignorant of any of the published acts and proceedings of the supreme judicature of the Presbyterian church.

The General Assembly of the Presbyterian Church in the United States, met in the first Presbyterian church in Philadelphia, at eleven o'clock on Thursday the 20th of May, and was opened with a sermon by the Rev. Dr. Chester, the Moderator of the former year, from 1 Cor. iii. 5. The number of the commissioners to this Assembly was greater than that of any former year—It amounted to 151. The sessions of the Assembly continued till the 7th inst. which is a longer space by several days than has ever before been occupied by the annual meetings of this body. Protracted sessions were this year rendered indispensable by the unusual number of appeals, memorials and petitions which were brought up to the Assembly.

We give in our present number the report of the Directors of the Theological Seminary; and the Nar-

rative of the Assembly on the state of religion within its bounds.

TWELFTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY.

The Board of Directors of the Theological Seminary, present to the General Assembly, the following, as the Report of their proceedings, and of the state of the Seminary, through the last year:

The number of students at the date of the last report was *eighty-five.* During the summer session the following *thirteen* students were received, viz.

Oren Hyde, graduate of Middlebury College, Ver.
Abraham O. Halsey, Union, N. Y.
Jonathan Dickerson, do.
Ebenezer Mason, New Jersey College.
William Ramsey, do.
Joseph B. Adams, Jefferson, Penn.
Wells Bushnell, do.
James Campbell, Columbia, S. C.
Josiah B. Wilkinson, candidate of Presbytery of Jersey.
Caspar Schaeffer, Philadelphia.
Eusebius Logan, Orange, N. C.
Samuel Taylor, Ebenezer, Ken.
Joseph H. Jones, licentiate of Presbytery of Susquehannah.

During the winter session *fifty-six* additional students were received, as follows, viz.

Amasa Converse, graduate of Dartmouth College, N. H.
Henry Wood, do.
Samuel A. Bumstead, Middlebury Ver.
Hiram Chamberlain, do.
Daniel C. Axtell, Hamilton, N. Y.
Alvin Lathrop, do.
James R. Boyd, Union, N. Y.
Hiram P. Goodrich, do.
William Lusk, do.
John W. Nevin, do.
James Wood, do.
John A. Proudfit, (Asso. Ref.) do.
John W. M'Jimsey, do.
Job F. Halsey, do.
Richard W. Dickinson, Yale, Conn.
John Smith, do.
Isaac Peck, do.
William D. Cairns, do.
Stephen Peet, do.
Mancius S. Hutton, Columbia, N. Y.
Noel Robertson, do.
Alexander Aikman, New Jersey.
Zebulon Butler, do.
John Dorrance, do.
William Neill, do.
Joseph M. Ogden, do.
Thomas A. Ogden, do.
Edward D. Smith, do.
Nicholas A. Wilson, do.
Alexander Heberton, Univ. Pennsylvania.
George W. Bethune, Dickinson. Penn.
William H. Williams, do.
William L. Helfenstein, do.
James Holmes, do.
Alexander H. Codwise, (Epis.) do.
William Lowrey, Jefferson, Penn.
Jacob Beecher, (Germ. Ref.) do.
Jacob Wolf, Washington, Penn.
William R. Bowman, (Epis.) do.
Alexander Logan, Western Univ. Penn.
George W. Ashbridge, Transylvania, Ken.
Simeon H. Crane, do.
Lewis D. Howell, Cincinnati, Ohio.
Samuel L. Watson, Columbia, S. C.
James Crawford, Candidate under Pres. of Louisville, Kentucky.
Samuel Gregg, do.
James H. Logan, do.
William L. Marshall, West Lexington, Kentucky.
John A. M'Clung, Ebenezer, Ken.
Nathaniel M. Urmston, do.
Lorrin Andrews, do.
John L. Grant, Philadelphia.
David Currie, Asso. Ref. Pres. Saratoga, New York.
William H. Talbot, Westminster Asso. Massachusetts.
James Bucknall, New Jersey.
Bernard Jadownicky, a converted Jew of Poland.

The highest number of students in the Seminary at one time, through the year has been *one hundred and sixteen.* The number now in connexion with the Seminary, is *one hundred and thirteen.*

At the close of the summer session, certificates that they had completed the whole course prescribed in the plan were given to the following *nine* students; viz. Albert Barns, Charles C. Darling, Eldad W. Goodman, Baynard R. Hall, John H. Kennedy, John Knox, Nathaniel A. Pratt, Joseph Sandford, and George Stebbins.

The semi-annual examinations of the students have, as usual, been satisfactory to the Board.

On the subject of benefactions for the support of necessitous students, the Professors have reported the following sums, viz.

Congregational and Presbyterian Female Association of Charleston, S. C. for a particular student - - - - -	$150 00
Female Praying Association of the First Presbyterian Church, Albany, paid to a particular student by themselves - -	80 00
Female Cent Society of the First Pres. Church Albany, paid to a particular student by themselves - - - - - -	102 00

Female friend of Princeton	5 00
Ananias Platt, Esq. Albany	40 00
Female Cent Society of New Brunswick, N. J.	40 00
Mrs. Margaret Carswell, Phila. for two students, by the hands of Rev. Dr. Ely	20 00
A person, anonymous	6 00
Female Society of Elizabethtown, N. J. paid to a particular student, by themselves	25 00
Rev. Archibald Cameron of Kentucky, for a particular student	70 00
Female Cent Society of Jamaica, Long Island	90 52
Female Cent Society of Morristown, N. J. paid to a particular student, by themselves	76 50
Collection in the Church of Morristown, N. J. for a particular student	41 50
Phebean Society of Philadelphia	57 00
Ladies' Society of Princeton	55 00
Ebenezer Presbytery, for a particular student	20 00
Female Charitable Society of Amsterdam N. Y. paid to a particular student by themselves	20 00
A Gentleman, of Jamaica, L. I. by the hands of the Rev. Dr. Blatchford, for a particular student	50 00
Second Female Cent Society of First Presbyterian Church, New York	58 00
Ladies of Frankfort, Kentucky	27 00
Female Cent Society of Newtown, L. I.	51 25
A former student who had been aided	50 00
Female Evangelical Society of Montgomery, N. Y.	30 00
Female Society of Cedar street Church, N. Y.	144 00
Ladies of Newberg and New Windsor, N. Y.	35 00
Ladies of Blooming Grove, N. Y.	30 41
Poor Widow	1 00
Female Cent Society of Allentown, N. J.	6 50
Female Cent Society of Maysville, Ken. for a particular student	31 50
Female Cent Society of Washington, Ken. for a particular student	19 00
Rev. Mr. Edgar, of Maysville, Ken. for do.	11 00
Monthly Concert Society of Louisville, Ken. for two students	51 00
Collected for ditto at Charleston, Indiana	7 50
Female Cent Society of Hanover and Madison, Indiana, for do.	17 00
Students of the Seminary, on account of interest on the several Scholarships established by them	258 13
Rev. Dr. Ely of Philadelphia, for a student	25 00
Rev. John Monteith	10 00
Female Association of Ballston, N. Y. by the hands of the Rev. Henry R. Weed, paid to a particular student	20 00
First Church Pittsburg, paid to a particular student by themselves	140 00
Female Cent Society of Goshen, New York	12 25
Industrious Society of Troy	15 00
Female Charitable Society of Bedford, N. Y.	10 00
Female Education Society of Erie Congregation, Pa.	17 00
Fem. Ass. of Second Pres. Ch. Charleston, S. C.	150 00
	$2166 08

The professors have also reported to the Board, that the following contributions in clothing and bedding, have been received, viz.

One box of clothes from the ladies of Staunton, Virginia, containing cloth for 1 pair pantaloons, also 1 vest pattern, 7 shirts, 9 cravats, and one pair woollen socks.

Four pair of cotton sheets, received from Miss Olivia Sproat, Philadelphia.

Two pair of sheets, and 1 pair of pillow cases, from Lyons Farms Spinning Society, in the bounds of Elizabethtown, N. J. N. B. This Society contributed last year several articles of bedding which were omitted in the last report.

Clothing valued at $26 50 from the Female Cent Society of Morristown, N. J. Also from the ladies of Morristown, N. J. a coat, towel and quilt.

Mr. Elisha W. Cook of Philadelphia, by the hands of Rev. Dr. Ely, for a particular student, new clothing which cost 45 dollars.

From a gentleman in Allentown, N. J. a quantity of linen, flannel, cambrick, and 3 pair of shoes, the whole valued at $15 45. This donation ought to have been acknowledged in the last report—From the same gentleman recently 3 pair of stockings.

Twelve pair short woollen stockings, from the Female Missionary Society of Perth Amboy, New Jersey.

Three comfortables, and one pair of sheets, from Mrs. Brittan, of New York.

A box from a few ladies of the Presbyterian Congregation of Bedford, N. Y. containing the following articles, 4 yards of cloth, one woollen comfortable, 2 cotton

quilts, 5 pair of sheets, 11 pair of pillow cases, 7 pair of stockings, and 9 towels, the whole valued at $44.

From ladies of Newburgh and New Windsor, N. Y. one pair woollen stockings, one shirt, and 3½ yards of muslin.

From the Dorcas Society of New York, a package containing a number of shirts.

A quilt made by a little girl of five years old, under the inspection of Mrs. Green, wife of the Rev. Jacob Green of Bedford, N. Y.

From the Industrious Society of Troy, a package containing 6 shirts, 12 cravats, 8 pair socks, 2 handkerchiefs, and 3 pillow cases.

On the subject of benefactions for the assistance of necessitous students, while the Board would express their gratitude for the amount of benefactions reported, they beg leave to remark, that such benefactions are as much needed now, as they ever were, and especially as the number of students, has been greatly increased.

The number of volumes which have been presented to the library through the year is 27. Of these, the Board beg leave particularly to notice, 11 volumes octavo, in elegant binding, presented by the Hon. William Wilberforce of London.

The last Assembly appropriated for the general purposes of the Institution, the sum of $4500. Of this there has been expended for Professor's salaries, house rent, and contingencies, $4214 55.

Agreeably to the order of the last Assembly, the Board at an early period, addressed a circular letter to a number of congregations, requesting a collection for the Contingent Fund; in consequence of which a *few* collections were made, and transmitted to the treasurer of the General Assembly.

Agreeably to the directions of the last Assembly, the Board applied to the Legislature of New Jersey, at their last session, for a repeal or modification of the last section of the Act passed at the preceding session, entitled, "An Act for Incorporating Trustees of the Theological Seminary of the Presbyterian Church, at Princeton, New Jersey." The Board are happy to inform the Assembly, that they have succeeded in procuring a supplement to said Act. In consequence of this they have adopted the following resolution; viz. *Resolved*, That the Board recommend to the General Assembly to accept of the aforesaid charter, with the supplement.*

The Board have the pleasure to inform the Assembly, that since the meeting of the last Assembly, an individual in the First Presbyterian Congregation in Elizabethtown, whose name is concealed, has transmitted to the treasurer of the Assembly, through the hands of the Rev. Dr. John M'Dowell, for the Students' Permanent Fund, the sum of $1,280. Dr. M'Dowell informed the Board, that the same individual had, at different times, given sums to the Seminary which amount in the whole, with the sum just mentioned, to $2,500. Of this sum $1,930, were specially given to the Student's Permanent Fund; nothing but the interest to be used. In consequence of these donations, the Board recommend to the Assembly, to order that the sum of $2,500 be appropriated out of the Students' Permanent Fund, to endow a Scholarship, to bear such name as the generous individual abovementioned may give it. And that the said individual have the right to point out by whom the scholar to be from time to time received on this scholarship shall be named.†

Signed by order of the Board,

ASHBEL GREEN, *President.*
JOHN M'DOWELL, *Secretary.*
Philadelphia, May 29, 1824.

—

The Professors of the Seminary, are—

Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology.

Rev. Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

Ten Scholarships have been founded, viz.

1. *The Le Roy Scholarship,* } Both
2. *The Banyer Scholarship,* } founded by Mrs. Martha Le Roy, N. Y.
3. *The Lenox Scholarship,* founded by Robert Lenox, Esq. of New York.
4. *The Whitehead Scholarship,* founded by John Whitehead, Esq. of Burke county, Georgia.
5. *The Charleston Female Scholarship,* founded by the Congregational and Presbyterian Female Association of Charleston, S. C. for assisting in the education of pious youth for the gospel ministry.
6. ————, founded by the first class in the Seminary, in 1819.
7. *The Nephew Scholarship,* founded

* The General Assembly have accepted of this charter with its supplement—The Seminary is therefore now incorporated; and its friends are informed, that the corporate name is, "*Trustees of the Theological Seminary of the Presbyterian Church.*"

† The above recommendation to endow a Scholarship has been adopted by the Assembly.

by James Nephew, Esq. of M'Intosh county, Georgia.

8. *The Woodhull Scholarship,* founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.

9. *The Scott Scholarship,* founded by Mr. William Scott, of Elizabethtown, New Jersey.

10. *The ——— Scholarship,* founded by ———, of Elizabethtown, New Jersey.

The Officers of the Board of Directors, are,—

Ashbel Green, D.D. *President.* John Woodhull, D.D. 1st *Vice President.* Jacob J. Janeway, D.D. 2d *Vice President.* John M'Dowell, D.D. *Secretary.*

The present Directors of the Seminary are,—

Ministers.—Ashbel Green, D.D. John M'Dowell, D.D. William Neill, D.D. Jacob J. Janeway, D.D. Ezra S. Ely, D.D. John B. Romeyn, DD. Henry R. Weed. Samuel Blatchford, D.D. John E. Latta. Francis Herron, D.D. John Johnston. David Comfort. Joseph Caldwell, D.D. John M. Duncan. Eliphalet Nott, D.D. John H. Rice, D.D. Asa Hillyer, D.D. John Chester, D.D. John Woodhull, D.D. Thomas M'Auley, D.D. Gardiner Spring, D.D.

Elders.—Samuel Bayard, Thomas Bradford, jun., Benjamin Strong, Divie Bethune, Alexander Henry, Eleazar Lord, Zechariah Lewis, John Van Cleve, Elias B. Caldwell.

A Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church and its Corresponding Churches, in the United States of America.

Nothing is more interesting to the friends of Zion, than to learn its prosperity. That our churches should look with solicitude to the period when information is collected from all parts of the church, is expected by the General Assembly. It would give them the most heartfelt satisfaction, to be able, on this occasion, to afford to the friends of Jesus, an animating account of the prevalence of truth, the triumphs of grace and the enlargement of his kingdom. Although we can state many things which will give joy to the churches, and animation to all who love the glory of the Redeemer, it is not to be disguised that there is very much to excite our deepest humiliation, and awaken the most solemn fear. Within our extensive bounds, there is a vast wilderness, filled with immortal souls who are destitute of religious instruction and hope. There are regions, just *beginning* to enjoy the "*day spring from on high,*" still dark in error and ignorance, and cold in indifference and sin. Where the Gospel *is* preached, it is met with powerful opposition by error of every form, and it is assailed by enemies of every name. Amid many of our churches are to be found cold and worldly professors, and many who having a name to live are dead, and the enemies of Jesus are sometimes established in the house of his friends. We do not recollect to have heard more deep and afflicting representations from the Presbyteries of the want of zeal and the life giving energies of the Spirit. On every side there are complaints of prevailing error, of licentious practice, of gross intemperance, and of disregard to the Lord's day. In many parts of our widely extended and extending church, the want of ministers is still most painfully felt, and even those who can support them cannot obtain them.

Since these evils do exist, the Assembly feel it to be their duty to publish them to the churches. We have too long shut our eyes to facts when they have been discouraging or afflictive. We have dwelt on the green spots that here and there, and sometimes to a great extent, meet our eyes, and we have forgotten the desert by which they are surrounded. We have been reposing by the fountains which refresh us and reflect the heavens to our sight, as we stoop to drink them, and we too often forget "*the dry and thirsty land in which there is no water.*" That our Presbyteries have turned their attention to these evils, and that they should state them, is evidence to the Assembly, that they are more justly appreciated, more earnestly deplored, and that more devoted prayer and more zealous efforts will be made for their removal. We think that the tone of our reports indicates greater sensibility to the cause of religion—deeper solicitude for its honour and success—more enlightened humility, and promises to produce more powerful and united exertions to spread that truth and promote that cause which alone are to bring salvation to men, joy to angels, and glory to God.

The evils to which we allude, and which are most conspicuous, do not exist in the same degree in all parts of the church. Some of the Presbyteries complain of the want of ministers and missionaries, of a want of zeal and devotedness in some instances in ministers and professors, and of great coldness and worldliness. From almost every direction we learn

that the Lord's day is most shamefully profaned, and that even professors sanction this destructive and most offensive sin by the looseness of their own example, or their open conformity to the world, in some of the most popular modes by which its sanctity is invaded. Even ministers, in some instances, have been known to travel in public conveyances on this "day of rest." The Assembly have learned this fact with pain; and while they deplore, they wholly disapprove it.

In many parts of our country the odious and destructive sin of intemperance is, we fear, increasing to an alarming degree; producing blasting and destruction to individuals, families, and churches. The Assembly, while they record this fact with shame and sorrow and real alarm, will not cease to publish it, until those who profess to love the Lord Jesus, shall awake to the dangers of our country and the church. We *will* warn our beloved people until they shall all rouse to duty and to self-denial, to watchfulness and prayer.

Among the errors which are prevailing in some parts of our bounds, we have discovered none that may be considered new. Infidelity is the same in its principles, and as destructive in its effects, when it assumes a new form, as it was in its more usual and familiar garb; and it is to be opposed with the divine panoply and unwearied courage, as well when it appears in the form of an angel of light, as when it is manifested in its original shape of deformity. It is to be avoided as sedulously when it assails us in specious accents of philosophy, or the tone of affected liberality and refinement, as when its "false tongue vociferates in the corners of the streets," and utters open defiance in the hiss of derision, or the clamour of infidelity and blasphemy.

In the general survey of churches under our care, it is surprising, and in some cases alarming, to observe the want of united and concentrated efforts in promoting many of the objects of benevolence which occupy the friends of Religion. The funds raised are divided and subdivided, until no single object is well patronised. There is a spirit of Christian enterprise that marks the day in which we live, and in which the Assembly do rejoice. Every thing that promises to advance the knowledge of the Lord, and the salvation of man, will not only be viewed with approbation by a religious community, but will be assisted and patronised. It has however sometimes happened that a new mode of well doing has diverted the attention from well established exertions, and the funds by which they were supported, have been changed, so that while a new form of mercy appeared, there are no new means for its support.

We turn now to present some things in the present state of the church, which are more delightful, and which encourage us to believe that the Lord God is in the midst of us for good. Though there are many evils in the church, much error and sin, much apathy and indifference; there are also, many powerful and counteracting operations. We believe that the cause of truth is advancing; that it is gaining victories over error; that knowledge is increasing; that the church is more engaged, *steadfast and prayerful;* there is more zeal, more liberality, and more self-denial.

There are many evidences that the ordinary means of grace have been faithfully employed; that the plans of well doing, recommended by the Assembly in former years, have been useful in their operations. When they shall be more extensively adopted, and more vigorously pursued, it is believed that they will fully accomplish the benevolent designs which prompted their recommendation. We learn from almost all our Presbyteries, that the word of God has been faithfully preached; that the people have attended with punctuality upon the stated worship of God, and in many instances, have given *earnest heed to the word spoken.*

Among the efforts which the Assembly regard with peculiar interest, and which have been very useful the past year, we mention the following:

Exertions in behalf of children and youth. In all parts of the church, Sunday schools are established, and there is but one sentiment respecting them. The Assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive reforming influence. They apply a powerful corrective to the most inaccessible portions of the community. They begin moral education at the right time—in the best manner—and under the most promising circumstances. They act indirectly, but most powerfully, upon teachers and parents, and frequently become the means of bringing them to the church, and to the knowledge and love of the truth. Sunday schools are highly useful *every where;* but, they are peculiarly adapted to new and destitute regions of the church. The plan is simple, and easily accomplished. It requires comparatively little knowledge and experience to conduct them with ability. Very much good has been accomplished by the instrumentality of young ladies and gentlemen. The pleasing scene is often witnessed in some of our new settlements,

of large meetings of children on the Lord's day, in school houses, or beneath the shade of the original forest. The voice of praise and prayer is heard, and the word of the living God is proclaimed, amid the most beautiful works of his hand.

Bible and Tract Societies are established in most parts of our church, and we are happy to learn, that very many of our people are dutifully and zealously engaged in promoting the great benevolent institutions which distinguish and honour our age and country. It would be pleasing to be able to add, that our churches were more engaged in giving efficient patronage to the United Foreign Missionary Society, which is under the peculiar protection of the Assembly, and which has been repeatedly presented to our churches for their prayers and liberality.

The United Domestic Missionary Society, the concerns of which are principally conducted in the city of New York, is considered as one of the most interesting and important institutions of the day, and meets our cordial approbation and recommendation.

The state of Missionary regions and Missionary operations, which are under the entire control of the Assembly, present many subjects of attention, which awaken deep and solemn interest. The Board of Missions, which directs the missionary concerns of the Assembly, has the past year employed more than eighty ministers, to proclaim among the destitute the unsearchable riches of Christ. The Assembly regard these efforts with intense interest, as they are persuaded that God has honoured them with his special blessing. There is not an object of deeper concern to the prosperity of the Church, so far as human agency is concerned, than to furnish to our widespread and destitute population, good Missionaries; men full of the Holy Ghost, and burning with love and zeal for the salvation of men. In years past the Assembly has been able to send forth many labourers into the harvest, to occupy and maintain important stations, to explore the country, to gain information; and some parts of our church, now flourishing, it has been the instrument of planting and watering. The church at large is not sufficiently aware of the importance of our Missionary operations. We earnestly hope, that our means of usefulness will be greatly increased.

During the past year, there have been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches, who are not included in the list of those who have been distinguished as the "highly favoured of the Lord," and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influences of the Spirit of the Lord have been poured out upon the congregations of Augusta, Schenandoa and Oneida, in the Presbytery of Oneida, —Upon the first church in Lenox, in the second church in Sullivan, in the first church in Pompey, in the Presbytery of Onondaga,—Upon the church of Ellisburgh in the Presbytery of St Lawrence, —Upon Esperance, the church at Saratoga Springs, Mayfield, Ballston and Moreau, in the Presbytery of Albany.—One of the most extensive works of the Spirit that has been known in our country, has occurred in Moreau, and has spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salem, West Granville, in Kingsbury and Queensbury, in the Presbytery of Troy, —In Middletown and Forrestburgh, in the Presbytery of Hudson,—In the church in Rutger's street, in the Presbytery of New York,—In the second church in Newark, Elizabethtown, and Patterson in the Presbytery of Jersey,—In Flemington in the Presbytery of Newton,— In one of the churches of Baltimore,—In Jefferson College in the Presbytery of Ohio,—In Mount Pleasant, New Salem, in the Presbytery of Hartford. Bethel in the Presbytery of Lexington,—In Fredricksburgh in the Presbytery of Winchester,—In Ripley, in the Presbytery of Chilicothe. It is with peculiar pleasure that we have been informed of a powerful revival at Natchez, in the Presbytery of Mississippi, and in Washington, in the Presbytery of Orange, and in Mahoning, Derry and Buffaloe, in the Presbytery of Northumberland. From those parts of the church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast, and are walking worthy of their profession. The Monthly Concert for Prayer is generally mentioned.

We are happy to learn that increasing interest is felt, and that vigorous exertions are made in behalf of seamen. The society in New York is flourishing, and a new and commodious church is now erecting in Philadelphia, for their accommodation. Pleasing evidence has been presented of the great benefit with which the efforts in their favour have been followed; many of them have been hopefully converted, and give good evidence that a work of effectual grace has

been wrought in their hearts. The Bethel flag is a new and blessed sign of the times. It floats over the decks of many of our vessels as they go forth on the bosom of the deep. It is seen in every part of the world, and is the pledge of the season when our merchandise and hire shall be holiness unto the Lord.

Most of our Presbyteries are paying attention to the education of youth for the ministry. Many pious young men are in training in various stages of their education. Notwithstanding the church is every year rousing to greater exertions, much more must be done before her duty is accomplished, or her wants supplied.

The Board of Education is earnestly engaged, and it is well supported by several auxiliary societies.

The pious females in our communion, are still devoting themselves to the promotion of all the charities of the day. The exertions of women who thus labour in the gospel, are among the most blessed and efficient that the church enjoys.

The Theological Seminary at Princeton, is every year becoming more and more important. Its present condition is flourishing. The number of its pupils is greater than at any former period; and it promises to be a favoured and powerful instrument of disseminating the gospel through the earth.

The Theological Seminary at Auburn is rising into importance. It is enjoying the patronage of the church, and will soon be endowed and extend its blessings throughout the interesting country in which it is located.

The new, but most promising Institution at Hampden Sydney, is advancing. The friends of religion are anticipating great benefits from it, especially to the southern country.

May the God of knowledge own and bless all the means of instruction, that the earth may be full of his truth and his praise.

The Assembly have heard with pleasure of the state of the churches in the Associations of New England. The Lord is in the midst of them for good; they are going forward in the order and peace of the gospel, and with that zeal that should ever distinguish the favoured of the Lord. We are happy to hear, also, that the Theological Seminary at Andover, is in a flourishing and prosperous condition. Its numbers are annually increasing, and its friends are cheered with the belief that its usefulness is continually extending.

We record with feelings of painful solemnity, the names of many of our dear brethren, who have been called from their labours the past year.* While we view these bereavements as a solemn warning to us all, they admonish the churches to improve the messages of grace, which are falling from dying lips, and to honour God for the treasure which is contained in earthen vessels.

We live in a most interesting period of the world. This is an age of great activity. To the church in this day are committed great and precarious interests.

How careful should we be to stand with our loins girded with truth. In an age of such wonders, of such energy and enterprise, the church has the delicate and difficult duty of avoiding on the one hand, the spirit of bold innovation, which is sometimes allied to zealous and generous efforts, and on the other, to prompt and cherish the ardour which promises to promote the highest good of the world.

Let us be up and doing. If we study diligently the holy oracles, which are our only infallible guide; if we rely upon the direction of the Spirit; if we possess a holy desire to bless the world and exalt God; then our liberty will not sink into licentiousness—our zeal will not destroy—the spirit of inquiry will not become the spirit of speculation and philosophy, *falsely so called.* But truth shall triumph—charity shall fill every bosom and bless every object—and the *Lord alone shall be exalted.*

Published by order of the General Assembly,

WILLIAM NEILL, *Stated Clerk.*

Philadelphia, May, 1824.

---

* The Rev. Joel Bradley, of the Presbytery of Onondaga.

The Rev. Henry Chapman, of the Presbytery of Otsego.

The Rev. James N. Austin, of the Presbytery of Albany.

The Rev. John R. Coe, and Edward Rositer, of the Presbytery of Troy.

The Rev. Amasa Loomis, of the Presbytery of Grand River.

The Rev. John M'Knight, D. D. of the Presbytery of Carlisle.

The Rev. Joseph B. Lapsley, of the Presbytery of Muhlenburg.

The Rev. Prescott B. Smith, of the Presbytery of Lancaster.

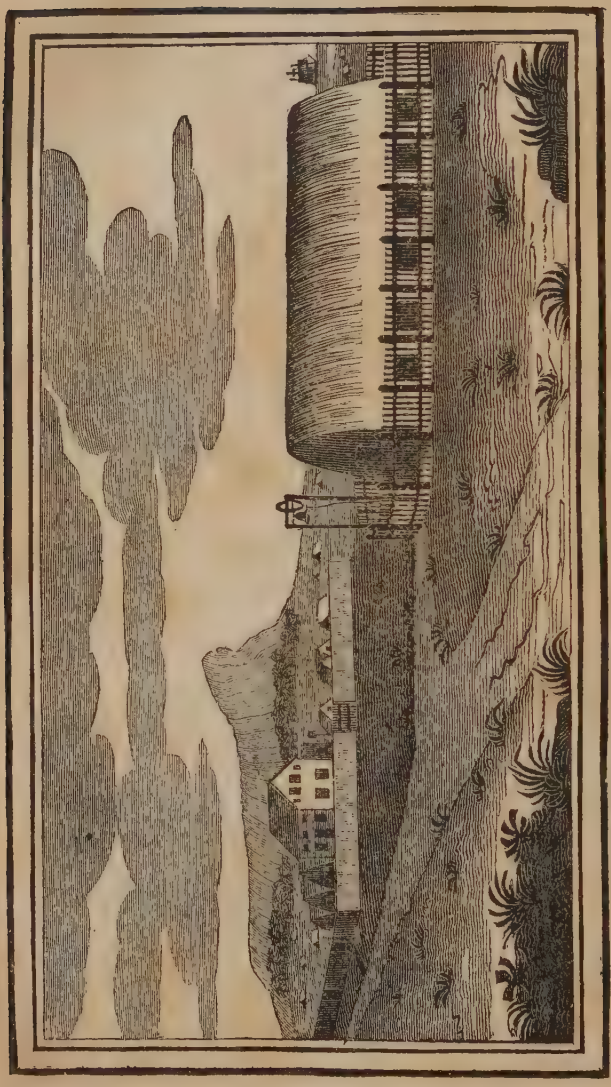
The Rev. Samuel Prince Robbins, and Rev. William Bois, Presbytery of Athens.

The Rev. Joseph S. Hughs, of the Presbytery of Columbus.

The Rev. Dr. Thomas Reid, of the Presbytery of Newcastle.

The Rev. Dr. Benjamin R. Montgomery, of the Presbytery of Harmony.

The Rev. George Lukey, of the Presbytery of Newcastle.



View of the Mission House and Chapel at Honoruru, Oahu.

FOREIGN.

The editor has received a copy of the journal of the Rev. Charles Samuel Stewart, one of the last reinforcement of missionaries to the Sandwich Islands, from the time he went on board the ship *Thames* in Nov. 1822, till his being settled, temporarily, with his family, in the missionary establishment at HONORURU, May 14, 1823. From this journal we publish in our present number several interesting extracts, and to these we expect that others will hereafter be added. The journal was primarily intended for the sister of Mr. S.

Accompanying the journal there were a number of sketches made by Mr. Stewart with a pencil, which afford interesting views of several scenes and objects that fell under his notice. Of two of these sketches—one of the Harbour and Village of Honoruru, the other of the Mission House and Chapel, at the same place—we have caused engravings to be made. We give the latter of these sketches in the present number of our work, and the other will appear in our next.—The mission house, it will be observed, is in the style of building customary in our own country. Near it are seen several small buildings, formed in the manner in which the natives construct their abodes—with poles or bamboos placed erect in the ground, and these interlaced with rushes and grass, and with a cover of grass thatch over the whole. Doors and windows are made by cutting holes in the ends or sides of the structures, which generally remain open. No glass is used in the windows. "Our house," says Mr. Stewart in writing to his sister, "might easily be erected in the smallest room in yours, being neither so long nor broad; and the ridge of the roof is only nine feet from the ground—the eaves little more than three feet. It is composed entirely of small poles and grass. It has three small holes in the sides for windows, without sash or glass; and the door has neither bolt, lock, nor bar."

At a short distance from the enclosure or missionary yard, on the right, stands the Missionary Chapel, constructed of the same materials as the dwelling houses, and surrounded by a slight fence.—It appears that the chapel will contain about 500 people. The bell of the chapel is suspended on two posts erected before the front door—In the distance, to the right, is seen the ship Thames, as she appeared on her approach to Honoruru. In the back ground the mountains of the island appear, with trees and shrubs at their base.

—

EXTRACTS FROM REV. MR. STEWART'S JOURNAL.

November 30th, 1822.

Since writing on Tuesday, we have had another gale of wind, which compelled us to take in all sail, and "lie to" during Thursday night, and part of Friday. Confinement to the cabin, and the tossing of the ship, increased Harriet's sickness very much. I think she was weaker and more dispirited yesterday, than at any time before. * * * From the experience I have already had, I can judge what my thoughts and feelings will be, when I behold her enduring all the privations and hardships of the missionary life, should she be spared to meet them. They will be the same they now are. When I look back a fortnight, and view her as she then was, blooming, and healthful, and animated, and see her now, pale, emaciated, and spiritless from sickness, which she might have avoided, I am at times ready to say—"Could it have been my duty, thus to expose one so delicate, so unaccustomed to fatigue and hardships?" All the man within me says "No! it could not:"—but the Christian—the minister—and the missionary as promptly and more decidedly exclaim, "it could, and it is." Yes, my dear M. whatever I may suffer myself—whatever my beloved wife may suffer, which has been and will be my keenest suffering—I am fully persuaded that I have done right, and that she has done right, in forming the determinations, and in pursuing the measures we have. I am satisfied, that so far as the expedition we are now engaged in is concerned, on the day of judgment, the sentence to us will be, "well done good and faithful." The hand of the Lord hath led us: we beheld it in the dispensations of his Providence; we dared not refuse to follow, and though we may find that the hand which guides, bears

the rod to afflict, still we will fear no evil. No, we have acted in this matter only in conformity to the light possessed, and to the dictates of our consciences, and we shall unquestionably meet blessings, rich and satisfying, in the path of duty pointed out: if not in one form, in another perhaps less expected, but not less full. With such views and feelings, my beloved M., which are those of our inmost hearts, we cheerfully turn our backs for ever on all the comfort, all the domestick and social felicity, all the refined enjoyment which the advantages we posessed in our native country, might have so fully secured to us. We banish from our minds for ever, the dreams of earthly bliss, in which the children of this world seek their supreme happiness, and hail with contentment the scenes of self-denial and privation, of care and toil, which we have in prospect, willing, since the providence of God has so ordered it, to become literally "strangers and pilgrims" on the earth, having here no abiding place, nor worldly possession. Whatever else we lose, we gain

"A peaceful
Conscience, and approving Heav'n"—

a treasure too rich to be exchanged or forfeited for all the fleeting and unsatisfying pleasures of this life. When, then, we recount our sufferings and afflictions—when we give a statement of our real situation, whatever it may be, do not think we consider it strange that such things have befallen us, but that, deeming the service we perform as done unto the Lord, we even count "for joy" the trials that may await us in its accomplishment.

We think ourselves greatly blest in our humble friend, Betsey Stockton. She proves herself daily more and more kind, affectionate, and faithful. She has been most thoughtful and assiduous in her attention during H.'s sickness, and has laid me under a debt of gratitude, I scarce know how to repay. She is an invaluable acquisition to our little family, and I wish her always to be particularly remembered in your communications to us.

Dec. 2d.—Contrary to my expectation, I find no difficulty in reading, writing, &c. and employing myself in any way I think proper. I was fearful my voyage would be a lost period, but, from the past, judge that I may render it very profitable even in an intellectual respect, and I hope, above all, in a *spiritual*. Here I am most happily disappointed. Thus far I have found my abode in this floating habitation conducive to religious feeling, and have secured, and can still secure, much greater and more frequent retirement, for devotional meditations, than I anticipated.

We have now become quite systematic in our regulations as a family. The bell for rising rings in the cabin at sunrise—that for morning prayers at half past seven—that for breakfast at eight. We dine at one, sup at six, and have evening prayers at half past seven. The establishment of regular worship, has been a great comfort and satisfaction to us, and the respectful and constant attendance of the captain, officers, and crew, gives us sincere joy. When the weather admits of it, we assemble on the quarter deck, which has been peculiarly pleasant during the moonlight nights, with which we are now favoured. Oh! it is sweet to hear our hymn of praise floating on the breeze that wafts us along, and to listen to the prayer directed from the midst of these mighty waters, to Him who protects, and who only can defend and bless us.

Yesterday seemed really like a Sabbath. The day was calm and pleasant, and though the occupations of the ship would not admit of public worship in the morning, still it was gratifying to observe the general quiet and seriousness that prevailed, whilst each on board, not engaged in the duty of the ship, was occupied with his Bible, or some serious book. At 4 o'clock, P. M. the great bell rang for public service. The exercises were conducted according to the usual order in the Presbyterian church, and Mr. Bishop delivered a sermon from the words—"What shall it profit a man, if he gain the whole world, and lose his own soul."—We cannot but hope, and do fervently pray, that these means of grace will not be lost to the immortal beings, by whose skill we are enabled to bear the glad tidings of pardon and peace to the distant isles of the sea. May the time speedily come, when each one who sails with us, will experience in his own breast, all the happiness and sacred peace which, I believe, existed in the bosoms of many of our little band yesterday, from the exercise of repentance towards God, and faith in our Lord Jesus Christ!

This day has been delightful indeed: the air is as mild and balmy as that of a spring morning. The sea is less disturbed than we have seen it before. In fact, we have had one continued gale until Saturday. The captain has sailed eleven years, and says he never before had such a succession of rough weather. You can scarce imagine the difference it makes in every thing. Whilst the gales continued, we could scarce see a stone's throw from the vessel for the monstrous green billows that were rolling in heaps around us; now we can look in any direction, to a dis-

tance of many miles, over a beautiful surface of deep blue, variegated here and there by the milk white curving of a breaking wave. Our ship must be a fine object when viewed at a little distance: every sail is set to the breeze, and all without and within indicates prosperity and peace.

Dec. 3*d.*—The last evening was one of the most interesting we have spent since the commencement of our voyage. At the beginning of our meeting, we were joined by the officers of the ship: their deportment in every respect is such, as to call for our warm gratitude, and in none more than in the uniform and interested attention they give to our exercises of devotion. We sang three hymns and had two prayers, when the great bell of the ship rang for our usual evening worship, and our circle was enlarged by twelve or fifteen sailors from the main deck and forecastle. I trust that our prayers and praises were those of faith and sincerity. Feeling ourselves solemnized, and having our better thoughts awakened to a lively exercise, it was proposed that we should listen to the perusal of the instructions of the committee, publickly delivered to us by Mr. Evarts, the evening before our embarkation. They are admirable, and well calculated to produce a powerful and abiding impression upon the heart. May we so improve them, as to show by all our actions, that these counsels and admonitions have not been in vain. May we never, individually nor collectively, bring a reproach in any degree on the cause we have espoused, but may all we do redound to our own good, and to the glory of *the God we profess to serve.*

Dec. 16.—Yesterday we commenced a prayer meeting, to be held every Sunday morning at 10 o'clock, as it is inconvenient to have more than one sermon. A Bible class has also been established among the sailors. This we consider an interesting exercise. Whilst it will enlighten them on the subject important above all others, it will give an access to their hearts and consciences, not otherwise to be secured. May the Lord bless it to their eternal good: we have great hopes from it, and trust that it is a plant that will continue to be watered by our tears and invigorated by our prayers. The salvation of the officers and crew becomes daily more precious in our eyes, and our heart's desire is, that the word of the Lord dispensed to them, may not return unto him void.

Jan 1, 1823.—I am more and more persuaded of the propriety of our entering on the work we have: if the Bible be true, I fear no evil in this measure, except that which may arise from the deceitfulness of my own heart. To me, the duty of the most devoted and persevering exertions in the missionary cause, is as clear as that the scriptures are the word of God, and that every Christian who does not promote its interests to the utmost of his power, fails in his duty to God and man. It was in my power to go forth personally to the heathen, and my conscience and heart would hear to no other sacrifice. I saw the path of duty, and determined to walk in it only, and thus far I have found it the path of peace and happiness.

Jan. 6.—The Sabbath was pleasant and strengthening to our spirits. Mr. Bishop preached from the words, "strive to enter in at the straight gate." There was more attention and solemnity than usual. I was greatly pleased with my Bible class, and feel more encouraged than ever, to labour with these immortal beings in this way. My class consists of five persons, all from the steerage. Those in the forecastle, except the most wicked, recite to Mr. Chamberlain.

January 25.—The storm continued to rage during the day with unabating violence, and produced greater anxiety and gloom than any we have yet experienced. But although the day was one of gloom, a circumstance occurred in it which has given me more genuine satisfaction than any thing since we left America. In the edge of the evening, whilst leaning alone against the railing of the quarter deck, feeling in my own mind something of the desolation of the scene by which I was surrounded, I felt my arm gently touched by some one on the spars behind me: it was ——. The moment I cast my eyes on him, I knew his errand, and can scarce describe my emotions when I found it truly to be as I expected—"*to know what he should do to be saved?*" He had seen me alone, and stolen from his station forward to tell me, that his spirit, like the troubled sea, would find no rest, and to beg me to direct him in the way everlasting. His words were few, but his looks, whilst he acknowledged his guilt and misery, and supplicated an interest in my prayers, spoke volumes. So unexpected, and yet so desired and prayed for was this event, that I almost doubted its reality. He dated his convictions from the preceding Sabbath, at the recitation of the Bible class, and told me he had scarce eaten or slept since. Every thing manifested sincerity and contrition in his deportment, and though I would not be too sanguine, I cannot but hope that the Spirit of God has begun that good work in him, which shall be carried on till the day of Jesus Christ.—"A little leaven leaveneth the whole lump;" and should but one soul be truly converted to God before we

leave this ship, ere the voyage which it has commenced is completed, through the prayers and admonitions of that man, all these sailors may be turned to the Shepherd and Bishop of their souls.

Feb. 14.—The weather would not admit of any service on the Sabbath, except evening prayers. This was regretted, particularly under the encouraging appearance of the crew. I was greatly gratified, however, to find that notwithstanding the rest of the night had been broken in both watches, and the morning had been one of labour, that still one half of my Bible class had prepared their recitation. —— has manifested much seriousness of late. I have had several conversations with him, and every successive one has been more interesting than the preceding. On Monday morning —— came up to me with a very animated countenance, and said he had great hopes of ——; that he was very much troubled, had "knocked off swearing," and was all the time "overhauling his Bible,"—"He always swears when reefing in a gale, but on Saturday night we were on the lee yard-arm of the main topsail together for half an hour, and though it blew a hurricane, and we could do nothing with the sail, *he never swore a word.* If he'll only *cut cable* and swing from the fellows in his watch, I shall not fear for him." Thus we have reason to hope that another immortal spirit is ready to exclaim "men and brethren, what shall I do to be saved!"

March 6. —— is rejoicing in the possession of a Christian's hope. He requested an interview with me last night on his first watch. As soon as I approached him, he threw his arms around me, and fell on my neck with emotions that seemed to deny him the power of utterance. It was some time before he could tell me of the hope that had become as an anchor to his soul, and of the peace and joy that filled his bosom. So great and entire a change had taken place in his views and feelings, that he felt compelled to believe, that old things had unto him passed away, and all things become new, and that he was a new creature in Christ Jesus. I had a most interesting conversation with him, and left him as I found him, rejoicing with joy unspeakable, and full of glory: and hoping in my own heart, that the inexpressible emotions that throbbed within his manly breast, were only the feeble commencement of that holy joy, which, in the world to come, would rise "immeasurably high."

March 10.—I can again speak of the mercy and loving kindness of God towards us, now floating on the mighty bosom of the Pacific. Appearances have never been so encouraging as they now are. There is a seriousness from the forecastle to the quarter deck, that forces itself on the observation of every one. The change in —— has produced a very visible effect on his friends —— and ——. Their countenances and whole appearance are altered.

March 13.—Another is added to the catalogue of praying souls on board the Thames. —— is so deeply convicted as not only to forsake every evil habit, but also to seek the favour and salvation of God by prayer and supplication. May he pray in the spirit, and be heard and blest with eternal life!

March 17.—Nothing new to communicate this morning, except an account of a "*real Sabbath at sea,*"—such a Sabbath as I once feared I would never see on board the Thames. Preparations for it were made early on Saturday evening among the sailors by shaving, washing, &c. all seemed to be looking forward to it with pleasure and hope. And never on sea or land was there a more lovely day. The temperature was that of finest June weather. The stillness of death reigned over the ship, whilst all, cleanly drest, employed their time in reading, meditation and prayer. We had an excellent sermon from Mr. Bishop, and at the close of the day every one was compelled to remark its quiet and solemnity.

March 24.—When I look round me this morning, and see every one cheerfully and industriously employed,—observe the neatness and pleasantness of every thing in the cabin and on deck, and feel myself, and know others to do the same, as perfectly at home and contented, as I have ever been in any situation, I can scarce credit, that our present is the state so long dreaded by ourselves and friends as one devoid of enjoyment or even comfort—can hardly realize the truth that we have been confined upwards of four months on board this ship, and yet are so little sensible of any privation, and so little desirous of any change.

For a long time after entering the Pacific, we thought the appropriateness of its name might very justly be questioned, but the experience of the last fortnight has satisfied us on that point. The perfect smoothness of the ocean is almost incredible: we have scarce seen a wave with "*crested head*" in that time, and, but for the deep blue colour of the surface, might fancy ourselves sailing on the placid bosom of your lake.—We have all lately been very forcibly struck with the great beauty of the sky and clouds in these latitudes: especially towards sunset and early in the evening. They are unrivalled by any I have ever seen, and are

literally indescribable. We have seen clouds of almost every colour in different parts of the sky, at *the same time:* some of colours I never saw in the heavens before, and often in their strongest tints: for instance, of a rich and perfect green —beautiful amber — crimson— orange— whilst the whole western hemisphere has been one blaze of glory. Last night the colour of the ocean added greatly to the splendid scene: it was of a most perfect blood colour, occasioned by the reflection of a fleecy veil of crimson clouds, covering the whole heavens; the appearance was so extremely singular, as to make us almost shrink from it as something supernatural.

Our religious state continues the same. —— and —— have expressed no hope of their conversion, though deeply interested in securing it. Four more are under convictions of sin of greater or less pungency—and seem fully determined on turning to God with all their hearts.

I never knew a Sabbath on land such as yesterday was here. Not a sound was heard, from the opening of the morning till the close of day, but the rippling of the water as we sailed on the deep, or the voice of worship as we bowed before our God. Every one seemed to feel as well as know, that the day was sacred to its Maker: and most of our number, I believe, rejoiced in it. When I viewed the neatness and order of every thing about our beautiful ship, and witnessed the peace and quiet and solemnity that prevailed, I could not help fancying that I saw "holiness to the Lord" inscribed on the cloud of canvas she spread to the breeze.—Our services were delightful, and what Christian would not feel them to be so, when at them, he could see the tear of sacred rapture start in the bright eye of some, and that of penitence and sorrow from that of others:—both of whom till late "cared for none of these things." —— is one of the happiest of beings, and can scarce contain the joy of his heart. He is very active with his companions, and has already been a blessing to them. All that he says is worth twice its real value *from the manner* in which he communicates it. He related to me the substance of a conversation had with —— a few days since. —— came to him full of trouble; with a spirit that could find no rest, and wished to know how he obtained the light and liberty, the peace and joy that filled his bosom, adding, "I believe the Bible to be true, and every word in it to be of God. I know that I can be saved only by the righteousness of Jesus Christ—I feel my wretchedness and misery without it—I believe every thing —but how am I to believe, so as to be saved. I want faith and how am I to get it." L—g told him he felt just so once, he did not know what faith was, or how to obtain it; but he knew, now, what it was, and believed he possessed it; but, "I do not know that I can tell you *what it is*, or how to obtain it. *I know what it is not*— I know it is not *knocking off swearing and drinking and the like;* and it is not *reading the Bible*—nor *praying*—nor *being good*—it is not *that*—for even if these would do for the time to come, what are you to do with *the old score?* how are you to get clear of that? It is not any thing *you have done* or *can do*. It is only *believing* and *trusting* to what *Christ has done:*—it is having your sins *pardoned* and *soul saved*, because *he died* and *shed his blood for sin*, and it *is nothing else.*" A doctor of divinity might have given the poor fellow a more technical and polished answer, but not one more simple or satisfactory. ——'s expression of countenance is naturally rather hard and morose; but now, every feature is lighted up with "the sunshine of joy," and every look and action are "peace and good will to all men." —— has a handsome face, of a naturally mild and innocent expression, and has become really lovely from an unfeigned sweetness that has overspread it. Hope has begun to dawn faintly on his soul, and while conversing with him last night in the full light of a splendid moon, I could but believe, that the peace and serenity that sat on his brow, was that in kind, however low in degree, which the ransomed on high exhibit whilst contemplating the glory of God, and triumphing in eternal salvation.

April 3.—The state of spiritual things is still encouraging and delightful. Two more of the common sailors have expressed a hope of salvation.

Daily, and almost hourly, many circumstances occur, showing the happy situation in which we are placed, which would be interesting to you to know, but which would take up too much time in communicating. Our evenings are pleasant; and invariably the sound of songs and rude merriment has given place to that of hymns and solemn praise. The violin, and the drum and fife, are heard no more; for their owners have learned nobler notes, and make melody in their hearts to God.

You know the powerful effect of sacred musick when heard from a distance:— such nightly swells on our ears from the hatchways of the forecastle and steerage, and a knowledge of who the singers are, and what they have been, is far from lessening the emotions excited in ordinary cases, by a similar cause.

Last night, while walking the deck, I happened to cast my eyes into the steer-

age, and could not refrain wishing, that some of the pious hearts interested for the salvation of seamen, and active in their exertions to promote it, could stand beside me for a moment. But one person was there, and for the time, I wished to see no other; it was —— reading his Bible. The lamp was suspended from the ceiling, at too great a height to admit of reading with ease, when seated on the floor, and being too tired to stand, he was *kneeling* and reading partly aloud, with an attention and solemnity that seemed to absorb every thought and feeling; his attitude, countenance, and whole appearance, gave strong testimony, that he was searching the scriptures that he might in them find the words of eternal life. He did not change his position in the least, till the bell rang for evening prayers, a full half hour after I first observed him.

April 8.—We have at length bid adieu to the southern hemisphere, and that most probably forever. We recrossed the line on Saturday night, the 5th inst. precisely three months to an hour after having crossed it in the Atlantic.

Our Sabbath, the day after, was uninterruptedly pleasant and solemn. Mr Richards preached from the words "the harvest is past, the summer is ended, and we are not saved." Five only of the crew were absent: about that number have shown the most determined opposition to the seriousness prevailing, and have spoken and behaved with an effrontery and wickedness almost incredible. They scarce ever attend any of the religious services, and even insult those who go to them, in their retreat of wickedness—the forecastle. When witnessing their behaviour, and hearing their wilful profaneness and blasphemy, we pity and deplore their folly and madness: and whilst we sincerely exclaim, "Father forgive them for they know not what they do," we cannot but add in sight of their awful and gratuitous iniquity, "How can ye escape the damnation of hell."

Last night we were once more privileged to observe the monthly concert of prayer:—it was a season refreshing and delightful to our spirits. For the first time we were joined, in this duty, by all the crew off duty, who, we trust, have found access by the same spirit, to our common Father and God. We could but feel animated in our devotion, and warm in our gratitude whilst beholding a row of these hardy and interesting seamen uniting with us, not only by their external attendance, but, as we believe, in their hearts, and joining with the multitudes of Israel in exclaiming "thy kingdom come."—Often during the evening I saw the big tears of joy glistening in the eye of ——, and could easily fancy the language of his heart to be, "if I forget thee, O Jerusalem, let my right hand forget her cunning—if I prefer thee not to my chief joy."

It would touch your heart, my dear M——, yes, it would touch the hearts of all Christendom to witness the bended knee—the suppliant's eye—the humble worship of these but late pardoned sinners.

Another event has occurred to make me far less anxious for the termination of our voyage, than I otherwise would have been, and one, that, to you and all our friends, I am satisfied, has been, and is, of the deepest interest—it is the safe and uncommonly favourable confinement of our beloved Harriet. We had constantly hoped to have reached the Island before this should have taken place; but the wise providence of God ordered otherwise, and we have great reason *already* to rejoice in it, as a dispensation of *visible and marked* goodness and tenderness to us. The circumstance has given much joy to the Captain, officers and crew: Harriet is a great and universal favourite, and herself and child are the chief objects of solicitude and attention. They were determined that the young stranger should be *an American:* the Captain immediately ordered the ensign hoisted, and master Charles first saw the light under the proud wavings of our national banner. I have seldom known the gleamings of its stars and stripes to give more animation and apparent joy; and am sure, that, in my eyes, they never looked half so lovely.

April 25.—It is even so—I write to you now, my dear M. with the snowy summit of Monakiah on one hand, and the rugged heights of Mowee on the other. Three days ago we had many indications of being in the vicinity of land. Several times on Wednesday we imagined we saw the faint outlines of a mountainous coast, but were as often compelled to yield to the conviction that our vision had been illuded by the heaping of clouds on the horizon. Most of Thursday we were subject to the same hopes and disappointments; but at 3 o'clock in the afternoon, were fully satisfied that our eyes did rest on the shores of Owyhee, enveloped almost from the water's edge by dark and heavy clouds. We then distinctly traced the cultivated grounds, and here and there saw columns of smoke ascending from the settlements of the natives. We found ourselves to be immediately off the most easterly point of the Island, near the bay of Ohido, at a distance of 30 miles.

The ascent, as far as the clouds would

admit of our seeing, was gradual,—thickly indented by deep ravines, edged by monstrous precipices. These appeared very narrow to us, but the native boys with us say, they are valleys three or four miles wide, well watered and highly cultivated. We saw two or three beautiful cascades.

From the accounts we had received of the rudeness and barren wilds of Owyhee, we were altogether favourably disappointed with this its first appearance. Sure it looked like the land of darkness, and the region of the shadow of death, for it was overhung and completely enveloped, except near the water's edge, by thick and dismal clouds—and we knew and felt that a more sad and melancholy gloom marked the spiritual state of its inhabitants. The language of our hearts, however, seemed to be—"Hail! and welcome." After tea, the first tumult of feeling having subsided, while all the family except H. were assembled at the gunwale of the ship nearest the land, to gaze on it still, as we gently pursued our course, we sung, with feelings never known before, the sweet and appropriate hymn,

"O'er the hills of gloomy darkness,
Look, my soul, be still and gaze."

We had scarce finished the first line, before our little band was encircled by the officers and crew, with a seriousness and solemnity highly gratifying. I doubt not, some of their hearts throbbed with emotions known only to the pious mind. Whilst singing, the last rays of a glorious sun were falling on us from the west, and the silver beams of a full orbed moon from the east. The hazy atmosphere suddenly cleared up, leaving a cloudless sky, without a trace of the gloom which had an hour before overshadowed us, except a light drapery of silver clouds, concealing the highest points of the mountains. The change was too instantaneous, and too great not to be noticed, and I could not help hoping and praying, that the spiritual gloom of this land might as speedily flee away beneath the mild light of the gospel of peace.

(*To be continued.*)

ANGLO-CHINESE COLLEGE.

In a late number we promised to take some notice of the latter of two pamphlets published by the Rev. Dr. Morrison at Malacca, and lately received by us. That promise we now fulfil. The title of the pamphlet in question is—"To the Publick, concerning the Anglo-Chinese College."

In this pamphlet a succinct account is given of the origin and nature of the Anglo-Chinese College; of the contract required to be entered into with the principal by every student who enters the institution; of the number of pupils who have been received, which is 21; of the course of their studies; of attendance on the religious exercises of the college; of the languages taught and cultivated—Chinese, Malayan, English; of donations and subscriptions to the college; of monies received and expended from 1818 to Jan. 1st, 1823; of a publication entitled "The Gleaner," intended to promote the interests of the college; of the laws and statutes of the institution; of its patrons, trustees, and officers, with a specification of their duties severally; of the council that governs the college; of the by-laws; of the admission of native students on the foundation; of the lectures delivered, and the duty of attending on them; of allowances to native students on the foundation; of tuition; of preparatory schools; of the admission of students supported by their friends; of a translation of the Chinese master's rules for the students; of the moveable property of the college; of the college library, consisting of 3380 volumes, of which 2850 are in the Chinese language; of the college museum; and of a copy of the Anglo-Chinese college deed. In the conclusion of the pamphlet, which is dated at "Malacca, A. D. Feb. 21st, 1823," Dr. Morrison remarks, that the deeply lamented death of the late Dr. Milne had rendered this publication necessary for the welfare of the college. He returns thanks to all who have in any way befriended the institution, and concludes the whole in the following pathetic strain, in which the ultimate design of this interesting establishment will be seen.—"The founder of the college, and the builder of the edifice, loved their own country; and they also loved the rest of the nations. China, that object of wonder and of pity to Christendom, excited in their minds a deep interest. China, one of the fairest portions of the globe; the most ancient, the most populous, the best skilled in the management of human nature, of any country under heaven—China is full of dumb idols; is estranged from the true God; and hates and persecutes the name of Jesus. That God may be glorified by the obedience of his creatures; that Britain may be ever active in deeds of benevolence; and that China may be christianized, is the sincere prayer of the Anglo-Chinese College founder, Robert Morrison."

Dr. Morrison gave one thousand pounds sterling to this noble institution; and Dr. Milne built the edifice, and he in an emphatic manner *devoted* his life to the care

and instruction of the first pupils. He was the *victim* of his assiduous labours to communicate instruction here, and to serve at the same time the cause of missions in every form of exertion that he could devise. We have been deeply impressed with the importance of this institution ever since we heard of its organization, five years since; and we know not how wealth, devoted to charitable objects, could be more efficiently employed than in aiding the operations of the Anglo-Chinese College. We perceive, and we are glad to perceive, that in hither and in farther India, and even in our own country, the plan of educating the natives of the countries christianized, with a view to their becoming missionaries, is seen to be that which promises the greatest permanence, and the surest success to the means which must be used for the conversion of the heathen. It will be ultimately the cheapest plan, and it is manifestly the best calculated to gain the attention and the affections of the heathen. Ultimately, if christianized, they must support their own institutions; and the sooner they begin to do it the better. We rejoice, therefore, at the establishment of colleges at Calcutta and at Serampore; and in the proposal to establish one on the western coast of hither India, and in a like proposal to establish an Indian college on our own frontiers. In the mean time the mission school at Cornwall in Connecticut, which is an honour to our country, should receive the good wishes and prayers, and in every way practicable, the liberal support of all the friends of genuine piety and humanity.

In a postscript to the pamphlet we have noticed, Dr. Morrison states that the college is to be removed to Singapore, and to be placed under the patronage of Governor RAFFLES.

Under the head of religious intelligence we think it not improper to place the following communication.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—I ask your indulgence to a subscriber of your invaluable work, in communicating a few remarks relative to a literary institution recently established at Amherst, Massachusetts. Since it is yet in its infancy, and known only in a limited degree, some information concerning it may be interesting and useful to your readers.

A fund of $50,000, obtained by the subscriptions of individuals, and designed for the assistance of indigent pious youth in preparation for the gospel ministry, constitutes the basis of this institution. It was organized in Sept. 1821. The sphere of its influence has been constantly enlarging, and the prospect of its success and usefulness has been continually increasing since that time. Its officers consist of a Board of Overseers, or Board of Trustees, and a Faculty of five members. Its present number of students is 128. These are from different parts of our country,—some from South Carolina; some from Kentucky, and one or more from Philadelphia. Two large elegant brick buildings, situated upon a beautiful and commanding eminence, bespeak the favourable site of the college. The region in which it is situated, is peculiarly adapted to the purposes of education. The climate is good; and the society moral, refined and intelligent. The course of studies pursued here is precisely the same as that at Yale College in Connecticut. Although the friends of this classical seminary have been hitherto defeated in procuring for it chartered rights, still, it is confidently expected, that it will become incorporated at the session of the Legislature the ensuing summer. The expenses requisite to obtain a thorough and complete classical education here, do not exceed $600. Those who are proper subjects of charity and are preparing for the ministry, are assisted here to the amount of nearly one half of their expenses. The original design of this college was to educate pious youth for the sacred profession. Such continues to be its design, although it educates others, as every college does. In the spring of 1823 it witnessed the smiles of Heaven in the bestowment of divine grace upon about 25 or 30 of its members. At the close of this work of divine love, but a very small number was thought to be unacquainted with that wisdom which cometh down from above. May the Lord bless this rising establishment, and make it abundantly useful to the best interests of men.

ALBYN.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Rev. S. P. Williams, First Presbyterian Church, Newburyport, for the Contingent Fund - - - - - - - - - -	$33 00
Of Rev. Samuel W. Doak, Mount Bethel Church, Abington Presbytery, for do.	17 37

Of Rev. Henry R. Wilson, Shippensburg, for do. - - - - $4 87
Of Rev. Reuben Post, per Rev. E. Harrison, First Presbyterian Church in Washington City, for do. - - - - - - - - 5 00
Of Rev. Charles C. Beatty, Steubenville Church, for do. - - - 20 00
Of Rev. Dr. John M'Dowell, from Mr. M. Hall of Elizabethtown, the premium on 800 copies of the Confession, printed by him; one half is for this fund 12 00
Of Benjamin Strong, Esq. from the Eighth Presbyterian Church, New York, for do. - - - - - - - - - - 4 84
Of Messrs. Peter and John J. Boyd, per Rev. Henry R. Weed, their donation from the estate of their deceased brother, Thomas Boyd, Esq, for do. - 30 00
Of Rev. Aaron Putnam, Cooperstown, for do. - - - - - 10 00
Of Rev. Jacob R. Castner, Newton Presbytery, for do. - - - 3 70
Of Rev. David Comfort, from the Female Association of Lawrenceville, for do. 25 00
Of Rev. Dr. John Chester, Albany Presbytery, for do. - - - 34 25
Of Rev. Reuben Post, from the Female Cent Society of First Presbyterian Church, Washington City, for do. - - - - - - 15 00
Of Rev. Norris Bull, from Caledonia Church, in Genesee Presbytery, for do. 8 00
Of Rev. John B. Whittlesey, Ontario Presbytery, for do. - - - 3 23
Of Rev. Dr. Francis Herron, First Presbyterian Church, Pittsburgh, for do. 58 75
and from Rev. Mr. Riggs' Church, for do. - - - - - 13 25
Of Rev. Ezra King, Long Island Presbytery, for do. - - - 3 90
Of Rev. Dr. E. S. Ely, from Rev. Mr. M'Calla, Augusta, Kentucky, for do. - 5 00
Of Rev. William D. Snodgrass, from the Second Presbytery of New York, for do. - - - - - - - - - - 53 00
Of Rev. John E. Latta, a collection in Newcastle Church, for do. - - 8 00
and the donation of Mr. Wilson, Sheriff of Newcastle County, for do. - 5 00

Amount received for the Contingent Fund $373 16

Of Rev. Dr. John Woodhull, his fourth instalment for the New York and New Jersey Professorship, $30, and the fourth do. of William Wikoff, Esq. $20 - - - - - - - - - - - 50 00
Of Rev. Dr. John M'Dowell, from Perth Amboy, for do. - - - 5 00
First Church, Newark, $1, Friend to Princeton, by Rev. John Ford, $5 6 00
and from the Monthly Concert of Prayer in First Presbyterian Church, Elizabethtown - - - - - - - - - - 24 00
Of Benjamin Strong, Esq., Treasurer of New York Presbytery, for do. - 20 00
Of Rev. Henry R. Weed, the donation of Mr. Othniel Smith, of Jamaica, Long Island, for do. - - - - - - - - - - 50 00
Of Rev. John Johnston, per Rev. Jacob Green, from the members of the Church of New Windsor, New York, for do. - - - - 6 75
Of Rev. R. W. Condit, collected by him and Mr. Fisk, for do. - - 100 00
Of Rev. Dr. Samuel Miller, his fifth instalment, in full of his subscription for do. 50 00
Of Rev. David Comfort, Kingston Church, for do. - - - - 22 50
Princeton Church - - - - - 26 00
and Allentown Church - - - - 6 75
Of Rev. Charles Webster, for do. - - - - - - 23 00
Of Rev. Dr. Robert Cathcart, from Chambersburg, for the Synod of Philadelphia Professorship - - - - - - - - - 51 00
Of E. B. Caldwell, Esq. per Rev. Dr. E. S. Ely, fund not mentioned, supposed to be for do. - - - - - - - - - 7 00
Of Rev. A. K. Russell, Treasurer of Newcastle Presbytery, for do. - - 30 00
Of Rev. Dr. Moses Waddel, his fifth instalment in full of his subscription for the Southern Professorship - - - - - - - 50 00
and one do. J. R. Golding, Esq. for do. - - - - 50 00
Of Rev. Dr. Joseph Caldwell, Orange Presbytery, for do. - - - 1550 00
Of Rev. John Cousar, his fifth instalment in full of his subscription for do. - 50 00
from Mr. Isaac Montgomery, $10, Mrs. Jane Montgomery, $2 - - 12 00
Miss Letitia Montgomery, $2, and Mr. Jehu Montgomery, $5 - - 7 00
Of Rev. John Rennie, the first instalment of Rev. Michael Dixon, for do. - 50 00
Of Rev. Daniel Gould, from Rev. John B. Davies, Concord Presbytery, for do. 462 25
Of Eliphalet Wickes, Esq. the fifth instalment in full of the subscription of Rev. Thos. S. Wickes, for the Oriental and Biblical Literature Professorship - - - - - - - - - - - 50 00
Of Rev. John Goldsmith, his fifth do. in full for do. - - - - 50 00
Of Rev. Dr. Samuel Miller, his first half of third do. for do. - - - 25 00
Of Rev. William Nevins, his second year's do. for do. - - - 50 00
Of Rev. Reuben Post, his second half of second year's do. for do. - - 25 00

Of Rev. E. W. Gilbert, his second instalment for do.	$10 00
Of Rev. John Kennedy, in full of his proportion for the Scholarship Senior Class of 1823	53 00
Of Rev. Daniel Gould, for Concord Scholarship	10 00
Of Z. Lewis, Esq. per Rev. Dr. S. Miller for Le Roy and Banyer Scholarships	175 00
Of Rev. Andrew Todd, interest for the Eumenian Scholarship	7 00
Of Dr. A. Macrery, Natchez, Education of Students in the Seminary	10 00
Of Rev. Henry R. Wilson, Shippensburg, for do.	6 00
Of Benjamin Strong, Esq., Treasurer of New York Presbytery, for do.	80 41
Of Messrs. Peter & John J. Boyd, a donation from Mr. James Boyd, of Albany, for do.	30 00
Of Rev. Isaac J. Lewis, from the Female Missionary Society of Wheatland, Rochester Presbytery, for do.	10 40
Of Rev. Samuel F. Snowden, St. Lawrence Presbytery, for do.	24 20
Total	$3698 42

View of Publick Affairs.

EUROPE.

SPAIN.—The most recent advices from Spain represent the situation of this wretched and degraded kingdom to be as deplorable as ever. Money is wanted for every thing, and there are no means of obtaining it for any thing. Yet it would seem that the monarch and his ministers still cling to the hope that they will be able, by some means or other, to subject to their domination the revolted American colonies. Such an event is, we think, in the highest degree improbable; but infatuation prevents those who are under its influence from seeing what all the rest of the world see with certainty. It appears that while despotism is the form of government in Spain, there is in fact scarcely any government at all. Robbers and murderers abound throughout the country. Several Frenchmen have lately been assassinated. Passports it is said have been given to more than 200 of the first families to go into France, to avoid the persecutions of the royalists, and the exiles it is computed have carried with them three millions of piastres, in that specie which is so much needed in the country they have left. Such are the blessings which Ferdinand and his French allies have procured for Spain!

PORTUGAL.—An article in the Boston Recorder of the 15th ult. says, "The last accounts from Portugal represent that country as in great commotion. The prime minister had been assassinated, and Marshal Beresford dismissed. The people were irritated against the United States for the sentiments in the President's message." This we suppose will affect our President about as much as the moon is affected by the dog that bays her.

ROME.—It seems that his holiness the Pope is turning a portion of his benevolent attentions toward our country. We find it stated in one of the publick papers that he "has made an additional grant of 24,000 dollars annually to the Congregation de Propaganda Fide, for the special purpose of encouraging the progress of the Catholic religion in the United States of America."

RUSSIA, GERMANY AND PRUSSIA.—These three great powers, all parties, and principal parties, to the Holy Alliance, are said to be reducing their armies, in a manner which indicates their expectation of a permanent peace. For the happiness of the world we wish that this may be true. But the appearance of disarming is a known artifice of those who intend to make war; and for ourselves we have little confidence, after what we have witnessed, in the fairness of any procedure in which this alliance is concerned. The latest accounts represent Russia as having a new quarrel with the Turk, and as marching armies toward his territories. We have long feared, and still fear, that the Emperor Alexander intends, eventually, to add Greece to the rest of his enormous dominions.

GREECE AND TURKEY.—It appears that a dreadful conflict is yet depending between these powers. The Turk is preparing a tremendous force for a new attack on Greece. But all accounts agree that the most brilliant successes have constantly of late attended the Grecian arms. The funds raised for the noble Greeks are coming in good season to their aid; and skilful European officers are now in their armies. But our hope for them is in the God of the whole earth, and our prayer that he will crown their struggle for freedom with complete success.

France.—The Royalists in France have, by the last election of deputies, obtained such an overwhelming majority in the popular chamber, that the opposition are laughed at and treated with utter contempt. Of course, every thing which is suggested by the king, or his ministry, or his friends, is adopted almost without discussion. A singular state of things seems to us to be at this time witnessed in France. The people at large are a hundred fold more happy and prosperous than they were under Napoleon, who was always burdening and harassing them for the purposes of *his glory*. They are very sensible of this change—It is every day a matter of feeling. The Royalists attribute it all to the king and to his measures—The people seem to believe this, and in consequence of the belief, to be disposed to let the king and his ministers do what they please—to go any length they may choose. In our opinion, however, the happy change in France is only in a very small degree to be ascribed to any wisdom or choice of the French monarch and his advisers. The change has absolutely been *forced* on the nation by the circumstances in which it was placed; and by favouring despotick sway, the French people may be, and we fear they are, preparing for a new convulsion at some future period.

Great Britain.—From the beginning of February till the date of the last advices from England, the British parliament had been in session; and constantly occupied with important subjects. These subjects we cannot pretend to enumerate. The one in which we feel the greatest immediate interest is that of *slavery*. We rejoice that the slave trade is now *piracy* by the decision of two nations possessing more than a moiety of the commerce of the world, and whose naval force is far more than a match for that of all other nations. This infernal traffick in "the souls of men," will, we think, be ere long put down. We are glad to see that the London Missionary Society have brought before parliament the case of their *martyred* missionary, the Rev. John Smith, of Demerara. The nation ought to purge itself of the guilt of that horrible transaction, and we hope it will.

It appears that the British court has not yet formally recognised the independence of the Spanish and Portuguese American colonies. As far as we can collect from the publick papers, the British ministry have an understanding with the Holy Alliance, that England may trade freely with these colonies, and have her commercial agents among them; and that with this allowance Britain will not declare the colonies independent till they are so declared by Spain and Portugal. We have no belief that either the Holy Alliance or Britain is exactly suited with this state of things—But the Alliance dares not insist on more, and Britain cannot, in courtesy, do less than wait till the independence of the colonies shall be declared by all the other great European powers.

Sad disturbances yet exist in unhappy Ireland.

ASIA.

In some parts of Central India, it appears that the awful scourge of famine, under which this country has so frequently suffered, is now severely felt. The last accounts state, that great distress prevails among the natives, from a scarcity of grain, caused by the destruction of their crops. At Madras and in the surrounding country, parents were abandoning their children in despair, several of whom had actually died of famine. To the Christian philanthropist it is a subject of delightful anticipation, that the christianizing of this most populous part of our globe, will probably ere long prevent much misery in this life, as well as in that which is to come. Christianity, we know, will neither produce fruitful seasons, nor feed its professors in idleness and improvidence. But give it its full influence on all classes of a community, the high and the low, the rich and the poor, and it will, by the activity, and industry, and economy, and benevolence, and kindness which it will certainly produce, effectually preserve a people from a large part of the most grievous evils to which in a state of heathenism they are constantly exposed. Let India become truly Christian, and we do not believe that famine will destroy its tens, where now it destroys its thousands. Where then is the *humanity* of those who are bitterly hostile to Christian missions?

AFRICA.

Accounts, which at first we hoped were unfounded, but which now seem to be authentick, announce a dreadful and sanguinary attack of the barbarians, in the neighbourhood of the British settlements on the western coast of Africa, usually called the Gold Coast, on the inhabitants of these settlements. A very powerful tribe or nation, called the Ashantees, collected a force, in January last, amounting to 15,000 men, and on the 21st of that month attacked the British forces under the command of Sir Charles M'Carthy, consisting of 5,000 men. The Ashantees, after a conflict of two hours, were completely victorious. Sir Charles was killed, and all the white men, twenty or thirty in number, were either killed or taken prisoners, one only excepted. It was feared that the settlement at Sierra Leone would be broken up, and the British be entirely

expelled from this part of Africa. We have little doubt that the slave dealers have prompted the barbarians to this ferocious act. The dispensation of Providence in its permission is dark at present: but time will explain it. On the other side of this vast continent, the Pacha of Egypt, a man of much intelligence and enterprise, is said to have declared himself independent of the Ottoman Porte. This event has been a good while expected, and if it has really taken place will prove a rude shock to the Turkish power in Europe.

AMERICA.

SOUTHERN AMERICA.—The Colombian Republick and that of Buenos Ayres appear to be settling into something like a state of permanent civil order. This likewise may be the case with "The United Provinces in the Centre of America," a new republick lately formed. But except what relates to these, the accounts received during the last month show, that from Mexico to Cape Horn there is much uncertainty, confusion, fluctuation and conflict among the unhappy inhabitants of this whole vast region in regard to every thing relative to the social state. There is little doubt that the agents of Spain, France and Portugal are using an influence which is attended with no inconsiderable success, to foment discord and division, in hope that the result will ultimately be a return of the colonies to their former state of dependance on the mother countries. We have no belief that this result will be ever realized. But in the mean time disturbance and bloodshed are prolonged; and it is next to impossible to judge with any accuracy of the real state of things in the different sections of this agitated region, or to say what a month or a day is likely to bring forth. We are therefore little solicitous to chronicle the incessant changes which occur. We believe that Southern America will eventually be free; but

> "Through what varieties of untried being,
> Through what new scenes and changes *she* must pass,"

we pretend not to predict. Our prayer is that the "days of evil may be shortened." The troops of Buenos Ayres have suffered a defeat from the Indians, who are carrying terror to the very environs of the capital.

UNITED STATES.—Congress closed its session on Thursday the 27th ult. and adjourned till the first Monday in December next. We have neither space nor inclination to detail the proceedings of this interesting session—Nor is such a detail necessary. The newspapers which abound in every section of our country, have already apprized our readers of all the important *doings* of our national legislature. We shall, however, take leave to say, that we sincerely rejoice that Congress has refused to make itself a party to the extraordinary demand of the State of Georgia, relative to the lands of the Cherokee Indians in that State: And that we regret the difficulty which was experienced in the Senate in obtaining its consent to the ratification of the treaty between the United States and Great Britain, for the complete suppression of the slave trade. This country, to its lasting honour, has taken the lead in measures favourable to the utter extinction of this wicked and most detestable trade; and it is mortifying to see our senators objecting on matters of punctilio or national pride, when the *substance* of our wishes was met with cordiality by the British court. We observe that it is asserted in some of the publick papers, and we fear it is true, that party views and feelings in regard to the approaching presidential election mingled themselves in the discussions and propositions which took place in the Senate, relative to the treaty. If this were so, it is surely a subject for regret. Great national interests and questions ought ever to stand entirely clear of all party considerations. On the presidential election, we have nothing to offer, in addition to what we have heretofore urged—that professing Christians should not lend themselves to party intrigue or violence of any kind; should pray earnestly and constantly that He who turns the hearts of men "as the rivers of water are turned," may incline our citizens to the best choice among the several candidates for this high office; and should give their own votes, independently and conscientiously, for that man who they verily believe will most favour and promote the interests of virtue and piety, while he manages with ability and address the political concerns of this great nation.

As far as our observation or information has extended, we believe that the prospect is flattering that the approaching harvest and all the fruits of the earth will be abundant. Health generally prevails throughout our country, and no people on earth, we confidently think, have so much reason as the people of the United States for ardent gratitude to the Giver of every good gift, for his distinguishing favours. Oh that this sentiment were more felt, and were more productive of its proper effects!

THE

CHRISTIAN ADVOCATE.

JULY, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE VIII.

(*Continued from page* 243.)

In farther speaking on this subject, I shall endeavour—

I. To show that the most peculiar attributes or characteristicks of perfect Deity, are, in holy scripture, ascribed plainly, explicitly and frequently, to each of the persons in the sacred Trinity; and in such a manner as distinctly to recognise their personal character.

II. To refer to a number of passages of scripture, which plainly represent, sometimes a plurality, and sometimes a Trinity of persons, in the one only living and true God.

III. To give explanations, offer cautions, and answer objections, relative to this important and interesting subject.

IV. To make some inferences, of a practical kind, from what shall have been said.

From this distribution, you will, of course, expect that only a part of it will claim your attention at the present time.—The remainder of this lecture will be chiefly employed on the first division in the distribution; that is, in endeavouring to show that the most peculiar attributes or characteristicks of perfect Deity are, in holy scripture, ascribed plainly, explicitly and frequently, to each of the persons in the sacred Trinity; and in such a manner as distinctly to recognise their personal character.

Now, with respect to the first person in the holy Trinity—God the Father—there is neither doubt nor controversy, in regard to the point before us. We have nothing, at present, to do with Atheists: and all Theists, who are not Trinitarians, ascribe divine perfection, or perfect Deity, to the Father. We agree with them entirely in this ascription. We say that the eternal Father is God—the fountain of Deity—and that every attribute or perfection, which we have enumerated and endeavoured to illustrate, unquestionably belongs to Him. But we also affirm, that to his coequal, coeternal Son and Spirit, the very same attributes and perfections are also ascribed, in the inspired volume of unerring truth. Here we differ, radically and totally, from all Anti-trinitarians, from the highest of the Arians, to the lowest of the Socinians,—from Dr. Samuel Clarke, to Dr. Joseph Priestley. Here, therefore, is the ground of controversy—But O! let us make it something better than controversy. Let us make it the subject of candid, humble, solemn inquiry. Let us approach it with a teachable, honest, truth-loving spirit. Yea, let us lift up our hearts to God, with earnest desires that he would lead us into, and confirm us in the truth; that he would enable us to see clearly, what he has condescended to teach us on this subject in his own

infallible word; and that seeing it, we may receive it in love, and rest upon it with unshaken confidence.

We proceed, then, to allege evidence from scripture, that the most peculiar attributes or characteristicks of Deity, are ascribed, in the manner stated in the proposition, to the second person in the sacred Trinity, denominated the Son of God; and who, by taking our nature into union with his divine nature, is our Lord and Saviour Jesus Christ.

1. He is called by the name JEHOVAH, the peculiar appellation of the true God—the great I AM.

There was often a visible appearance of Jehovah, the God of Israel, under the ancient Jewish dispensation. I shall cite but a single instance, out of many that might be mentioned. Gen. xviii. 1,—it is said, that "the LORD appeared to him," (that is to Abraham)—In the original it is, "And JEHOVAH appeared to him in the plain of Mamre; and he sat in the tent door, in the heat of the day: and he lift up his eyes and looked, and lo, three men stood by him." Then follows the whole narrative of the destruction of Sodom, and of Abraham's intercession for it, till he was silenced by the terms of his own plea. Now, although there were *three* that appeared to Abraham, let it be observed, that his whole address was to *one;* and that this one is called *Jehovah*, at least ten times, in this single chapter; is frequently called so, by Abraham himself; and that this one remained with Abraham, after the other two, who in the subsequent chapter are called angels, had left him and gone on to Sodom. Here then is a Being, who is repeatedly called in the language of inspiration JEHOVAH—the special, the appropriate name of the true God, the God of Israel. The question is, who this Being was? We are assured from scripture, as well as from reason, that the Father was not, and could not be seen—but that he is revealed by the Son. Mat. xi. 27. "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." John i. 18—"No man hath seen God at any time; the only begotten Son that is in the bosom of the Father, he hath declared him." Can there be any reasonable doubt, without going farther, that the Jehovah who appeared to Abraham, was the Son of God, the second person in the Trinity; who at that time assumed a human form, and declared or revealed a part of his Father's will and purpose to Abraham, the father of the faithful?

But there is much more evidence than has yet been alleged, of the point here maintained. He who is spoken of as Jehovah, when visibly appearing to men, is sometimes expressly called "the angel of the Lord;" sometimes, as in his appearance to Joshua, "the captain of the Lord's host;" and once "the angel in whom the *name of God* was." There is no hint that a number of messengers were successively employed to make these divine communications. There was but one glorious Being, called both Jehovah and his angel, who was, under the ancient Jewish dispensation, the medium of the divine manifestations. And various things which in the Old Testament are said to have been spoken by, or addressed to Jehovah, are, in the New Testament, affirmed to have been spoken of, done by, or addressed to Christ. To give one example—Where the sin of the people against *Jehovah*, when they were destroyed by fiery flying serpents, is referred to by the apostle Paul, it is expressly affirmed to have been committed against Christ.—"Neither (says he) let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

But what appears to me to settle this point, on the authority of revelation, is a comparison of a prophecy, in Isaiah xl. 3,—with what is expressly stated to be a fulfilment of that prophecy, in Mat. iii. 1, 2, 3.—The prophecy is in these words—"The voice of him that crieth in the wilderness, prepare ye the way of Jehovah—so it is in the original—

make straight, in the desert, a highway for our God." Now, hear the Evangelist—"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand. This is he who was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Here is unequivocal evidence, that he who, in the Old Testament, is called Jehovah, was the Lord Jesus Christ, the Son of God, of the New Testament.

Let it then be well noted and remembered, that the incommunicable name of God,—the name which was chosen out by himself, to signify his absolute independency, self-existence, eternity of being, and the cause of existence to all creatures,—that this appropriate, sacred name of the Deity, is, under his own infallible guidance, applied to the Son of God, our Lord and Saviour Jesus Christ. My dear youth, I dwell so particularly on this point, because it does seem to me that it settles the whole question before us, on the authority of divine revelation. God has expressly declared—"I am the Lord"—in the original—"I am Jehovah; that is my name; and my glory will I not give to another." This very name, comprising in it the glory of the everblessed God, he has actually and repeatedly given—not indeed to another—but to his own co-equal Son, who is one with himself. What can be more decisive than this?

You will also remark, that *personal* acts and agencies, are constantly attributed to this glorious Being, this Son of God,—the Jehovah of the Old Testament, and the Christ or Messiah of the New. Observe, also, how the old dispensation and the new are connected together: and how the Son of God has always been the head of the church on earth; always the medium of every divine manifestation that has ever been made to the children of men.

In alleging the remaining proofs, I shall be very brief: but I beseech you to give them a very careful attention, for there is not one of them, which even taken separately, does not, in my mind, completely establish the Deity of the Son of God, our adorable Redeemer; and prove his distinct personality in the Godhead.

We cannot stay—it would be an endless task—to confute all the false glosses, and false interpretations, and allegations about interpolations and various readings, which the opposers of our Lord's divinity have used, to set aside the authority of the texts I shall quote. Be assured, however, that there is not one of these texts which I do not verily believe tends fairly to the point, toward which I purpose to give it a direction. Nor are the texts which I shall quote, by any means, the whole which the sacred volume contains of the same import. The difficulty is not to find proofs, but to select them.

2dly then.—The Son of God—Christ our Saviour—is, in the most direct, plain, and unequivocal manner, called GOD; and that repeatedly, in the New Testament. Matt. i. 23—"They shall call his name Emmanuel, which, being interpreted, is GOD with us." John i. 1—"In the beginning was the Word, and the Word was with God, and the WORD was GOD." John x. 30—"I and my Father are ONE." It is undeniable that the Jews, to whom this text was addressed, understood it as asserting that Christ was God equal with the Father: for they declared that it was for this reason, that they took up stones to stone him. Phil. ii. 6—"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be *equal* with GOD." Heb. i. 8—"Unto the SON he saith, thy throne, O GOD, is forever and ever." 1 John v. 20—"We are in him that is true, even in his Son Jesus Christ—this is the true GOD, and eternal life." Mark, here, that Jesus Christ is affirmed to be the Son of God, and that his proper Deity is asserted in the strongest manner that language can express—"the TRUE GOD and eternal life."

3. The incommunicable attributes of the Deity are declared to belong to Christ our Saviour—the Son of God. *Eternity* is attributed to him, Mic. v. 2—"Whose goings forth have been of old, from *everlasting*." Rev. i. 8—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which *is*, and which *was*, and which is *to come*, the *Almighty*." But the name Jehovah, itself, peculiarly implies this attribute.

Immutability is also ascribed to him. Heb. i. 12—"Thou art *the same*, and thy years shall not fail." This is said in contradistinction from the mutability of the heavens, and the earth, and all created things. Again, Heb. xviii. 8—"Jesus Christ, *the same yesterday, to-day*, and *forever*."

Omniscience is also ascribed to Christ. John xvi. 30—"Now we are sure that thou *knowest all things*." It is worthy of remark, that a knowledge of what passes in the minds, or hearts of men, is represented as a peculiar prerogative of the true God, in the Old Testament, and this is expressly and repeatedly asserted to be a prerogative of Christ. John ii. 25—"Jesus did not commit himself unto them, because he knew all men; and needed not that any should testify of man, for he knew *what was in man*."

Omnipresence is also attributed to Christ. Matt. xviii. 20—"Where two or three are gathered together, in my name, *there am I in the midst of them*." Again, "Lo, I am with you *always*, even to the end of the world." What is here asserted by our Lord, of himself, could not possibly take place, if the attribute of omnipresence did not belong to him.

Omnipotence, in like manner is clearly asserted of Christ. Col. i. 17—"He is before all things, and by him *all things consist*." *Creation*, is expressly ascribed to him. John i. 3.—"*All things were made by him*:" ver. 10—"*the world was made by him*." And in the passage, of which I have already cited a part, there is a formal—I had almost said—an elaborate statement, of this prerogative of Christ—Col. i. 15, 16, 17. Observe that it is expressly the Son of God, of whom the apostle is here speaking, and of whom he says—"Who is the image of the invisible God, the first-born of every creature: For by him were *all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things were created by him*, and *for* him: And he is before all things, and by him all things consist." Now, it is from creation, that the true God is made known, as distinguished from all false gods. "The heavens declare the glory of God, and the firmament sheweth his handy work." And creation, in all its extent, is here declared to have been produced by our omnipotent Saviour.

4. And finally, *Worship* was given to Christ the Son of God.—It is required to be given to him; it was accepted by him; it is forbidden to be given to any creature; and we know it was refused by an angel. The obligation to worship Christ, is clearly implied in what he says of himself, John v. 22, 23.—"For the Father judgeth no man; but hath committed all judgment unto the Son: That all men should honour the Son, *even as they* honour the Father: He that honoureth not the Son, honoureth not the Father which hath sent him." The obligation to worship Christ, both in heaven and on earth, is distinctly stated in the following passages—Phil. ii. 9, 10.—"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus, *every knee should bow*, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ *is Lord*, to the glory of God the Father." Heb. i. 6.—"When he bringeth in the first begotten into the world, he saith—*And let all the angels of God worship him*." Worship was actually given to Christ when on earth, and received by him, without reproof or hesita-

tion, in a number of instances:—by the wise men at his birth; by the blind man whose healing is mentioned in the 9th of John; by the woman of Canaan, who besought him to heal her daughter: and after his resurrection, we are expressly told that "the eleven disciples went away into Gallilee, into a mountain, where Jesus had appointed them: And when they saw him they *worshipped* him." In like manner, we are told that at his ascension—"while he blessed them, he was parted from them, and carried up into heaven: And *they worshipped him*, and returned to Jerusalem." There is every reason to believe, that this worship offered to Christ, was religious worship. For although the original word used in describing it—προσκυνεω (*proskuneo*)—with its derivatives, does not, in all cases, denote religious worship—yet here we have reason to believe that this is its signification; because it is the very word which is used when the centurion attempted to worship Peter, and was forbidden; and when the Apostle, in the Apocalypse, fell down to worship the angel who spoke to him in vision, and was charged, "see thou do it not—*worship God.*" In view of this, it seems impossible not to believe, that Christ would have forbidden any to worship him, if he had not been verily God—the proper object of religious worship.

We have now seen, 1. That the appropriate, incommunicable name of God—JEHOVAH—is applied to the Son of God—Jesus Christ our Lord. 2. That he is plainly and frequently called GOD, in the New Testament. 3. That the incommunicable perfections of the Deity are attributed to him. And that creation, the great work of God, was his work. 4. That we are required to worship him as God; and that he was so actually worshipped, and approved the act. Now, if this does not completely establish his true and proper Deity, it is not for me to tell, or to conjecture, how it could be done. I repeat it, seriously and deliberately, that if the Deity of Christ is not taught in the scriptures, I do not know how it could be taught. That the evidence is somewhat *diffuse*, I admit. But although diffuse, it is not *obscure:* on the contrary, to an attentive and honest inquirer, it is the more satisfactory, because it meets him in so many places, and in so many forms.

It remains to consider briefly, the Deity and personality of the *Holy Ghost*—the third person, or distinction, in the undivided Godhead. Much does not need to be said on this point—Not, surely, that it is of less importance to establish and hold fast the Deity and personality of our *Sanctifier*, than of our *Redeemer*—but because when the Deity of the Son is established, that of the holy and blessed Spirit is, I think, at least in modern times, not often denied. His personality, indeed, is denied, by some who consider the Godhead as residing exclusively in Christ Jesus. But that "when the Holy Ghost is spoken of, a *person* or *substance* is meant, as distinguished from any grace or qualification, that he may possess or bestow, may—says Dr. Witherspoon—be easily made to appear from many passages of scripture. John xiv. 16.—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the *Spirit* of truth, whom the world cannot receive." John xvi. 13.—"When he the *Spirit* of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you." 1 Cor. xii. 4.—"There are diversities of gifts, but the same *Spirit*;"—and then, after a considerable enumeration of spiritual gifts, it is added—verse xi.—"But all these worketh that one and the self same *Spirit*, dividing to every man severally, as he will." The same thing is proved, in all those passages that

speak of grieving the Spirit, resisting the Spirit, and quenching the Spirit.

That the Holy Ghost is truly and properly God, I think appears with great evidence from the form of baptism. The *Holy Ghost* being joined with the Father and the Son, carries the strongest conviction with it, that he is of the same nature with both. The same thing may be said of the form of solemn benediction.

The divinity of the Holy Ghost seems to be distinctly established in Acts v. 3, where Peter says to Ananias, "Why hath Satan filled thine heart to lie to the HOLY GHOST," and then in the same connexion adds—"Thou hast not lied unto men but unto GOD."

We might, also, from several passages, show that the Divine attributes are ascribed to the Spirit: as *immensity*, in the 139th Psalm—"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" And then follows the beautiful passage, descriptive of the omnipresence of the Deity. *Omniscience* is attributed to the Spirit, 1 Cor. ii. 10.—"The Spirit searcheth all things, yea the deep things of God." Nay, creation is ascribed to him as well as to the Son. Gen. i. 2,—it is said—"The Spirit of God moved upon the waters;" and Job xxxiii. 4.—"The Spirit of the Lord hath made me; and the breath of the Almighty hath given me life." And that the same divine worship, or homage, is due to the Spirit, as to the Father and the Son, is conclusively argued, from his being united with them, in the inspired forms of baptism and benediction; which are, in fact, acts of religious worship.

Whoever would see what relates to the holy and blessed Spirit, better treated of than in any other uninspired composition with which I am acquainted, should read Dr. Owen's "ΠΝΕΥΜΑΤΟΛΟΓΙΑ, or a Discourse concerning the Holy Spirit;" a work which I can never peruse without admiring the deep and lucid views of that admirable author, in all that relates to the renovation and sanctification of the human heart.

It has now, I hope, been satisfactorily shown, that the most peculiar attributes, or characteristicks of perfect Deity, are, in holy scripture, ascribed plainly, explicitly and frequently, to each of the persons of the sacred Trinity; and in such a manner as distinctly to recognise their personal character. This was our first proposition. The consideration of the others must be postponed to a future opportunity, if God permit.

In the mean time, my dear youth, meditate solemnly on that holy Trinity, in whose sacred name you have been baptized, and to whom you have been solemnly dedicated. O! think often, of the covenant God of your fathers, and of the church in every age; and ask yourselves, whether *you* are in covenant with this glorious Being. Every person in the infinite Godhead is concerned, and has a part in the work of man's redemption: And is it possible that a matter which has thus engaged the blessed Trinity, should have remained till this time, a matter of indifference, or of little concern, to any of *you!* If it has, how irrationally, how ungratefully, how dangerously, have you been acting! Truly it behoves you to reflect seriously, and without delay, on your hazardous situation. You *must* be reconciled to God, through his Son, and by his Spirit's sacred influence, or you must perish for ever. When is this necessary work to be begun? Shall it not commence on this very evening, on which you have been hearing of the holy three-one God, to whom you have devoted; and to whom you are bound by every strong and tender tie, to devote yourselves? Will you not begin to do it in this very place, and then go hence to your closets, and there endeavour to draw near to the Father of mercies, through the mediation of his Son, and relying on the aid of his Holy Spirit? And will you not thus seek the benefits of the great salvation of the gospel, till you shall have reason to

believe that they are assured to you, for time and for eternity? For this let us pray together.

FOR THE CHRISTIAN ADVOCATE.

The first article in the Eclectic Review for April last, relates to a publication entitled, "An Attempt to demonstrate from Reason, and Revelation, the necessary Existence, essential Perfections, and superintending Providence of an Eternal Being, who is the Creator, the Supporter, and the Governor of all things. By Samuel Drew." The introductory remarks of the reviewer of this article are striking, and we think just. They a good deal coincide with some which may be found in three or four catechetical lectures which we have lately published. But the observations of the reviewer, if not novel, are expressed in a novel form: and we have resolved to insert them in our work, believing that the space they will occupy could not be better filled.

"It would seem to be a very difficult thing to prove that there is a God, since, of the arguments adduced to demonstrate the proposition, some are unsound, others are involved and obscure; and the most laborious proofs are the least satisfactory. To prove the fact of one's own existence by a similar process of argumentation, would be found equally difficult, and for the same reason: no proof can be so clear as that which the proposition includes, its contrary implying a contradiction. Were a plain man required to demonstrate that two and two are equal to four, he would resent, as an attempt to impose upon his understanding, the raising of a question about so self-evident a truth. But a learned philosopher, no doubt, could prove this at great length,—could demonstrate the necessity of the relation of equality, the difference between equality and identity, the absurdity of supposing that two and two make five, since even numbers can never be multiplied into an odd one; he would farther adduce in support of the assertion, the universal consent of mankind; but, whether the nature of things could possibly have been different, so that the idea of equality should have been produced in our minds by an odd number, would admit of a most ingenious disputation. We are much disposed to consider the intricate argument respecting the being of a God as scarcely less a work of supererogation. It is impossible to conceive of there being no God,—impossible for the mind, in a state of sanity, to frame to itself the supposition that would blot out the idea of God. There have been a few men mad enough to profess atheism,—such as a heathen writer aptly describes as 'maimed in their very soul, monstrous creatures, as a lion without courage, an ox without horns, or a bird without wings; yet, out of these, you shall understand somewhat of God, for they know and confess him whether they will or no."* It is one thing to be able to argue on the side of an absurd hypothesis, and another thing for the mind to impose on itself that absurdity as a truth. The atheistic hypothesis is a pure absurdity. The act of thought includes the idea of conscious existence; and from the idea of conscious existence, that of its Author is inseparable. The first law of all reasoning is that which links the effect with its cause. As soon as the child can reason, that is, as soon as it becomes, properly speaking, a conscious being, it understands the force of the inquiry, 'Who made me?' Some one, something must have caused me to be. If he should be told, that his parents made him, the question returns, Who made them? And no idea is found on which the unsophisticated mind can rest, but that of the infinite, unsearchable, eternal Being, who made all

* Maximus Tyrius.

things, and who Himself had no beginning.

"'I am; therefore God is.' The reasoning is on a level with the lowest capacity, yet, philosophy cannot produce a stronger demonstration. The conclusion is irresistible. I must have had a Maker—greater than myself—greater than the world, for he made that too, and placed me in it—greater than I can conceive of —transcending alike my imagination and my reason: thus I can conceive of Him only as immense. It is one step further, which leads to the conclusion, that this cause of all things must be antecedent to all things, uncaused, eternal. This idea once developed, (and it is necessarily developed by the earliest processes of thought,) it becomes a law or first principle. 'For he,' remarks Dr. Clarke, 'that can suppose eternity and immensity removed out of the universe, may, if he please, as easily remove the relation of equality between twice two and four.'

"In point of fact, the relation of cause and effect is more easily apprehended than the relation of equality. The proposition that there is a God, is understood before the terms of the proposition are, that two and two are equal to four. Both, when understood, are equally self-evident, and refuse the aid of proof. Their opposites alike imply a contradiction. There is a remark of Howe's, which strictly applies, we think, to the argument respecting the Divine existence. 'At least,' he says, 'in a matter of so clear and commanding evidence, reasoning many times looks like trifling; and out of a hearty concernedness and jealousy for the honour of religion, one would rather it should march on with an heroical neglect of bold and malapert cavillers, than make itself cheap by discussing at every turn its principles.' Theology might safely refrain from encountering a mere absurdity, and assume the fact of existence, including the self-existence of the First Great Cause, as granted.

The self-existence of God is as certain a truth as his existence: it is included in the idea of God, and therefore forms part of the proposition, There is a God. If this is not so immediately perceived as the affirmation, that two and two are equal to four, it is owing, not to its being less self-evident, but to the abstract nature of the idea of uncaused existence: the meaning of the terms is less obvious, but, when understood, the assent of the mind is as instantaneously given in the one case as in the other. The Being who made all things, must have existed antecedently to all things, independently of all things, uncaused, unoriginated, from eternity, by the necessity of his nature,—that is, must be self-existent. And that the Cause of all being must be self-existent, is not more evident and certain, the terms being understood, than that, as the cause of all perfection, he must be all-perfect. Otherwise, though a cause would be assigned in the Divine existence, for the existence of other beings, there would be perfections attaching to created beings, for which no cause would be assignable; they would be effects without a cause. And the absurdity would not be greater, that is involved in the supposition of contingent qualities without a cause, than that which attaches to the idea of contingent existence without a cause. In other words, we might as well suppose a finite being to have come into existence of itself, as suppose it to possess qualities of power, wisdom, goodness, for which it was not indebted to its Author, or, as suppose that the Author of all power, wisdom, and goodness is less than infinitely powerful, wise, and good. The argument is as direct from the capacity, intelligence, and conscience of man to the perfections of the Creator, as from our conscious existence to the Divine self-existence. The Cause of all being must be the Cause of all well-being also. 'Self-existence!' exclaims the author of the Living Temple, 'into

how profound an abyss is a man cast at the thought of it! How doth it overwhelm and swallow up his mind and whole soul! With what satisfaction and delight must he see himself comprehended of what he finds he can never comprehend! For, contemplating the self-existent Being, he finds it eternally, necessarily, never not existing! He can have no thought of the self-existent Being, as such, but as always existing, as having always existed, as always certain to exist. Inquiring into the spring and source of THIS Being's existence, Whence is it that it doth exist? his own notion of a self-existing Being (which is not arbitrarily taken up, but which the reason of things hath imposed upon him) gives him his answer, and it can be no other: In that it is a self-existent Being, it hath it of itself, that it doth exist. It is an eternal, everlasting spring and fountain of perpetually-existent being to itself. What a glorious excellency of being is this! What can this mean, but the greatest remoteness from nothing that is possible; that is, the most absolute fulness and plenitude of all being and perfection? And whereas all caused being, as such, is, to every man's understanding, confined within certain limits; what can the uncaused, self-existent Being be, but most unlimited, infinite, all-comprehending, and most absolutely perfect? Nothing, therefore, can be more evident, than that the self-existent Being must be the absolutely perfect Being.'

Argument, then, against the existence of God, there is none, nor can by possibility be any. Argument against the self-existence of God, it is equally impossible to frame; because the Cause of all things must Himself exist necessarily, and the contrary implies a contradiction. The perfection of God so immediately follows from the nature of the Divine existence, that the only semblance of argument that can be opposed to the demonstration, must be of the kind that is termed *a posteriori*, which species of evidence, however strong, does not admit of its outweighing the positive demonstration. All that the infidel can urge as an objection against the wisdom and goodness of the Creator, is founded on the apparent disorder or actual evil which is seen in this part of his creation; and this argument, if valid, would only imply a deficient exercise of those perfections, or a perfection short of absolute and infinite. To set against which, the objector's own sense of fitness and goodness, derived from his Creator, leading him to approve of what is wise and conducive to happiness, is a stronger proof, a testimony within himself, of those very perfections in the Deity which appear to be eclipsed by the existence of evil. Thus, while the objection, pushed to the utmost, only intimates that God is not *infinitely* powerful, wise, and good, the very objection, springing from the nature which God has implanted, implies that he *is* wise and good as well as powerful. But an objection drawn from the deficient exercise or manifestation of infinite attributes, can never be conclusive against the existence of those attributes; for, of the first,—of what it is consonant with Infinite Wisdom, all things considered, to do, no one who is not infinitely wise, is competent to judge. We are sure that there cannot be more in the effect than there is in the cause; but we can never be sure that there is not more in the cause than is seen in the effect. But were the infidel objection valid, it would amount to nothing higher than a probability, a presumption, that the Creator, though wise, and powerful, and benevolent, is not infinitely so. Which probability, deduced altogether from present appearances, is to be set against the demonstration derived from the very nature of the Divine existence, that, in all his perfections, he must be infinite.

"It is easy, and it may be useful, to show, that even in the display of those perfections, the proofs of Divine wisdom and goodness infinitely

preponderate over the apparent exceptions; because the mind is more apt to be affected by sensible illustrations than by mathematical certainties. It is proper to vindicate the ways of God against the cavils of infidels; but yet, this should not so be done as to rest the Divine character on a balance of probabilities —on the preponderance of good over evil, or the doctrine of future retribution. This is, we think, a very dangerous representation. It is to suspend man's first and highest obligation on the degree of satisfaction he may be able to attain to respecting the Divine character from the evidence of his works; a view of things which alike overlooks the relation in which he stands to his Creator, and the higher proof, implanted in his moral nature, of the absolute perfection of God. To argue the Divine perfections from present appearances and probable anticipations, is, it seems to us, to argue from what is uncertain to what is certain, instead of setting out from certainty, and applying the fundamental axiom of all theology, morals, and philosophy, to the explanation of what is problematical. If any thing in knowledge is certain, it is this: first, that God exists, and secondly, that, being God, 'He is light, and in Him is no darkness at all.'

"If there is a God, the atheist himself cannot but admit that this is the true notion of the Being whose existence he denies. No one who confesses his belief in a God, pretends to believe that he can be other that a being absolutely perfect. Thus, every argument aimed against the perfection of the Divine Being, strikes at the belief in his existence, because it calls in question something which is essential to his being and nature, and inseparable from the idea of God. But, if the existence of God be demonstrated, including under that idea his necessary perfections, 'all the little cavils of infidels against it,' it has been justly remarked, 'must signify nothing, because the same thing cannot be both true and false.' If those persons who suffer themselves to entertain and dwell upon such sceptical cavils, while they would start back with horror from the conclusion to which they lead, did but well consider this alternative—either God is absolutely perfect, and all appearances to the contrary signify nothing, or the atheist is right,—this might save them both the pain and the guilt of dallying with blasphemous suggestions."

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER VII.

My dear Timothy,

I now resume the subject of my last two letters—the subject of prayer in the publick worship of God. We have considered the several means which are mentioned in "the Directory for worship" of our church, as proper to be used in making *a general preparation* to lead advantageously in publick prayer—with the exception only of the last, which is—

"Communion with God in secret." This it is which must be the animating soul of all the rest, as well as a rich source of some of the most suitable thoughts and topicks that can ever be introduced into social prayer. Any objection, having the colour of reason, that can be brought against the other means that have been recommended for preparing to lead the devotions of the sanctuary, must, I think, arise from the apprehension that the use of those means may tend to render the prayers of him who uses them *artificial* and *formal*. Now, I acknowledge there would be good ground for this apprehension, if what we are here considering were not added to the other means that have been specified. Nay, I not only admit this, my son, but I wish distinctly to state and inculcate, that he who does not, in some good degree, lead a life of communion with God in secret, will *never* pray as he ought to do in publick; let his other preparations be what they may. In the sight of God, it is manifest, he will make no ac-

ceptable prayer at all; and in the sight of men he will, at least, want that natural fervour and unaffected earnestness, which can proceed from no other source but from a heart habituated to holy aspirations; from a soul accustomed to a daily sacred intercourse with its Maker. But, as already intimated, I go farther still—He will want some of the very best *materials* for prayer; because there is nothing but a life of secret and habitual communion with God, that can make a man acquainted with those peculiar exercises of the real Christian, and with those thoughts, and feelings, and pleadings with God, that must in some measure be brought out in publick prayer, if it do not lack a principal excellence, and leave the truly devout worshipper to wish for something that he has not found. It is a matter of unquestionable experience, that a man of vital piety, daily accustomed to draw near to God in his closet, will have views, and very impressive ones too, of what he and others need, which a man of a different character can never have; and hence he will know how to plead with his heavenly Father in another manner than any formalist can ever do. He will, also, without aiming at it, make others sensible that he is not *a stranger* at the throne of grace—that he has a holy familiarity with heaven—that he is *at home* when engaged in the sacred duty of prayer. His prayers, indeed, will be at the farthest possible remove from those which, while they may be fluent, are bold, or noisy, or loquacious, or in any way wanting in reverence. The truly devout man, both in publick and private, at the same time that he pours out a full heart before God, will have all the powers of his soul prostrated at the feet of his Maker; and while he feels and indulges the Spirit of adoption, the freedom and tenderness of the child will be constantly mingled and marked with the humility and self-emptiedness of the sinner—the pardoned prodigal.

It is evident then, my dear son, how important is this particular, both on its own account, and because it will give a right modification and direction to all the other means that have been recommended, and will, moreover, put into them a principle of vitality, a principle of warmth and animation that will pervade the whole. But still if you should suppose, as some seem to do, that the practice of secret devotion may render all other means useless or unnecessary, it is my opinion, as heretofore stated, that you would greatly err. That the genuine spirit of secret devotion is *essential*, that it will do *much*—very much—you perceive that I not only admit, but maintain. I also acknowledge, with real pleasure, that plain unlettered Christians, by a familiar acquaintance with the scriptures, by much knowledge of their own hearts, and by frequency and freedom of access to God in private, do sometimes acquire an ability to lead occasionally in social worship, in a manner that is truly edifying and delightful. But let one of these excellent private Christians be called as frequently as a minister of the gospel is called, to conduct the publick prayers of the house of God—four or five times it may be, on every Lord's day, besides occasionally, perhaps statedly, on one or more intervening days, and all this with the very same individuals for his fellow worshippers—and I greatly mistake if it would not soon appear, that however fervent the *spirit*, the *furniture* of this good man was exceedingly deficient.

On the whole, I earnestly advise you "to prepare and qualify yourself," as the Directory phrases it, for praying in publick, by the discreet, and diligent, and persevering use of all the means that we have now considered—"By a thorough acquaintance with the holy scriptures; by reading the best writers on the subject," and many of the best forms of prayer that you can find; "by meditation," and committing to writing petitions and praises which occur to you in your most devout moments, and penning a considerable number of entire prayers; "and by a life of

communion with God in secret"—by all these means accumulate a rich store of materials for publick prayer, and a happy method of arranging them for use; and let the whole be quickened into life—let a spiritual ardour be breathed through them—let a sacred unction be poured upon them all, from the feelings and exercises of a soul that day by day walks humbly with God, approaches his mercy seat with frequency and fervour, and cherishes that "spirit of adoption whereby we cry abba Father."

The Directory farther adds, that when a minister of the gospel "is to enter on particular acts of worship, he should endeavour to compose his spirit and to digest his thoughts for prayer." This is of much importance. Let our general preparation be what it may, we can never use it with full advantage in a hurried and embarrassed state of mind; and it is dreadful even to think of rushing into the Divine presence, "as the horse rusheth into the battle." Let me advise you to endeavour, at least as a general rule, to have your preparation for preaching on the Sabbath, so far as study is concerned, completed at or before sun-down on Saturday evening; and then to spend the remainder of the evening in reviewing your sermon, and, to use the language of the Directory, "in digesting your thoughts for prayer," on the coming day. Try to get your mind into a calm and devout frame, before you retire to rest. Endeavour also to have all your family concerns so ordered, that the morning of the Sabbath may be a season of quiet and composure, especially to yourself, and as far as may be, to the rest of your household. Rise as early on the morning of the Lord's day as on any other day of the week; and after the duties of the closet and the family are discharged, renew in your study the exercises of the preceding evening, in relation both to preaching and prayer; and if possible let nothing break in on your retirement till you set out for church. Make it your practice to meditate devoutly on your way to the house of God, and to be in the pulpit a short time before the hour for beginning the service has arrived. These are the means you should use, and if you use them carefully, you will find that they will have a most happy influence, under the Divine blessing, in enabling you both to pray and preach with comfort to yourself, and with advantage to your fellow worshippers.

It now only remains that I subjoin, as briefly as I can, some cautions and directions in regard to the performance of the duty we are considering, which, in my judgment, are worthy of your attentive regard.

1. Do not use the name of the Deity as a mere *expletive*, nor repeat it more frequently than is really necessary and significant. The violation, in some degree, of this rule, is a very common fault; and it is sometimes violated in a manner that to me is really shocking. I have heard the sacred name of the Most High, repeated over and over, when it was manifestly thrown in as mere surplusage—to afford the speaker time for a moment's recollection, what he should say next. And very frequently have I heard it, apparently from inconsideration or a bad habit, repeated far oftener than was either necessary or proper. We ought to recollect that our *whole prayer* is addressed to God; and that to make use of any appellation by which he is designated, more than the tenor of our address requires, is a real violation of the inspired injunction, "let thy words be few"—and why? "For God is in heaven and thou upon earth!"

Let me also remark, that when it is proper to use or repeat any of the names of the Deity, it is an excellence when that one is chosen which best corresponds with the particular nature of the address which you are then making, or about to make—For example; say that you are recognising the infinite power of the Most High; then let the address be—*Almighty God!* Or his infinite purity; then—*Holy God!* Or if you are

pleading for pardon; then—*Father of mercies!* and so in other parts of prayer, let the appellation used be, as far as practicable, *appropriate.*

2. Do not *preach* in your prayers. It has struck me that I have heard prayers which, if a blind man had entered the church while some parts of them were uttered, he might have remained, perhaps for five minutes, ignorant that the speaker was really praying, and under the impression rather that he was preaching. No argument surely is necessary to show that this is wrong. Yet some very good men, and those who in many respects excelled in prayer, have, I know, been chargeable with a measure of this fault. It certainly is sometimes proper and pertinent, to utter a sentence or two in prayer, which, taken separately, might not appear to be either adoration, confession, petition, or praise. But there ought to be very little of this. Never ought either speaker or hearers to forget, or *seem* to forget, that the whole of prayer is a *direct address* to God, "who knoweth all things."

3. Be careful not to make your prayers either too long or too short. The latter extreme I should certainly think the more censurable of the two; because prayer is unquestionably a principal part of our business when we go to the house of God, and any thing that has even the appearance of hurrying it over, ought to be carefully avoided. But the other extreme is most frequently complained of, and I must say that in many cases, I think the complaint is justly made. Prayers from thirty to forty minutes long have sometimes been made in our churches; and I have no hesitation to give it as my opinion, that no single *publick* prayer ought ever to be of such a length. Intense mental exercises, in which all the powers of the soul are engaged, can seldom be continued long, without intermission, by any individual; and it is the height of absurdity to expect such a continuance, in the mass of a promiscuous worshipping assembly. Yet an intensity of mental exercise the duty of prayer calls for; and publick prayer ought, in some good degree, to command it from every pious worshipper. But I am satisfied it is not commanded through the whole, I fear not through the half, of the long prayers to which I have referred. For a portion of the space which they occupy, neither speaker nor hearers, I am persuaded, can be said to be really *praying.* After some time, the service, at best, becomes a mere *intellectual* exercise, in which the heart or affections have little or no share—Often it is much worse; the thoughts wander till they fix on some earthly object; or at least, a constant effort is required to restrain them from such a tendency, or to recall them from the creature to the Creator. It should also be recollected, that in our congregations, the proper bodily attitude in prayer is *standing*—For let me say, passingly, that I hope you will endeavour effectually to discountenance in your charge, that most unseemly, and I think, irreverent practice, which is obtaining in some congregations, where not only the very aged and infirm keep their seats, as they may properly do, but a large part of the whole assembly, the young and vigorous as much as others, remain in a posture which they would certainly not retain in addressing a very distinguished earthly superior,—How improper then in an address to the Majesty of heaven and earth! But I was going to remark, that the mind is not easily kept intent on a spiritual object, when the *bodily attitude* becomes painful or unpleasant; as it certainly will become, by standing through the long prayers we are considering. In every view, therefore, I think such prayers not only unprofitable but improper.

Do you ask me, then, what is the proper length for publick prayers in our churches? I answer, that their length, in my opinion, ought to be considerably varied, according to circumstances. On days, or occasions, of humiliation, fasting, or thanksgiving, it seems manifestly proper that the devotional exercises

should be more extended than at other times. There are a number of other circumstances that might be mentioned; and among these I do not think that the state of mind, as to devout feelings, of him who leads in prayer, ought to be wholly disregarded—If he is uncommonly devout himself, he will be the more likely to keep up, in a somewhat lengthened prayer, the spirit of devotion in others. Making the suitable allowance then for these and similar considerations, a good general rule, it seems to me, may be stated thus—Let the prayers, reading of the scriptures, singing, and the benediction, occupy a portion of time equal to that which is employed in preaching; that is, let the time spent in the house of God be about equally divided between devotion and instruction. The prayer before sermon, often called with us the long prayer, should ordinarily not be less than twelve, nor more than twenty minutes in length: and the prayer after the sermon about a fourth part of that space.

4. Do not in publick prayer spend too much time on some one topick to the entire exclusion of others; and yet construe this rule so as to allow yourself to dwell most on any circumstances that are special, or on any considerations that demand a marked notice. At least once on every Lord's day, a *general prayer* should certainly be offered up in the house of God; and I think it should ordinarily be the first extended prayer in the services of the day. This rule seems to require no farther comment, beyond what you will readily make for yourself.

5. Our "Directory for worship" says—"Prayer after sermon, ought generally to have a relation to the subject that has been treated of in the discourse." Do not fail to pay a particular regard to this direction. A regard to it will serve to give a connexion and unity to the doctrinal and devotional parts of the service, which is most desirable. For this reason, I think that seldom should any thing be admitted into the last prayer, except what relates to the sermon, and to the conclusion of the service. It will be well, by premeditation, to see how the truths which you are to endeavour to illustrate and enforce in preaching, may be made the subject of prayer afterwards. If you do this, and are so happy as to have a tender and impressive sense on your own spirit, of the sacred and momentous truths you deliver to others, your concluding prayer will often prove the best and most touching application of your sermon that can possibly be made.

6. Do not, when you are apparently about to close your prayer, disappoint your fellow worshippers, by beginning as it were anew. Suitable premeditation and care will enable you to put all that you ought to say into its proper place, and to conclude naturally and advantageously. If you start off afresh, when you appear to be concluding your prayer, you will seldom, I think, take many of your hearers along with you. What is introduced in this way would, in most instances, be better omitted altogether.

7. Be careful in publick prayer to avoid monotony on the one hand, and a manner too familiar on the other. Of these extremes the latter is, I think, by far the worse. It has the appearance of dreadful irreverence, when a man is observed to address his Maker in a strain as devoid of solemnity, and as perfectly familiar, as that in which he would speak to his child, or his servant. Yet something like this I have seen. The other extreme, however, is far more common. In some cases it is carried to such length, that he who leads the worship, seems rather to be singing or chaunting, than speaking. But short of this, we often hear in prayer a uniformity, or peculiarity of *tone*, which is very unnatural. Totally different from both these methods of speaking, there is what may be called *the proper solemn manner:* and this manner may be preserved, while

the voice is raised or depressed, or receives any other inflexion or variation which is required by the sentiments delivered. It is in this *solemn manner* that publick prayer ought always to be uttered. You must conceive of it for yourself, or learn it from others, for it is not easily described.

I shall add, under this particular, that care should be taken not to speak either too low, or too loud, in prayer. It is painful to listen to sounds which you can scarcely hear, and to miss some words in almost every sentence—which you are obliged to guess at, or to lose the meaning altogether. In prayer this is peculiarly grievous. On the other hand, unnecessary vociferation is almost equally objectionable. It is so far from promoting, that it is calculated to hinder true devotion.

8. Never pray in publick with your eyes open. I am satisfied that this rule ought to be *absolute;* although it is usual to say that the eyes in prayer should either be shut, or steadfastly fixed on one place. It is not possible to prevent the impression which external objects, when novel or striking, make on the senses to which they address themselves. I could mention instances in which ministers of the gospel, of excellent character, have wounded their own peace of mind, and given offence to others, by praying with their eyes open. Possessing, as we do, the faculty of completely excluding the influence of visible objects, at a time when all the powers of the soul ought to be engrossed with spiritual things, what reason—nay, what excuse, can be offered, for not using this faculty?

9. Finally. Never pronounce the benediction in a low voice, or in a careless and hurried manner, as is too often done. Pronounce it audibly, distinctly and solemnly, and with your eyes fixed on the audience. Let there be some variety in the words, in which at different times you express the benediction; but in general, the very words which the apostolick epistles furnish, are preferable to all others.

Think not, my dear Timothy, if I have written at all to the purpose, that I have said too much on this subject of publick prayer. It is in the highest degree an important subject; and one, as I have had occasion to show, too little attended to by most theological students and young ministers of the gospel. Much as I have written, you perceive that I have entered into no discussion on the several parts of prayer—have not even given an enumeration of them, nor said any thing on the order in which the parts may most properly be connected with or follow each other. These are not unimportant points. But I know you are pretty well acquainted with them; and my aim has been to draw your attention chiefly to things which are more apt to be overlooked, or not duly appreciated. I now close my long letter in the words of the Apostle Paul, addressed to him after whom you have been named.—"Consider what I say, and the Lord give thee understanding in all things."

Affectionately, adieu,

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

No. I.

O send out thy light and thy truth: let them lead me!—Ps. xliii. 3.

Mr. Editor—The doctrine which in these essays I mean to oppose, is that *the atonement of Christ was made exclusively for the elect.* By this proposition, I understand that—hypothetically speaking for the sake of illustration—if an individual of the others should repent and accredit the gospel, (as God commands all men,)

he could no more be saved, on account of Christ's mediation, than a fallen angel, were he penitent and obedient. I know that one of the others never will thus turn from his wicked ways, any more than will a fallen angel: still I consider the hypothesis perfectly fair, rigidly defensible, and deeply relevant. Now I believe in election as sternly and as absolutely, as ever Calvin did, and am willing to own any of its logical implications and legitimate results; and here both schools are agreed: but I also believe that there exists, at least in their case who hear the gospel, only one obstacle between any man and salvation—even his own voluntary discrediting of its gracious testimony; that the non-elect are prevented from life, solely by means of their own voluntary perverseness; that salvation is in moral government provided for them—offered to them—rejected by them and parted from them for ever; and that such is the constitution of God, that *it is proper and immensely important* to see and to say, that if any man—and of course, if one of the non-elect—should obey the gospel, he would be saved in Christ Jesus with eternal glory; that every man is morally privileged, and absolutely obligated, to accept of Christ as a Saviour, and that those who perish—however justly damnable on other accounts—will be punished with an infinitely aggravated doom, *for rejecting Christ and his "great salvation!"*

I see not why this statement is not—at least substantially—at one with all the proper ends of orthodoxy. Whether it be at variance with our *Confession of Faith*, is a question which I am not afraid to meet and discuss in its place; and if it were so variant, (a supposition which I neither admit nor believe,) I value *truth* too highly, to be diverted from its pursuit and diffusion in any degree, by a consideration of that sort. I wish no better shield or creed than "the truth as it is in Jesus;" and am ready to welcome *any consequences* which may accrue as the honorary results of adherence to her "magnificent and awful cause." All I fear is error—that ugly pilot of the reprobate to their final receptacle. This is not said by way of evasion. I shall have several things to allege about our *Confession of Faith* before these essays are concluded. That venerable instrument has my cordial approbation, "as containing the system of doctrine taught in the holy scriptures"—though it is evidently and confessedly uninspired and imperfect. Some of the stern principles that have been *applied* to it, would, *me judice*, unchurch the whole Presbyterian denomination—because it contains, in its voluminous paragraphs, items, expressions, and implications to all the *ipsissima verba* of which it can probably be shown, that few, if any of us, can literally subscribe. I mean no attack upon it, however, and do solemnly believe that I am substantially as much its friend, and as consistently its "advocate," as yourself, Mr. Editor. This also I aver, that I never practised the least conscious artifice or concealment—but the positive reverse—in my probationary course before the venerable presbytery by whom I was unanimously licensed, or that other by whom I was unanimously ordained. Before any authority to which I am constitutionally amenable, I am ready to be impleaded, and to abide the result: where no such authority exists, I claim to be recognised as a Presbyterian clergyman in good standing, and to dispute or divide *the right of umpirage* with any brother who may wish or seem to appropriate it to himself.

Thus much it seemed necessary to say, in view of your "editorial remarks" following my introductory: and if this is bold, I assure you, *ex animo*, that it is fraternal—or, to you, Mr. Editor, I will say, *filial* too!

The reason of my non-appearance in your June number was—1st. That I did not receive the previous one till the 17th of May, and was thus kept in doubt as to the event of my ad-

mission; and 2d. Professional engrossments were too numerous and urgent to allow time even for a hurried preparation: and as there appears no reason for haste, and much of my object avowedly is to keep the subject under consideration in the minds of your readers; as I have not the feelings, the generalship, or the panoply of a polemick; as I disclaim the character, and dread the doom of "him that soweth discord among brethren;" as I know that I have no separate interest, and that the cause of truth is destined to victory, because it is the cause of Jehovah; as it is plain that men must be conciliated to the truth by its own evidence and excellence, and cannot be driven more by prescription and dogmatism than by proscription and torture—because God is the sole Lord of the conscience; I hope to conduct these essays, whether few or many, without anxiety, asperity, or precipitation.

The views of "the old school" I shall characterize, mainly, for the sake of distinction, as *the restrictive system;* because, if I understand them, they restrict the atonement in its own nature, in its availableness, and perhaps in every other respect, to the elect alone: I hope also, that the phrase will not be offensive, as it is not intentionally such, as it may be reciprocated upon us by any parallel phrase, as it is contaminated with no known associations of prejudice, and as it is as well adapted to convey what is deemed the true position to be opposed, as any of which the writer can conceive.

Dr. Murdock's name was mentioned in the introductory—just incidentally. We are not responsible for his sentiments. *Suus mos est cuique.* Excellent and able as his sermon is in several respects, dissenting as I do from some of the positions of the reviewers, I dislike and discredit several things that he has said, and most condemn the ideas in which, too obviously, he seems to divest the grand transaction of atonement of its fundamental characteristick, that *it is vicarious!* A *merely* πρὸς ἔνδειξιν oblation of himself, is what the scripture nowhere affirms of Christ. If his death were not vicarious—but, the consequences are too many and too weighty to admit their manifesto here. Saying this, I add that I feel totally irresponsible for the positions of any uninspired writer, living or dead, until I expressly appropriate them, which will be *ad græcas calendas! Nullius addictus jurare in verba magistri;* because I can neither be judged, nor saved, nor lost, by proxy.

I regret that this paper is so much a continued introductory. "If the Lord will, I shall live" and write less centrifugally next month. In the mean time, I advise your readers prayerfully to ponder the import of 1 Tim. ii. 1—6, confessing myself utterly at a loss to see how, by the just canons of hermeneuticks, it can possibly be expounded in coincidence with the restrictive system, and intending to evince its plain and true intention in the succeeding number: admonishing your readers once for all, that I am pledged for no graces of composition—that I shall not even aim at that polish and elegance of style which leisure might attain, and which fastidiousness demands; persuaded that an overweening attention to ornament never degraded the truth-affecting mind of Paul—as it always argues a superficial, and seldom consists with a devotional tone of mind—as it is one of the modes in which evangelical truth in this age is disparaged and obscured—and as it is really a very subordinate and trifling concern in the estimation of

Yours,
Very affectionately,
ZETA.

—

EDITORIAL REMARKS.

On the subject which our correspondent *Zeta* proposes to discuss—the nature and extent of the atonement—and on which he dissents from some opinions which have been published in our miscellany, we shall

not, for the present at least, take *a side.* Our pages shall be fairly open to those who, temperately and within the limits indicated in our last number, are disposed to debate on this important topick of theology. In our judgment, the difference of opinion about the *extent* of the atonement, among those who equally maintain its strictly vicarious nature, and that in order to salvation it must in this life be *applied,* or received and rested on by faith wrought in the heart of the justified sinner by the Spirit of grace, is a difference which, on neither side, involves a contravention of the doctrines of our established formularies. In those parts of our standards in which the *doctrines* of our church are laid down—in the Confession of Faith, and the larger and shorter Catechisms—we believe that the word *atonement* never appears. These portions of our standards, it is well known, were adopted by our church exactly as they were framed by the eminently learned and pious men who composed them, in the Westminster Assembly of divines—except in those parts only which related to civil government, and the toleration of a false religion. The doctrine of justification, solely by "the righteousness of Christ imputed to us and received by faith alone," is most clearly, explicitly, and abundantly taught, as a fundamental of religion, both in the Confession of Faith and the Catechisms. But in the *statements* of this doctrine, the term *atonement* is not used in a single instance; unless we have overlooked it, in a pretty careful inspection of the whole, expressly with the design to ascertain this fact. We think the total omission of this word in the doctrinal parts of our standards, which are of comparatively ancient origin, is very noticeable; and it would lead us to some additional remarks, if we had not determined, for the present, not to enter far into this subject. In our Directory for publick worship, which was composed in this country in the year 1788, we have remarked the use of the word in three instances. But it is used cursorily, and we think without any bearing on the question which relates to *extent.*

We must say, however, that we entirely differ, in our views of the Confession of Faith, from the writer of the preceding article, where he says—"Some of the stern principles which have been *applied* to it, would, *me judice,* unchurch the whole Presbyterian denomination—because it contains, in its voluminous paragraphs, items, expressions, and implications to all the *ipsissima verba* of which it can probably be shown that few if any can subscribe." We do not know indeed what "stern principles" some individuals may have applied to the Confession of Faith; and we are as ready to admit as *Zeta* can be, that no human work is perfect; and we are moreover sensible, that in the lapse of more than a century and a half, the English language itself has, in some of its words and phrases, suffered a change of meaning: yet all this, notwithstanding, we verily believe that a formula of faith could not *now* be composed for our church, to the *ipsissima verba* of which so few of our ministers and members would object, as do at present object to the very terms in which our Confession of Faith is expressed; and we believe that a large majority of them would be decidedly opposed to any change whatever, if they were called to vote on the subject. We know, however, that it is a delicate point, to decide what exceptions to our publick standards, when known and avowed, ought to prevent the reception of a minister into good standing with our church. It is clear, on the one hand, that the Confession of Faith ought not to be moulded, like a nose of wax, into any shape or form that an individual, or possibly a presbytery, might be disposed to give it. On the other hand, when the objection is only to the *ipsissima verba,* while the *meaning* of the writers is evidently not re-

jected, it is plain that the objection should be regarded as unimportant. But between these extremes there is a pretty wide space, and we shall not be reluctant to have this matter amicably discussed in the Christian Advocate, at a proper time. We should be glad, however, that this discussion, and that which relates to the atonement, might, as far as practicable, be kept separate.

We were a little surprised that our friend *Zeta* should put such a construction on any thing we said in our former remarks, as to suppose that we wished to prescribe to him, in what manner he should understand or receive the Confession of Faith. Indeed we are not so arrogant. We certainly thought that we only claimed our own rights without making any attempt to limit his: For we presume that *Zeta* will not suppose that he, or any other person, has a right to make us instrumental in publishing what we may deem to be erroneous, and of dangerous tendency; however conscientiously he may believe that it is true, and calculated to be useful. We did no more than announce that we would not be instrumental in any such publications.

We honour the frank and firm avowal of *Zeta*, that he would follow what he believed to be the revealed truth of God, although it should lead him to reject the Confession of Faith of our church. He may have learned that he ought to do so, from the Confession itself, which teaches, that "God alone is the Lord of conscience; and hath left it free from the doctrine and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship." And that "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture." Whenever, therefore, any one becomes fully persuaded, and does conscientiously believe that the Confession of Faith of our church, which professes to be nothing more than a compend of scripture truth and an exposition of scripture doctrine, has misrepresented that truth or expounded it erroneously, in matters of high importance, he ought, without hesitation or delay, to abandon the Confession of Faith, and to be willing to take all the consequences of such an abandonment—one of which, in our opinion, should be to withdraw, immediately and peaceably, from all connexion with a church, which, as he now believes, retains as its formula of faith and its bond of union, a system which contains and inculcates pernicious errors. Such a procedure it seems to us, he equally owes to himself, and to the church to which he has belonged.

Since the union of the General Synod of the Associate Reformed Church with the General Assembly of the Presbyterian Church in the United States, the latter body has been memorialized by some members of the former who did not become parties to the union, in regard to the library, which before the union had belonged to the Theological Seminary of the Synod, and which at the union was transferred to the Theological Seminary of the Assembly. In 1823 a committee, appointed on one of these memorials, thought proper to investigate and detail the circumstances of this whole affair; but before they reported, the memorial was withdrawn. As this subject, however, is one of publick interest, in relation to which correct information ought to be given, we readily insert the following communication, prepared by a member of that committee, who has in his possession their papers, and who, as responsible for the statement given, has subscribed his name.

ON THE UNION BETWEEN THE GENERAL SYNOD OF THE ASSOCIATE REFORMED CHURCH, AND THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

On the 21st of May, 1821, the following resolution was unanimously adopted by the General Assembly, viz. "Whereas the Associate Reformed Synod and the Presbyterian Church in the United States of America, are one in their confession of faith and form of government; and whereas this assembly knows of no reason why these two ecclesiastical bodies should not become visibly one church, as we trust we are one in Christ Jesus to the glory of God: Therefore resolved, that Dr. Green, Dr. Blatchford, Dr. M'Dowell, Mr. B. Strong, and Mr. Henry Southard, be a committee to confer on this subject, with a similar committee from the Associate Reformed Synod, now in session in this city, if they shall see fit to appoint one; and that said committee report the result of their conference, as soon as convenient."

Concerning this overture, it was, on the 22d May, 1821, "In General Synod of the Associate Reformed Church, Resolved, that the Rev. Dr. Mason, the Rev. Messrs. Dickey and Lind, together with Messrs. Cushing and Wilson, elders, be appointed a committee, to confer with the committee appointed by the General Assembly, on the subject of the union of the churches."

On the 23d of May, 1821, the following articles were proposed by the joint committees of the General Assembly and of the General Synod, to those bodies severally, as the basis of union, viz.

"1. The different presbyteries of the Associate Reformed Church, shall either retain their separate organization, or shall be amalgamated with those of the General Assembly, at their own choice. In the former case, they shall have as full powers and privileges as any other presbyteries in the UNITED BODY, and shall attach themselves to the synod most convenient.

"2. The Theological Seminary at Princeton, under the care of the General Assembly, and the Theological Seminary of the Associate Reformed Church, shall be consolidated.

"3. Whereas monies to the amount of between nine and ten thousand dollars, which were given to the General Synod of the Associate Reformed Church, and of which the interest or product only was to be applied to the support of a theological seminary, were necessarily used in the current expenses thereof; which monies so expended were assumed by the synod as its own debt, at an interest of seven per cent; the UNITED BODY agree to make a joint effort to repay the same, and will apply the interest accruing thereon to the maintenance of a *Professorship of Biblical Literature*, in the seminary at Princeton, analogous to that which now exists in the Associate Reformed Church: and until such professorship shall be established, the said interest or product shall be used for the general purposes of the seminary.

"4. The theological library, and funds belonging to the Associate Reformed Church, shall be transferred, and belong to the seminary at Princeton."

These four articles of union were on the same day adopted, in the General Assembly unanimously; and in the General Synod it was on the said 23d day of May, 1821, Resolved, by the vote of Messrs. Agnew, Boyle, Blake, Cushing, Dickey, Duncan, Lind, A. M'Laren, M'Lean, Maxwell, Mason, D. Wilson, and W. Wilson, *thirteen members*, in opposition to Barber, Christie, and D. C. M'Laren, *three members*, "that this synod approve of the plan of union agreed upon by the joint committees." It was also resolved by the General Synod to "refer the same to the consideration of the presbyteries, with an injunction to report their judgment to this synod at its next meeting." It was moreover, "Resolved, that this synod, reciprocating the brotherly spirit and

courtesy manifested by the General Assembly of the Presbyterian Church, direct the members of the committee to report to the General Assembly, their resolution approving the articles of union between the two bodies, and referring them to their presbyteries for consideration, and to express their confident hope of their ultimate adoption by this synod."

In May, 1822, it appears from the records of the General Synod, that they had under their care five presbyteries, viz. one of *Saratoga*, one of *Washington*, one of *New York*, one of *Philadelphia*, and one of *Big Spring*.

To the synod of this year, the presbytery of Saratoga reported, that they deemed the proposed union to be inexpedient; the presbytery of Washington gave their opinion that the proposed union "would be inexpedient under present circumstances;" the presbyteries of Philadelphia and New York approved of the proposed union; and the presbytery of Big Spring "determined to advise synod not to close the union on the basis of the articles agreed upon by the conferring committees;" the four ministers composing this presbytery being equally divided on this subject.

On the 17th of May, the synod record the fact, that they "Received and read a letter from the Rev. E. K. Maxwell, stating that the Rev. Messrs. Boyse, Johnston, and himself, of the presbytery of Saratoga, were not present when that presbytery disapproved of the proposed union with the Presbyterian church, and that they are in favour of it."

On the 21st of May, 1822, having had the subject before them for one year, and having discussed it during a considerable part of five days, the General Synod resolved, "that this synod approve, and hereby do ratify, the plan of union between the General Assembly of the Presbyterian Church, and the Associate Reformed Church, proposed by commissioners from said churches."

"The question was put, in committee of the whole, and decided in the affirmative," say their records, by "yeas 8, nays 5." The recorded *yeas* on the final decision in synod, were Messrs. Forsyth, Dickey, Duncan, Nourse, Patterson, Martin: the *nays*, Forrest, Otterson, Lefferts, Smith, and M'Cullogh; while, Phillips, M'Leod, Blake, and Lind were *silent*. Messrs. Phillips, M'Leod, and Blake have since united with the General Assembly, and the Rev. Mr. Lind, at this same meeting of synod, drafted an eloquent report in vindication of the transfer of the library of the General Synod to the united Theological Seminary at Princeton; and Dr. Lawrie, the moderator, stated his concurrence in the final decision.

The committee appointed by the General Assembly on this subject in 1823, were satisfied from evidence presented to them, that all the members of the synod, who were silent on the vote, were at that very time favourable to the union, while they thought it inexpedient then to give any vote; so that the General Synod were divided in opinion, in the proportion of *eleven* for the union to *five* against it. The right of the synod to decide in this matter, was clearly implied by the recusants in their taking part in the debate and decision, without questioning the competency of the synod to decide in the case.

Of their confirmation of the proposed union, the General Synod duly informed the General Assembly on this same 21st day of May; and the Assembly resolved, that they received this communication with great pleasure; and inasmuch as the different presbyteries under the care of the synod, could not appoint delegates to attend the present General Assembly, the delegates to the synod were invited to take their seats as members of the assembly; and on the 23d of May, four members took their seats accordingly.

On the 22d of May, the five members of the General Synod, who opposed the union, entered their protest against the measure, on the records of the synod; but in that pro-

test they do not complain of the act of the synod as being *unconstitutional.*

On the same day, the General Synod adopted a pastoral letter, in which they say, "To prevent mistakes it may be proper to premise, that the design of referring questions of general interest to presbyteries, is not that presbyteries may decide definitively thereon; but to prevent improper haste, and to prepare the way for the members of the supreme judicatory to make up their minds, and decide on the fullest information, as their consciences shall dictate, agreeably to the word of God, and the standards of the church. The judgment of a majority of presbyteries, is no certain evidence of the opinion of the majority of the church, as presbyteries may be very unequal in numbers, and may decide by very unequal majorities. It would be a perversion of every principle of order, that in deciding a question of general interest, the vote of a small presbytery, carried by a small majority, should weigh equal to a large presbytery, determining almost unanimously on the opposite side." In this manner the synod expressed their opinion of their own constitution of government, which decrees, page 507, concerning the General Synod, that it is "the province of the General Synod, to decide questions respecting doctrine and discipline—to bear testimony against errors and immoralities—to correspond with other churches; and, in general, to preside over the religious interests of the church at large. But no regulations intended to be universal and permanent shall be established, without previously transmitting them to the several presbyteries, that they may have time to consider and report their judgment thereon." The constitution nowhere says that a majority of the presbyteries shall *decide* on any subject referred to them, nor was this doctrine ever asserted, so far as we can learn, by any of the presbyteries or ministers of the General Synod, until after the dissolution of said synod. Indeed, the reports of the presbyteries under this synod imply, that they considered themselves as having no other power than that of giving advice and expressing their judgment on those universal and permanent regulations, which might be *decided* on by the synod: and it appears from their records, that it was the uniform practice of the synod to decide according to its own wisdom, after receiving the judgments of presbyteries on matters referred to them.

On the 23d of May, 1822, the General Synod, "*Resolved*, that all the minutes and documents, together with a complete series of the published extracts, belonging to the General Synod be, and they hereby are directed to be by the clerk deposited with the session of Spruce street church, subject to the future disposal of the General Assembly of the Presbyterian Church." On the last named day, "the synod finally adjourned."

At the time of their uniting with us, the five presbyteries belonging to the General Synod, contained thirty-two ministers; of whom thirteen, viz. Messrs. A. Proudfit, R. Proudfit, Denham, G. Mairs, D. C. M'Laren, W. M'Auley, Forrest, J. Mairs, Otterson, Scrimjour, Junkin, Smith, and Brown, were opposed to the union; and seventeen, viz. Mason, Dickey, Gray, Duncan, M'Lean, Lawrie, M'Innis, Phillips, M'Leod, M'Gimsey, Clarke, Mulligan, Maxwell, Johnston, Boyse, Lind, and Strong, were known to be decidedly in favour of the union. To the last number may be added Dunlap and Wallace, who are believed to have been on the same side of the question. The Rev. Mr. Junkin has since become a member in our connexion; and on the day after the union, the Rev. Mr. Arbuckle was ordained over one of the former churches of the associate body, and has united with the Assembly.

This General Synod was not an incorporated, but an ecclesiastical body, which had established a theological seminary by its own synodical

act. This seminary was under the complete control of said synod; which solicited, chiefly by the Rev. Dr. John M. Mason, and received, or purchased *for the use of its Theological Seminary*, a valuable library. This library was not private property, belonging to any individuals composing any judicature or portion of the church; but was held by the General Synod, as trustees for their Theological Seminary. The General Synod was the only body in existence which could dispose of this library; and in good faith they were bound to appropriate the same, according to the intention and gift of the donors, for the use of the Theological Seminary under their care.

The Theological Seminary under the care of the General Synod, was in May, 1822, by the deliberate act of that synod, and by the consent of the General Assembly, amalgamated with the Theological Seminary at Princeton; so that the Theological Seminary once under the care of the General Synod, is now, to all intents and purposes, one with the seminary at Princeton; and the library, in law and in equity, ought to have been, as it was, transferred to Princeton, that it might still be used by the Theological Seminary (existing still, but in a new form,) for the use of which the books were originally presented to, or purchased by, the General Synod.

The synod had a constitutional right to consolidate their seminary with ours, and this they did; so that the library would of right have been transferred to Princeton, after the consolidation, even had the synod never dissolved, and had not a single member of that body become a member of the Presbyterian Church in the United States.

(*The remainder in our next.*)

We think it not foreign to the design of our work, to insert a short biographical sketch of the present Pasha of Egypt, taken from the London Literary Gazette. The advancement of civilization and the arts in Egypt, is intimately connected with the progress of Christianity. Our missionaries have, we believe, already found the present Pasha to be more tolerant than any of his predecessors.

—

"The Pasha of Egypt is a very extraordinary character. By birth a Greek, and enslaved in his early youth, he enjoyed no advantage of education; but in the course of his administration of the government of the celebrated province at present under his control, he evinces the wonderful effects which may be wrought by a mind naturally sagacious and energetic. Having established himself as a military chieftain, too formidable to be controlled by the Divan of Constantinople, he has of late years devoted himself to commercial enterprises, which, if his life be spared, or if they are continued after his death, must tend to the speedy recivilizing of the ancient parent of the arts and sciences. He first directed his attention to the cultivation of sugar, of which he grew a considerable quantity; but as the quality was coarse, by the aid of a Scotch agent he established an extensive sugar refinery, the produce of which has occasionally been found a matter of anxiety to the European dealers in refined sugar in the Levant. In the course of the process of refinement he had occasion for a steam-engine, with which, we have been informed, he was supplied by the British Ministry, who wished to conciliate his favour by so acceptable a present; which, however, we have been told, he pretended he wished to possess only as an object of curiosity.

"At a later period, an English gentleman, high in his confidence, advised him to turn his attention to the cultivation of cotton. He accordingly procured from the United States, in separate quantities, so as to produce no alarm, several tons weight of the best cotton seed, which he has sown in different spots on the banks of the Nile, favourable to the growth of the cotton plant. His success in this new speculation has

hitherto been decisive. A few months ago, a hundred bags of his cotton was sold at Liverpool, and is found, on working, to be superior to the Sea Island cotton. Several vessels have within these few days cleared out from Liverpool to Alexandria, where he has thirty thousand bags ready for sale; and his next year's crop is expected to be one hundred thousand. If the civilization of his people is within many degrees commensurate with his progress in agriculture, so that they can take a tolerable proportion of our manufactures in exchange for the raw material, Jonathan may look about him. At present the purchases are made from the Pasha in hard dollars.

"It will easily be believed that the rising power of this extraordinary man is viewed with extreme jealousy by the Porte. Accordingly, a short time ago, the Grand Signor sent an agent with a couple of executioners, with instructions to bring his head to Constantinople; but the Pasha's spies gave him speedy intelligence of the danger that awaited him. He made preparations accordingly, and the ministers of death, instantly on their arrival in Egypt, and before they could display the fatal firman, were deprived of their heads, which the Pasha pickled and sent to the Sublime Porte, with a history of his providential escape from the plots of assassins. Since then he has remained unmolested in the prosecution of his grand and useful designs, and all who wish well to the progress of civilization in Africa, will pray that he may live a thousand years.

"The Pasha, we further hear, bought from Rundel and Bridge the Pitt diamond, *and has paid for it.* The diamond was lately consigned to the care of the captain of a British ship of war."

FROM THE LONDON MONTHLY MAGAZINE.

IS THERE A GOD?

Answered by an Appeal to Morning, Noon, and Night.

Now breathes the ruddy *Morn* around
His health-restoring gale,
And from the chambers of the East
A flood of light prevails.

Is there a God? Yon rising sun
An answer meet supplies;
Writes it in flame upon the earth,
Proclaims it round the skies.

The pendant clouds that curtain round
This sublunary ball,
And firmament on high, reveal
A God that governs all.

The warbling lark, in realms of air,
Has thrill'd her matin lay;
The balmy breeze of morn is fled,
It is the *Noon* of day.

Is there a God? Hark! from on high
His thunder shakes the poles:
I hear his voice in every wind,
In every wave that rolls.

I read a record of his love,
His wisdom and his power,
Inscrib'd on all created things,
Man, beast, and herb, and flower.

The sultry sun has left the skies,
And day's delights are flown;
The owlet screams amid the shade,
And *Night* resumes the throne.

Is there a God? With sacred fear
I upward turn mine eyes;
There is! each glittering lamp of light—
There is! my soul—replies.

If such convictions to my mind
His works aloud impart;
O let the wisdom of his Word
Inscribe them on my heart:

That while I ponder on his deeds,
And read his truth divine,
Nature may point me to a God,
And grace may make him mine!

FROM THE LONDON MAGAZINE.

THE SECOND ADVENT OF THE SAVIOUR.

The Lord shall come! but not the same
As once in lowly shape he came;
A silent Lamb before His foes,
A weary man and full of woes.

The Lord shall come! a dreadful form,
With rainbow wrath, and robe of storm;
On cherub's wings, and wings of wind,
Anointed Judge of human kind.

Can this be He, who, wont to stray
A pilgrim in the world's highway;
Oppress'd by power, and mock'd by pride;
Can this be He—the crucified?

Go, tyrants, to the rocks complain,
And seek the mountain's shade in vain!
But saints, ascending from the tomb,
Shall shouting sing, "The Lord is come!"

Reviews.

SERMONS FOR CHILDREN; DESIGNED TO PROMOTE THEIR IMMEDIATE PIETY. *By Samuel Nott, jun.*

In the Christian Advocate for March, of the last year, we reviewed and recommended a little volume of sermons under the foregoing title. As a second volume now appears, we hope that the former has been in demand; and that thus the hopes of the pious author have been realized, and his labours in some measure rewarded. The discourses in the present volume are of the same cast and character with those of its predecessor.—Their titles are, 1. God's care of childhood. 2. Piety in the morning. 3. Piety at night. 4. Patience. 5. A sinful tongue. 6. Self-excusers. 7. Children's worldliness. 8. The sin of vainglory. 9. Let it rain. 10. The reading of the scriptures. 11. Brotherly unity. 12. Prayer. 13. Death in childhood.

We shall give no extracts from the sermons; but the conclusion of the introduction, which is addressed to parents, we recommend to the very serious consideration of every father and mother who may read this article. It is as follows—

"We are well aware of the prevailing notion, that children cannot be sufficiently stimulated by Christian principles and views; or, as we might justly express it, that they *need* the delusions of the world, as a motive for their activity, and a security to their success in life. Let us beware, however, lest we become practical unbelievers, in that rich assurance, 'Seek *first* the kingdom of God and his righteousness, and *all these things shall be added unto you.*'—Lest we declare it necessary to do good that evil may come; lest we justify ourselves in educating moral beings with a lie in our right hand; and, under God's government, find a necessity for deposing him from the affections and the obedience of his creatures.

"First of all, let us educate our children for God and for eternity. Did we doom them thus to affliction and penury, we would not regret it, in view of their duty as moral beings, and of their interest as immortals. Yet, if we educate them on the strictest principles of religion, we fear not a shipwreck of their temporal interests.

"If the good things of the present life afford a stimulant to exertion, we certainly do not deprive them of their power, by a conscientious endeavour to impress the minds of our children with their comparative worthlessness, and with the supremacy of religious claims and interests.

"Every worldly good is sure to have its greatest zest, as well as to furnish the most permanent enjoyment, when the mind is most chastened and subdued by religious considerations. And it is no more certain that the excessive indulgence of the sensualist diminishes the pleasures of the senses, than it is that a preference of this world to God diminishes the enjoyment which the world affords. On the same principle, temperance, and not excessive indulgence, furnishes the strongest motive to industry; and a chastened, Christian, we had almost said heavenly, view of every worldly blessing, will be a more steady and effectual stimulant than any delusion.

"In this view it might well be questioned whether it be good policy to appeal to the love of praise as the grand stimulant in education. Is it, for instance, found to possess a steady, permanent influence? After all the skill which is employed in meeting the voracity of children, by creating artificial honours, and scattering them thick along the whole path of education, must not the parent or teacher be ever on the watch, and at the toil, to prevent the stimulant from losing its power? Is it felt by the *mass* of those to whom it is applied? Are not rather the great majority in most schools and colleges still unmoved to exertion? Can it be at hand in the detail of life? How often, and sometimes in very melancholy instances, has the promise of youth been disappointed, for the lack of that praise of men, to the excessive love of which they had been educated.

"There is a very common, and perhaps a very unnoticed alteration in the progress of life, when this artificial and excessive stimulant is removed. Among those who felt its power, what multitudes leave off studying and learning, as soon as they get away from school. How few are striving to become better informed.

"We are sufficiently well acquainted with the universal reason, that, amidst the cares of life, people have no time or opportunity for study and improvement; a reason proved entirely futile, by the few but decisive instances of cheerful, regu-

lar and great improvement, under circumstances both of common and uncommon disadvantage. The true reason why people find neither time nor opportunity for improvement, is, that they have no inclination. And one reason for the lack of inclination, is, that the stimulant to which they have been accustomed, has partly or entirely failed; and their minds have not been prepared to feel those, which are equally fitted to rouse and invigorate the mind in every period of human life.

"We ask once more; Does not the pre-eminence so generally given to one motive alone, prevent an appeal to other principles of the human mind, which, when addressed in due proportion, do not expose to the same moral dangers, and give greater security of a steady, general and continued effort?

"We are convinced, if greater pains were taken to engage the minds of children, by bringing all their studies to their comprehension; by teaching them to observe, compare and conclude for themselves; by opening to them in proper gradation the interesting subjects of knowledge, it would be no longer thought indispensable, to be from morning to night, and from day to day, and from year to year, labouring and toiling incessantly, to increase and gratify the love of praise. We believe also, that while in that case, we should see a more rapid progress of a less obstructed Christianity; we should witness a more rapid spread of knowledge; a higher and more general improvement of mind.

"But all other motives need the correcting and assisting influence of Christian motives. These are the most promising stimulants to every praiseworthy exertion. Let us not say, that our children are incapable of feeling their holy power. Who can tell, but they will at any instant divinely transform their minds. But, if there be delay, conscience will yield her aid for their daily benefit, and be a constant schoolmaster to lead them to Christ.

"We trust no parent will say, 'I know it is wrong, but I cannot help it.' Rather say, with holy confidence, '*I can do all things through Christ which strengtheneth me!*'"

FROM THE ECLECTICK REVIEW FOR MAY LAST.

THE CHRISTIAN PHILOSOPHER; *or the Connexion of Science with Religion. With an Appendix. By Thomas Dick.* 12mo. *pp.* 444. *Price 7s. Edinburgh,* 1823.

We have been much pleased with this volume in every respect. The design, every one must approve; the execution is highly respectable; it comprises a fund of instructive information, and the whole is brought to bear both judiciously and effectively on the subject of religion. We can give only an abridged view of the contents.

"Introduction. Necessity of Revelation. Folly of discarding the science of Nature from Religion. Beneficial effects which flow from the study of the works of God. Chapter I. *On the Natural Attributes of the Deity.* § 1. On the relation of the Natural Attributes of God to Religion. § 2. Illustration of the Omnipotence of the Deity from—the immense quantity of matter in the universe—the rapid motions of the celestial bodies—immense spaces which surround them. Moral effects of such contemplations. § 3. Wisdom and Intelligence of the Deity illustrated from the solar system—variety of nature—mechanism of the eye—and the bones. § 4. Goodness and Benevolence of the Deity. Chapter II. *Cursory View of some of the Sciences related to Christian Theology:* Natural History—Geography—Geology—Astronomy—Natural Philosophy—Chemistry—Anatomy and Physiology—History. Chapter III. *Relation which the Inventions of Art bear to the Objects of Religion:* Art of Printing—Navigation—the Telescope—the Microscope—Steam—Air Balloons—Acoustic Tunnels. Chapter IV. *Scriptural Facts illustrated from the System of Nature.* Chapter V. *Beneficial Effects which would result from connecting Science with Religion.*"

The general sentiment which pervades the volume, is so perfectly in unison with the opinion we had occasion to throw out in noticing Dr. Chalmers' Astronomical Discourses, 'that there is, among serious persons, a quite *irreligious* neglect of one of the two grand forms of Divine Revelation,'*—that we cannot but feel satisfaction in recommending a work well adapted to counteract the ignorance and prejudice which are the source of that neglect. We would especially recommend the perusal and purchase of this volume to Christian ministers. In many neighbourhoods, were familiar lectures, on the plan of this volume, to be addressed

* Eclectick Review, N.S. Vol. VIII. p. 218.

to young persons, it strikes us that the effect would be highly beneficial. To rouse the dormant attention, to waken an interest in intellectual and moral subjects, to develop the idea of God in the half-formed mind, is often half the difficulty which the Pastor has to surmount, in conveying religious truth into the mind. Now the language of God's works is one which the child can understand; and in teaching him by these sensible images, what they "declare" concerning "the glory of God," you act as you do by a child who is learning to read,—you begin with single letters, and with these letters you connect pictures, and it is from these that he learns the power of words. But the fact is, that Theology takes little cognizance of the manifestation of God in his works; so much has she been perverted by metaphysicks and controversy, that she is unaccustomed to speak of the great Object of worship, except in the language of abstract propositions and formal doctrines; and, strange to say, discourses on the nature and attributes of the Deity are apt to be the most abstruse and unaffecting of all religious discourses. We hear by far too little of God from the pulpit, as *our Father in heaven;* there is by far too little in most sermons, that leads the mind *directly* to the contemplation of God. We think there is much truth in the following remarks.

"Notwithstanding the connexion of the natural perfections of God with the objects of the Christian Revelation, it appears somewhat strange, that when certain religious instructors happen to come in contact with this topick, they seem as if they were beginning to tread upon forbidden ground, and as if it were unsuitable to their office as Christian teachers, to bring forward the stupendous works of the Almighty to illustrate his nature and attributes. Instead of expatiating on the numerous sources of illustration of which the subject admits, till the minds of their hearers are thoroughly affected with a view of the essential glory of Jehovah, they despatch the subject with two or three vague propositions, which, though logically true, make no impression upon the heart;—as if they believed that such contemplations were suited only to carnal men and mere philosophers, and as if they were afraid lest the sanctity of the pulpit should be polluted by particular descriptions of those operations of Deity which are perceived through the medium of the corporeal senses. We do not mean to insinuate, that the essential attributes of God, and the illustrations of them derived from the material world, should form the sole, or the chief topicks of discussion in the business of religious instruction; but, if the Scriptures frequently direct our attention to these subjects—if they lie at the foundation of all accurate and extensive views of the Christian Revelation—if they be the chief subjects of contemplation to angels and all other pure intelligences in every region of the universe—and if they have a tendency to expand the minds of professed Christians, to correct their vague and erroneous conceptions, and to promote their conformity to the moral character of God—we cannot find out the shadow of reason, why such topicks should be almost, if not altogether overlooked, in the writings and discourses of those who profess to instruct mankind in the knowledge of God, and the duties of his worship."

We recommend to some of our enterprising printers, the republication of the work which is here reviewed.

THE DELIBERATIVE DIRECTORY OF THE SYNOD OF NORTH CAROLINA, AS ADOPTED BY SAID SYNOD, A. D. 1821. *Fayetteville, printed at the Observer office, by A. H. Dismukes,* 1822. 4*to. pp.* 39.

THE DELIBERATIVE DIRECTORY OF THE PRESBYTERY OF FAYETTEVILLE; AS ADOPTED BY SAID PRESBYTERY, IN APRIL, 1822. 12*mo. pp.* 41.

We notice these pamphlets chiefly with a view to recommend the example of the synod of North Carolina, and the presbytery of Fayetteville, to general imitation. The junior members of our ecclesiastical judicatures commonly need information in regard to the proper powers of the several church courts, and the regular method of doing business in them; and all the members need to be reminded of the duties incumbent on them, and of the order which ought

to be observed. We well know, indeed, that all necessary information on these topicks may be obtained by a careful inspection of our publick standards; but we as well know, that too often it is not obtained; that to obtain it requires time and study, and a comparison of different parts of the book, in which the information is contained—that the requisite attention is too seldom given to the subject, and that irregular proceedings, and appeals to superior judicatures, which might have been prevented, are often the consequence of the neglect. We therefore think that our brethren of the North Carolina synod, and of the presbytery of Fayetteville, have done well and wisely in providing a small manual, in which the powers and duties of synods and presbyteries are clearly specified, and the right method of every procedure is plainly delineated—a manual, which, at a trifling expense, every member may possess and keep by him, during his attendance on the judicatures to which he belongs. We therefore not only respectfully recommend, that such a publication as this should be made by other synods and presbyteries, but take leave to suggest, that possibly the General Assembly also, might find something of this kind highly useful.

The two pamphlets before us are alike in their tenor, except that one relates to a synod and the other to a presbytery. To that which relates to a synod, is prefixed the following table of contents.

"Introductory address. A brief view of church judicatories. Powers and duties of a synod. Moderator's address to his successor, including rules of order."

"*Appendix.* Of dissents and protests. Hymns. Doxologies. Apostolical benedictions."

This table of contents exhibits the general nature of the work. We had intended to quote the "introductory address" of the Moderator of the synod. But we find that the space which we must reserve for other purposes forbids it. The hymns which accompany these pamphlets are original. We give a specimen of them in the following—

HYMN,

For the Opening of an Ecclesiastical Meeting.

1. Father of mercies, God of grace,
Hearer of pray'r, and source of love,
Here, in thy courts, we sing thy praise,
O, deign to hear us from above.

2. Behold us, Lord, assembled here,
As rulers of thy church on earth;
Keep us, O, keep us in thy fear,
As children of a heav'nly birth.

3. In all our councils, Lord, preside;
Our ev'ry act, do thou direct;
Let thy good Spirit be our guide,
And from all ill, our souls protect.

4. All needful knowledge, Lord, impart,
That we may learn thy heav'nly will;
With love to thee, fill ev'ry heart,
That we may keep thy statutes still.

5. Just and impartial may we be;
In all we do, be this our aim,—
To keep thy church from error free,—
And thus, exalt Immanuel's name.

6. In bonds of love, may we unite,
And, like a band of brethren move,
'Till we enjoy unmix'd delight,
In realms of never-ending love.

We have understood that the Rev. COLIN M'IVER is the author of the hymns which appear in these pamphlets; and that all the materials of both publications were collected and digested by him, and submitted to the judicatures by which they were adopted, and ordered to be printed.

Literary and Philosophical Intelligence, etc.

We have just seen the Prospectus of an Elementary Course of Biblical Theology, translated from the work of Professors Storr and Flatt, with additions by S. S. Smucker, A.M. Pastor of the Evangelical Lutheran Church, Newmarket, Virginia. The translation of this work is recommended by the Professors in the Princeton, Andover and New York Theological Seminaries. We cordially unite with them in wishing success to the undertaking.

Dr. Moyes, a blind philosopher, who many years ago gave lectures on natural philosophy in this city, in a lecture on chemistry, which he delivered in Edinburgh to aid an institution for persons deprived of sight, said, in speaking of the dog, "His fidelity endears him to the sons and daughters of sensibility; but amidst the wonders we daily see, it is not the least, that the number of this animal in England amounts to two millions; which, at an expense of only one shilling per week, gives upwards of five millions sterling, (nearly twenty-five millions of dollars,) a sum capable of building seventy ships of the line, and far exceeding the revenue of several vast empires."

Proper Method of Boiling Potatoes.—To boil potatoes mealy, and not cracked, it has been recommended to assort them to a nearly uniform size for each boiling; put them into an uncovered pot, which they must not fill, and pour over them cold water so as only to cover them.—When this first water is nearly ready to boil, pour it off, and replace it with a similar quantity of cold water, salted rather profusely; which replacing of the water has the double effect of removing the extracted juice of the raw potatoes, and to cool their outsides, whilst their inner parts retain the heat acquired; so that the boiling they are then to undergo (until the prongs of a fork prove them to be done in the middle,) is uniform throughout, and the potatoes are not cracked, as in a close covered pot they are apt to be, by the great heat applied to their outsides, whilst yet their centres are in part raw.

The Eye.—A professional gentleman, who has lately written a treatise entitled the "Art of Preserving the Sight," relates the following fact, in order to show the danger attending the compression of the eyes:—"I was called in some years ago to the case of a strong man who had always enjoyed a most excellent sight until a short time previous, when he had become totally blind from the following incident. One day he happened to be engaged with a party of friends, when some person entered the room without his noticing it, and ran familiarly to cover his eyes with his two hands, desiring him to guess who it was that blinded him. Either unable or perhaps not choosing to guess the person's name, he endeavoured to disengage himself from his hands; but the stronger effort he made for that purpose, the more forcibly did the other press his hands upon his eyes, and this so long and with such deadly effect, that the unfortunate man, when permitted to open his eyes, found himself totally blind, although there was no apparent hurt done to the organ."

A very respectable writer in a late No. of a London Review, speaking of the African slave trade, relates the following circumstances:—"It was once the lot of the writer of this article to be on board a small vessel, containing nearly one hundred slaves; the whole, with the exception of five or six men, were male and female children, from four to thirteen years of age. These were confined to a small space, with scarcely sufficient room to sit upright; many of them labouring under disease, and their flesh, (or rather skin, for flesh they had but little) rubbed into wounds with the motion of the vessel, and by lying close together on the bare deck. The men observing the constant inebriation of the crew, planned to take the schooner from them; but they were too emaciated and weak by confinement and hunger to attempt it hastily. In a short time they were observed to be considerably altered in their appearance, and to look much better. One night, when all the crew but the man at the helm were asleep, these desperate negroes rushed on the deck. The sailors and captain were aroused—a scuffle of some minutes ensued, in which both parties were severely wounded, and ultimately the slaves were overcome. The following morning the captain deliberately loaded his pistols, placed three of the poor wretches in succession outside of the gangway, and in the presence of the others, shot them with his own hand. On inquiring, it was discovered, that these little half-famished children had daily supplied the men with some portion of their own scanty provision, to strengthen them for the enterprise."

An authentic account of the death of Lord Byron has reached England.—His decease took place at Missolonghi on the 19th April, after an illness of ten days. A cold, attended with inflammation, was the

cause of the fatal result.—The following stanza, from one of the best cantos of *Don Juan*, just published, exhibits a striking instance of the sublime ideas the noble writer was capable of, while it increases our regret that such a mind should ever have sunk below its proper level:

Between two worlds life hovers like a star,
'Twixt night and morn, upon the horizon's verge:
How little do we know that which we are!
How less what we may be! The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles; as the old burst, new emerge,
Lash'd from the foam of ages; while the graves
Of empires heave but like some passing waves.

On Tuesday, June 15th, in the afternoon, the corner stone of the edifice intended for the Pennsylvania Institution for the Deaf and Dumb was laid under the direction of the Right Rev. Wm. White, president of the institution, the vice presidents, directors, John Haviland the architect, and other persons connected with the institution or the building. The teachers and pupils of the school, and a number of citizens, besides those just mentioned, were present. A small iron box, containing various documents as usual, was placed in a cavity under the corner stone. The president of the institution, the venerable Bishop White, delivered an address on the occasion, which he concluded with a fervent prayer, invoking the favour of Heaven for every part of the excellent charity. He was followed by Joseph R. Ingersoll, esq., who pronounced a short and appropriate discourse.

Prize Essays.—The American Academy of Arts and Sciences, in Massachusetts, have given notice, that a premium of one hundred dollars, or the Academy's gold medal, will be awarded to the author of the best essay (subject hereafter to be named) which may be offered to the Corresponding Secretary before the 1st March, 1825, under the usual regulations and conditions. The following subject has been assigned by the Academy for the present year:—"An enumeration and an account of the materials which exist for the history of the native tribes of America, before the discovery of the continent by Columbus."

The Rumford Premium.—Several applications have been made to the American Academy, by claimants for the rich premium of the Count, which now amounts to nearly 1000 dollars.

The Secretary of War has informed Mr. Little, of Baltimore, that the United States' Board of Engineers will explore the route between Pittsburgh and the Susquehanna, with a view to a canal communication.

In the library of the king of Wurtemburg are four thousand editions of the Bible, in the different European languages.—215 are in English and 290 in French. These latter, of course, were mostly, if not wholly, printed at Catholic presses.

Roses.—The collection of Roses in the Linnæan Garden in the city of New York, exceeds three hundred varieties, including those denominated *Black Roses*, which however are only of a dark purple colour. A number of new varieties have recently been produced by sowing the seeds of the finest kinds, after having united the qualities of the different flowers by artificial mixtures of the pollen.

Religious Intelligence.

FOREIGN.

On the page opposite to this, is an engraving of a sketch made by Mr. Stewart, of the harbour and village of Honoruru, where the last reinforcement of missionaries first landed. Mr. S. gives no other explanation of the sketch than that it was "taken from the anchorage in the harbour." Our own understanding of it—for the justness of which, however, we cannot vouch—is, that the house at which a flag appears is the royal residence; that immediately beyond the enclosure which surrounds it, is the village, consisting of dwellings built in the style of the natives; that the two larger structures, visible beyond the village, are probably occupied by foreign consuls; that still more distant, and lower down on the engraving, the tops only are apparent of the mission house and mission chapel, of which a distinct view was given in our last number—and that the mountain on which a flag appears and cannon are mounted, is a fortification, or military station of some kind, intended for a protection of the town and harbour.

View of the Harbour and Village of Honoruru.

EXTRACTS FROM REV. MR. STEWART'S JOURNAL.

(*Continued from p.* 283.)

The appearance of the Island this morning was more beautiful and sublime than any thing I ever beheld. The whole eastern and northern part was distinctly in view, without the least haziness of the atmosphere. The sky glowed in every direction with all the splendid tints of the rising sun. Distance gave a delightful shade, rich and delicate, to the low lands, whilst the precipices and mountains appeared in all their boldness of form and colours, and the icy cliffs, which form the crown of the proud *Monakeah*, were literally in a blaze, from the strong reflection of the sun. Plantations and villages were distinctly seen near the shore, and the smoke rising from various parts of the country, designated the abodes of men. The want of trees, however, on the parts nearest to us, except on the tops of the hills and mountains, caused an appearance of sterility, not often visible in American scenery.

At 9 o'clock, being perfectly becalmed, one of our boats put off for the shore, and in a few moments afterwards we saw canoes approaching from the Island. As they drew near us, every eye was fixed in silent observation. From the cabin we had a full view.—I assisted Harriet from her state room to behold for the first time, the uncultivated beings with whom we were to spend our lives. The first view of these wretched creatures was, especially to the females, almost overwhelming. Their rude canoes—naked persons, wild but interesting countenances—their whole appearance in fact, struck them as *half man* and *half beast;* and produced an involuntary burst of tears, and they were obliged to retire to their births, before they could recover sufficient composure and fortitude to go on deck to see them.

They remained an hour or two, disposing of fish and watermelons, bananas, and sweet-potatoes, and greatly commended themselves to our commiseration and sympathy, by the artlessness and simplicity of their manners, and an apparent sprightliness and intelligence of mind. They seemed greatly rejoiced to know that more missionaries had come: and on hearing it, addressed each other in the most animated manner, frequently ejaculating—"Missionary, good, good, very, very, good." They informed us that the missionaries were all well—that Mr. Chamberlain and family had sailed for America,—that the King and chiefs were at Oahu—Riho Riho, drunk, &c. &c.

One of the females was remarkably interesting,—some of the ladies gave her a coarse dress, with which she appeared much pleased. The calm continued four or five hours, during which, canoes constantly flocked round us, to trade and gratify their curiosity.

April 26.—About 4 o'clock yesterday afternoon a fresh breeze sprang up, and we ran close into the land on the north end of the Island. Every thing exhibited great poverty and wretchedness on this part; there was not a shrub or tree to be seen—every thing seemed burnt up by the sun, and the few habitations that were scattered along the beach, looked more like pigstyes and dog kennels, than the abodes of human beings. This appeared something like the Owyhee I had pictured to my mind's eye, when I first seriously thought of devoting myself to the missionary work in these islands. Yet the view of it almost made *flesh* and *blood* recoil, at the idea of pitching my tent on so barren and miserable a spot. It was enough to make any heart bleed, to think that any human beings, partakers of our nature and heirs of immortality, lived and died in such abject poverty and degradation.

At sunset Owyhee and Monakeah again, at a distance, afforded another of the sublimest of prospects, whilst the departing sun and rising moon combined, in producing the finest effects on land and sea.

We sailed rapidly during a great part of the night, and the prospect was that we would reach Owyhee early this morning. And as I traversed the deck, under this impression, I could not repress the bitter sigh which rose at the thought, that I was enjoying for the last time on board the Thames, that which had so often given unmingled delight. Towards morning, however, the wind died almost entirely away, and we have been sailing slowly under the lee of Mowee, Ramai and Morakeah, with the promontories of Oahu still far before us in the north west.

All the Islands have a mountainous and rocky aspect, not very interesting when seen at a distance, except from their wild and romantic outlines. On a near approach, there is much beauty and fertility, visible between and underneath the precipices and mountains.

April 29.—I now address you, my dear sister, from the inner harbour of Honoruru—for so many months past the place of our destination. After writing the above on Saturday evening, we were again favoured with a fine breeze, and at 12 o'clock, by the light of a splendid moon, we made the south west point of Oahu—5 miles distant. This island appeared

more beautiful than those we had passed; indeed, nothing can excel the wild grandeur of the mountains and valleys—the cliffs and promontories, as seen in approaching it, as we did. At sunrise we passed Diamond Hill, the crater of a former volcano, jutting into the sea, and immediately had a view of the harbour and town of Honoruru, surrounded by a rich and open country, with extensive groves of cocoanut, and plantations of the banana and taio scattered over its plains. We were surprised to see quite a forest of masts in port, and not a little rejoiced in beholding the "star spangled banner" waving from the heads of most of them. We cast anchor in the open roads at 8 o'clock, in a range with three other ships, two American and one English.

At 9 o'clock the captain lowered his boat, and Mr. Richards, Mr. Bishop, two of the native boys, and myself, accompanied him on shore. As we came near to the town, and were making for the most convenient landing place we saw, we were arrested by the loud exclamation, "tabu! tabu!" and found we were at the *royal residence*. William K. replied, "new missionaries," at which we were requested to wait a moment till the queen could be called. As soon as she was informed who the boat contained, she hastened to the spot and informed us, that for the present this landing place was tabooed, and politely begged us to row to a place on the beach, to which she pointed, where she would meet us. By this time she was joined by a gentleman, whom we afterwards discovered to be Mr. Jones, the American consul. She took his arm and walked to the appointed spot, where we landed, and were introduced to her majesty by Mr. Jones. She received us very graciously, and assured us we were welcome to the island. She then returned to the *palace*, and we accompanied Mr. J. to his residence, a two story frame house, well finished, and painted, with a pleasant piazza and balcony. Most of the sea captains were there, and being principally commanders of whaling vessels, Captain Clasby found himself at once surrounded by old friends. The news of our arrival soon reached our missionary friends; and in a few moments we were in the embraces of Mr. Loomis, and Rev. Mr. Ellis, a missionary under the patronage of the London Missionary Society of Great Britain; and we immediately accompanied them to the missionary house, nearly half a mile on the plain east of the consul's. Mr. Bingham had gone to Waititi, three miles south, to preach in the native language to a considerable part of the royal family and chieftains, encamped there as a temporary residence.

We attended English service in the chapel at 11 o'clock. Mr. Thurston preached to an audience of about 100 foreigners, about 60 of whom were American captains, and mates, and well dressed decent looking seamen. The service could not have been otherwise than deeply interesting to us, if from no other cause than the appearance of the chapel, and the recollection of the place in which it was thus dedicated to the worship of the only living and true God: It was indeed pleasant once more to tread the courts of Zion though in their humblest form, and refreshing again to sit beneath the dropping of the sanctuary. We felt it good to be there, for it was the house of God and gate of heaven.

On returning from the chapel, we had the pleasure of meeting Mr. Bingham. I dined with Mr. and Mrs. Ellis. News having reached Waititi of our arrival, the queen dowager, Keopuolani and Kaamanu—Tanmualiu, king of Tanai (incorrectly *Tamoree* and *Atooi*) and Mr. Pitt, alias Karainioku, the prime minister, despatched Kekauonohi, one of Riho Riho's wives, to request our attendance at W. with Mr. B. in the afternoon. The young queen rode in a one horse wagon, drawn by a troop of noisy natives, and followed by her personal attendants, one bearing *two beautiful feathers*, the only particular badge of honour and rank in the nation. Our walk was pleasant; first over a large open plain without any trees or cultivation, and then through successive groves of cocoanut trees and plantations of the banana and taio. The encampment was in bamboo bowers, immediately by the sea side, in full view of the breakers and ocean, and commanding a fine prospect, including the town and harbour of Honoruru, and the country and mountains to a great distance. We were very affectionately received and most cordially welcomed by the whole family; and were delighted with the interest they manifested in the improvement they were engaged in, and in the services of the day. They repeatedly declared themselves rejoiced to see us, and glad we had arrived on *tabu day* (the Sabbath).

At sunset we returned to the ship much gratified with our excursion, and rejoicing more than ever that we had listened to the call from the regions of darkness.

We did not see Riho Riho; and I am sorry to state the reason—he was *dead drunk*, in which state he had been for four or five days, when the great annual feast, in commemoration of the death of Tameamea and of his accession to the throne, was celebrated.

Early yesterday morning we fired a gun for the pilot to take us into the inner

harbour, but before he came on board, the wind sprang up unfavourably, and we were obliged to remain another day outside the reef which almost encircles this port. During the morning, Mr. and Mrs. Bishop, and Mr. and Mrs. Goodrich, went on shore. Mr. Jones the consul, and Mr. Green, of Boston, came off to wait on the family, and in the afternoon Mr. Bingham, Mr. Ellis, and Mr. Loomis. This morning the pilot came on board again, and made a more successful attempt than yesterday. We are now safely moored within a stone's throw of the king's house and of the town, immediately under the walls of the fort. Our entrance into the harbour was very beautiful—though scarce a sail was unfurled—we were towed by twenty well manned whale boats, whose manœuvres in passing the narrow channel were exceedingly novel. Thus my dear M. has God kindly prospered and blest us. Under the most propitious circumstances, we have hailed the place of our destination. We do it joyfully and thankfully, though we know and feel, that at the same time we must say farewell ease and elegance—farewell quiet enjoyment—and I had almost added, farewell earthly comfort!

May 3d.—We are still on board the Thames. It is judged most prudent for Harriet to defer removing to a *grass hut* as long as possible, and Captain Clasby has kindly insisted on our retaining our accommodations on board ship, till he puts to sea again. The rest of the family disembarked on Tuesday. It was signified early after reaching our anchorage in the inner harbour that day, that some of the family would be expected at the royal residence soon. Four or five of the gentlemen, including myself, landed immediately, and were introduced to his majesty and most of his court. R. was much indisposed, being just on the recovery from his drunken frolic. He was reclining on a couch of black velvet, perfectly naked, except a few yards of chintz thrown negligently round his waist. Several of his attendants were fanning him, and one of his queens giving him tea. He looked stupid, and so much the worse for his debauch, as to be almost disgusting and brutish. He was too unwell to do more than signify his pleasure at our arrival, and request the whole family to call on their way from the ship to the mission house. This they did, and found all the principal personages of the kingdom assembled to meet them, including the party we saw at Waititi on Sunday. Riho Riho was much in the same state as when I saw him after breakfast. Most of the others appeared to very great advantage, especially the favourite queen, *Kamehamaru*. She was seated on a sofa, at a long table covered with a superb cloth, with her writing desk before her, and a secretary at each end, recording the names and taxes of a district of her subjects, then paying their tribute. These entered in single file, and depositing their money on the side of the table opposite her, passed out at the other end. Every twenty or thirty of these were preceded and followed by a couple of the king's body guard, armed and in uniform. The only dress of the queen was a long and loose pink slip. She left her writing desk to receive the missionaries, but immediately after welcoming them, she excused herself from further attentions on account of the business before her, and returned to her table. She is a fine looking woman, very tall and large, about 20 years old. Her countenance is very mild and amiable—her manners dignified and graceful, and her whole appearance that of a fashionable and *well bred* woman, so far as good breeding consists in an *unaffected* expression of conscious and acknowledged superiority. I forgot to mention that her dress on the Sabbath, when she first met us, was a beautiful striped and figured pink satin, made and worn in the American manner, with a head dress of handsome feathers. She is a woman of business, and appeared well versed in that before her whilst we were there. She has ordered a roll book opened, in which the names, residence, and tax of each of her subjects is to be registered, and it was the superintendence of this, that so much engaged her attention that morning.

Kaamanu, the favourite wife of the late king, also excited a good deal of admiration. To speak candidly, I do not think I ever saw any lady enter a room with more real majesty than she did. Her walk was stately, and look and manners really elegant. She was in the *native female* dress: it consisted of several large and graceful folds of the richest yellow satin, falling from the waist to a little below the knee, fastened by a large and negligent beau in front; and of a large mantle of purple satin, of the same quality, containing perhaps twenty yards, passing under one arm and over the other shoulder, and flowing on the ground far behind her. Her hair was handsomely dressed and ornamented with a double coronet of the exquisite feathers, so often mentioned in accounts of these islands; colours bright yellow, crimson, and bluish green. She appears about 40 years of age, is large and fleshy, and has an expression of greater sternness and hauteur than most others. The young princess *Nahienaena*, Riho's sister, was also an interesting object. She arrived some time after we did. She was brought on the shoulders of a stout man—the way in

which she usually travels—and was followed by a train of about 20, principally boys and girls of her own age (9 years). Her dress was a black satin trimmed with broad gold lace, with a necklace of feathers similar to the head-dress of Kaamanu, and black satin hat and feathers. She is a very pretty and well behaved child—I do not mean *for an Indian*, but according to our own ideas of the characteristics of childhood. The same may be said of her brother Keanoikioli, the heir apparent—he is 2 years older than his sister. Mr. Bingham says both are very good scholars.

Tamuari (Tamoree incorrectly) king of Tanai has excited much interest in America: he was there, seated on the same mat with Kaamana. He is an interesting man in appearance as well as in character. His countenance and whole manner indicate a pensive and dispirited mind, and you cannot behold him without feeling, that he is, and knows himself to be, a *royal captive*, though in honourable exile! He has been completely duped out of his island, and will never again enjoy the government of it, though still styled "King of Tanai." He has a noble face—a fine mixture of Grecian and Roman; and when in possession of his hereditary rights, and could feel as well as exclaim—"I am monarch of all I survey"—he must have been of most commanding appearance.

The dress of kings in this country, will be as interesting to you as that of queens and princesses, and since Riho Riho appeared naked, I will give you Tamuari's. It consisted of black silk velvet coat and pantaloons, and buff waistcoat, with a three hundred dollar gold watch, &c. &c. We remained an hour, greatly interested by the appearance of civilization and progressive improvement, clearly observable in all we saw.

Yesterday, about one o'clock, Kaikieri, a chief of some consequence, came on board to visit the ship. In about two hours, the king himself, and Kinau, one of the queens, and Mr. Pitt, with their train, appeared on the stone wharf, near the fort, and made a signal for our boats, and boarded the Thames under flying colours, a salute, and musick. How different now from the intoxicated Indian we had seen but two days before. He is a noble looking man—perhaps the most so of any on the island. His manners are very easy, and whole behaviour polite and pleasing. His dress was a full suit of superfine navy blue, well fitted to his person, and fashionably made—round hat and Wellington boots. They remained about two hours, partook of such refreshments and liquors as the ship afforded, and landed with the same honours from the ship that were given on coming on board.

Mrs. Bingham, Mrs. Ellis, and Mrs. Loomis, have also been on board to see Harriet.

To-day captain Clasby gave a dinner to the consul and captains in port: Harriet and Betsy S— superintended it, and Mr. Jones was pleased to pronounce it superior to any thing he had seen since he left America.

May 7th. On Sunday 4th, our dear boy was baptized, in order that captain Clasby, whose name he bears in addition to my own, might be present, not expecting to be another Sabbath in port. The reinforcement was also received to the church, and the sacrament administered, which made it a most interesting day. The chapel was thronged with the *grandees* of the kingdom, and the officers from the shipping.

The English service is at 11 o'clock. There are two services in the native language, one at 10 o'clock, and the other at 4 o'clock, P.M. at which Messrs. Bingham, Ellis, and Thurston preached by turns. Harriet went immediately to the ship after the baptism, lest any further fatigue might endanger her health, three weeks only having elapsed since her confinement. I returned to the native service at 4 o'clock, and was greatly delighted. I do not know when I have experienced stronger emotions than whilst standing at the chapel door, and beholding crowds of people well dressed in the American and European fashions, flocking to the humble temple at the sound of that "church-going" bell, which, till within three years,

"These valleys and rocks never heard."

There were not less than 400 persons in the chapel, and scarce a native dress was to be seen: whilst the decent behaviour and quiet attention of all, and solemn appearance of many, might well put to blush not a few of those I have seen at church in Christian lands.

Riho Riho was of the number—perfectly sober, attentive, and well behaved. He looked remarkably well; was dressed in a round coat and pantaloons of dove coloured satin, white satin waistcoat, and silk stockings. No person could have appeared more like a gentleman.

Kamehamaru, the favourite queen, first saw Harriet and Charles at the Mission House on the Sabbath. She immediately took the latter in her arms, and claimed him as her own. On Monday, at 11 o'clock, she visited us on board the Thames, accompanied by five or six servants only, and was very pleasant. My writing desk being open, she sat by it, and wrote in English and Honoruru, and read to me in both. She is fond of study, and proud of the acquirements already made.

May 10th. Captain Clasby having expected to put to sea to-day, we had our

baggage removed yesterday to our dwelling in the missionary enclosure, and this morning disembarked ourselves from the Thames, with emotions of regret scarce less sensibly felt than those with which we bid our homes and country adieu. We felt that we were leaving the society and protection of sincere friends, and knew not what might await us in this land of darkness and sin. We are now the inmates of our Indian hut, and though we doubt not our dear friends would greatly commiserate our situation, could they witness it, still we can assure them, that we feel ourselves more contented and happy, and are more comfortably located than we could have expected. Our house might easily be erected in the smallest room in yours, being neither so long nor broad, and the ridge of the roof only nine feet from the ground—the eaves little more than three feet. It is composed entirely of small poles and grass: it has three small holes in the sides for windows, without sash or glass, and the door has neither bolt, lock, nor bar.

May 11th. Sunday. Preached my first sermon at the English service, to a large audience, in which I was happy to recognise some of our friends from the Thames, she being still at anchor in the harbour. About half of those, who we hoped were seriously impressed with the subject of religion on the voyage, much to our sorrow, have clearly proved, since they have been in port, that the root of the matter is not in them—their goodness was as "the morning cloud and early dew," and disappeared under the influence of temptation and sin. One only, however, of the number had ever expressed any hope; but that one had appeared a most interesting and most decided case:—so much so, that I cannot but believe, that though overcome by evil, he will yet abhor himself, and repent in dust and ashes: others, by their steadfastness in the midst of corruption, greatly rejoiced our hearts, and enabled us with fresh confidence to commend them to God, and hope that they would thus be kept safe through every fiery trial.

May 14th. On Monday the 12th, we saw our favourite ship again put to sea, and in doing it, felt keener sensations at the idea of our separation than can easily be imagined. I could not help watching her "lessening sail," till she seemed but a speck in the horizon—the starting tear then blinded my vision, and before I could brush it away, the fond object was gone from my sight—gone most probably for ever.

Yesterday it was determined in full meeting, that before occupying any new stations, an exploring deputation should make the tour of Haraü, visiting every place of any importance on that island, and bring in a report to the mission at Honoruru. Of this deputation I was appointed a member, and feel it a duty to accept the appointment, though a separation from Harriet and her infant for six or eight weeks, so soon after our arrival here, will be exceedingly unpleasant. We are to embark with the first vessel that sails for the island, and as that may be in a day or two, and considerable preparation will be necessary, with this information and date I will close the journal of my voyage and arrival at the Sandwich Islands.

DOMESTICK.

We commence in our present number, the printing of the Minutes of the General Assembly, and shall lay *the whole* before our readers as fast as we can. But as the minutes of this year are more extended than those of any preceding year, it will probably require the lapse of several months before we can find a place for them all in our pages. *The whole* however, we repeat, shall be given; and we pledge ourselves for the accuracy with which we shall present them to our readers.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.*

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian Church in the City of Philadelphia, May 20th, 1824, at 11 o'clock, A. M., and was opened by the Rev. John Chester, D. D. the Moderator of the last Assembly, with a sermon from 1 Cor. iii. 5. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

After prayer the Commissions were read, and it appeared that the following Ministers and Elders were duly appointed, and attended as Commissioners to this Assembly, viz.

* Mr. William Bradford, No. 8, South Front Street, Philadelphia, is appointed Printer of the General Assembly, and Agent for forwarding the Minutes to the Presbyteries; and to him must the Presbyteries apply in future, for their respective portions.

Rev. William Neill, D. D. Stated Clerk of the General Assembly, resides in Philadelphia, No. 214 Pine Street.

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Niagara,	Rev. Andrew Rawson.	None.
Buffalbe,	Miles P. Squier.	None.
Gennessee,	None.	None.
Rochester,	None.	None.
Ontario,	John B. Whittlesey.	Samuel Blakesly.
	Norris Bull.	Jonathan Beach.
Geneva,	Richard Williams.	Peter Le Conte.
	William Clark.	
	Thomas Lounsbury.	
Bath,	None.	None.
Cayuga,	William Wisner.	Elijah Belsher.
	Benjamin Niles.	
Oneida,	Moses Gillet.	None.
	Noah Coe.	
	John Monteith.	
Oswego,	Henry Smith.	None.
Onondaga,	Caleb Alexander.	None.
Otsego,	Aaron Putnam.	None.
St. Lawrence,	Samuel F. Snowden.	None.
Ogdensburgh,	James M'Auley.	None.
Champlain,	Jacob Hart.	None.
Londonderry,	Clement Parker.	William B. Dodge.
	Alonzo Phillips.	
Albany,	John Chester, D. D.	John L. Winne.
	Henry R. Weed.	Jonathan Clayton.
	Halsey A. Wood.	
Troy,	Samuel Blatchford, D. D.	Gurdon Corning.
	Nathan S. S. Beman.	
Columbia,	Azariah Clark.	Nathan Elliot.
		David Mellen.
North River,	John Clark.	Dr. John C. Hayt.
	Jacob Green.	Thomas Mead.
Hudson,	William Timlow.	Walter Mead.
	Robert W. Condit.	
Long Island,	Rev. Peter H. Shaw.	None.
New York,	Gardiner Spring, D. D.	Benjamin Strong.
	Ward Stafford.	
	Matthias Bruen.	
New York, (2d.)	William D. Snodgrass.	None.
Jersey,	Asa Lyman.	Samuel Downer.
	John M'Dowell, D. D.	Israel Day.
	John G. Bergen.	Lewis Mills.
		Obadiah Crane.
Newton,	Garner A. Hunt.	Benjamin Halsey.
	Jacob R. Castner.	Joseph Wilson.
	Nathaniel Conkling.	
New Brunswick,	David Comfort.	Robert M'Neely.
	Symmes C. Henry.	
	Charles Hodge.	
Susquehanna,	Cyrus Gildersleeve.	Zebulon Butler.
	James Williamson.	
Philadelphia,	Ashbel Green, D. D.	James Moore.
	James Patterson.	Ambrose White.
	Isaac A. Ogden.	Robert Wallace.
Philadelphia, (2d.)	Henry R. Wilson.	Robert Patterson.
	James Arbuckle.	Moses Reed.
Newcastle,	John E. Latta.	Amos Slaymaker.
	Joseph Wilson.	Robert Hunter.
	Thomas Kennedy.	Dr. John S. Martin.
	Orson Douglass.	William Kirkpatrick.
Baltimore,	William Nevins.	None.
District of Columbia,	Elias Harrison.	None.
Carlisle,	Robert Cathcart, D. D.	None.
	Robert Kennedy.	
	John M'Knight.	

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Huntingdon,	James Woods.	None.
Northumberland,	Asa Dunham.	None.
Redstone,	None.	None.
Ohio,	Samuel Ralston, D. D.	None.
Washington,	Andrew Wylie.	None.
Steubenville,	Charles C. Beatty.	None.
Erie,	Timothy Alden.	None.
Alleghany,	Hezekiah May.	None.
Hartford,	Daniel W. Lathrop.	None.
Grand River,	Randolph Stone.	None.
Portage,	Joseph Meriam.	None.
Huron,	Stephen I. Bradstreet.	None.
Winchester,	None.	None.
Lexington,	Joseph Smith.	None.
	John Hendren.	
Hanover,	Isaac Paul.	None.
Abingdon,	None.	None.
West Lexington,	Robert Stewart.	None.
Ebenezer,	None.	None.
Transylvania,	Thomas Cleland, D. D.	William Pauling.
Muhlenburg,	None.	None.
Louisville,	None.	None.
Salem,	None.	None.
Lancaster,	James Culbertson.	None.
Athens,	None.	None.
Chilicothe,	Dyer Burgess.	None.
Columbus,	None.	None.
Cincinnati,	David Root.	None.
Miami,	William Gray.	None.
Richland,	Robert Lee.	None.
Union,	None.	None.
West Tennessee,	None.	None.
Shiloh,	None.	None.
Mississippi,	None.	None.
Missouri,	Salmon Giddings.	None.
Orange,	Eli W. Caruthers.	None.
Fayetteville,	Colin M'Iver.	None.
Concord,	Daniel Gould.	None.
Alabama,	None.	None.
Harmony,	None.	None.
Georgia,	None.	None.
Charleston Union,	None.	None.
South Carolina,	John Rennie.	None.
Hopewell,	None.	None.
Of the General Association of Connecticut,		Rev. James Beach.
Of the General Association of New Hampshire,		Phinehas Cook.
Of the General Association of Massachusetts,		Experience Porter.
		Cyrus Mann.
Convention of Vermont,		Rufus W. Baily.

The Rev. Francis Herron, D. D from the Presbytery of Ohio, Rev. William Hill, D. D. from the Presbytery of Winchester, and Mr. James Kennedy, ruling elder from the Presbytery of Oneida, appeared in the Assembly without commissions; but satisfactory testimony was given that they had been chosen Commissioners to this Assembly, and they were received as members, and took their seats accordingly.

The Assembly proceeded to elect a Moderator and Temporary Clerk; and the Rev. Ashbel Green, D. D. was unanimously chosen Moderator, and the Rev. John M'Dowell, D. D. was chosen Temporary Clerk.

The minutes of the last Assembly were read in part.

Rev. Messrs. Wisner, Weed, and Arbuckle, Drs. Spring, Herron, and Cleland, Rev. James Beach, Dr. Martin, Dr. Hayt, and Mr. Day, were appointed a Committee of Bills and Overtures, to meet in this church to-morrow morning at 6 o'clock, and afterwards on their own adjournments.

Drs. Blatchford, Ralston and Cathcart, and Messrs. Alden, Strong, Kirkpatrick, Root, and Patterson, were appointed a Judicial Committee. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 21, 9 o'clock, A. M. the Assembly

met, and was constituted by prayer. The minutes of the last session were read.

Rev. John Bascom, from the Presbytery of Cayuga; Rev. Robert Steel, from the Presbytery of Philadelphia; Rev. Ezra King, from the Presbytery of Long-Island; Rev. Jacob Brodhead, D. D. Delegate from the Reformed Dutch Church; Mr. Isaac Lewis, ruling elder from the Presbytery of Rochester; Rev. William Williamson and Mr. Thomas Vowell, ruling elder from the Presbytery of Winchester, appeared in the Assembly, and their commissions being read, they took their seats as members.

The reading of the minutes of the last Assembly was resumed and finished.

Resolved, That Messrs. Niles, Gillet and Dodge, be a committee to examine the Records of the Synod of Gennessee.

That Messrs. Nathan Smith, M'Auley and Downer, be a committee to examine the Records of the Synod of Geneva.

That Messrs. King, Bruen and Halsey, be a committee to examine the Records of the Synod of Albany.

That Mr. Arbuckle, Dr. Ralston and Mr. Pawling, be a committee to examine the Records of the Synod of New York.

That Messrs. Wylie, Meriam and Winne, be a committee to examine the Records of the Synod of New Jersey.

That Messrs. Rawson, Coe, and Corning, be a committee to examine the Records of the Synod of Philadelphia.

That Messrs. Lounsbury, Bergen and Joseph Wilson, be a committee to examine the Records of the Synod of Pittsburgh.

That Messrs. Condit, Azariah Clark and Walter Mead, be a committee to examine the Records of the Synod of Virginia.

That Messrs. Snodgrass, Castner, and Mills, be a committee to examine the Records of the Synod of North Carolina.

That Messrs. Gray, Caruthers and Hunter, be a committee to examine the Records of the Synod of South Carolina and Georgia.

That Messrs. Joseph Wilson, Woods and Reed, be a committee to examine the Records of the Synod of Kentucky.

That Messrs. Henry, James Patterson, and Clayton, be a committee to examine the Records of the Synod of Ohio.

That Messrs. Hart, Phillips, and Le Conte, be a committee to examine the Records of the Synod of Tennessee.

It was made the order of the day for Monday next, to receive reports on the state of religion.

Resolved, That the General Assembly and such persons as may choose to unite with them, will spend a part of next Wednesday evening in special prayer for the outpouring of the Spirit on the churches, and in other religious exercises; and Dr. Blatchford, Dr. Cathcart, and Mr. Snodgrass, were appointed a committee to make arrangements for the evening, and to designate persons to lead in the exercises.

The receiving of Synodical and Presbyterial reports was made the order of the day for to-morrow morning.

Messrs. Benjamin Strong and Winne, were appointed a committee to receive an account of the miles travelled by the commissioners to the Assembly, and to make an apportionment of the Commissioners' Fund, agreeably to a standing rule on the subject.

Dr. Chester, Dr. Spring, Messrs. M'Iver, Porter, and Cook, were appointed a committee to prepare a Narrative of the information to be received on the state of religion.

A report from the Rev. William Hanford, the delegate appointed by the last Assembly to attend the General Association of Massachusetts, was received, and being read, was committed to Messrs. James Patterson and Comfort.

The committee appointed by the last Assembly to confer with a similar committee, if such should be appointed by the German Reformed Synod of North America, reported, that they had conferred with said committee, and their report being read, the further consideration of the subject was made the order of the day for to-morrow morning.

A petition from the Presbytery of Columbia was overtured, requesting that they be detached from the Synod of Albany and connected with the Synod of New York. The petition being read, it was moved and seconded, that the petition be granted. This motion was postponed, and the following resolution, after considerable discussion of the subject, was adopted, viz.

Resolved, That it is inexpedient to decide on this application at present. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Samuel Martin from the Presbytery of Newcastle, Rev. John Langdon from the General Association of Connecticut, Mr. Samuel L. Kennedy, ruling elder from the Presbytery of New York, and Messrs. John N. Simpson and James Moore, ruling elders from the Presbytery of New Brunswick, appeared in the Assembly, and their commissions being read, they took their seats as members. Mr. Thomas Kennedy, resigned his seat to Mr. Martin.

The following overture was submitted to the Assembly, viz. "Have Licentiates a right by the constitution of the church

to solemnize marriage, where the laws of the state are silent on the subject?"

After a considerable discussion of the subject, the further consideration of it was indefinitely postponed.

Dr. Janeway, who had been appointed by the last Assembly to procure the binding of copies of the second and third volumes of the printed Extracts, and Missionary Sermons, reported, that not meeting with sufficient encouragement, he had not procured the binding of said books. Dr. Janeway was again appointed and authorized to procure the binding of the aforesaid books, with a view to sell them at a low price, and if there is a prospect of aiding the Funds of the Assembly by the sale, in that case to have them bound, but if not, he is not required to procure the binding of them. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 22, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Aaron W. Leland, D. D. and Rev. Elipha White from the Charleston Union Presbytery appeared in the Assembly, and their commissions being read, they took their seats as members.

A reference from the Presbytery of Cayuga was made the order of the day for Tuesday morning next.

A communication from the Trustees of the Assembly, on the subject of Dr. Wheelock's will, was received, and being read, was committed to Dr. Chester, Mr. Azariah Clark, and Mr. Robert Patterson.

It being the order of the day for this morning, the Synodical and Presbyterial reports were received, and committed to Messrs. Green, Wood, and Hodge, to examine them, and read to the Assembly those parts of them, which they may think necessary to be read for the information of the Assembly, and also to prepare a statement to be transcribed into the Compendious View.

It appearing, that from several Synods and Presbyteries, no reports were received; therefore, *Resolved*, That the Commissioners from the delinquent Synods and Presbyteries, write to the Stated Clerks of those bodies, to forward as soon as practicable to the Stated Clerk of the Assembly, regular statistical reports.

Resolved, also, That the commissioners present from the delinquent bodies prepare as accurate and full reports as they can, and put them into the hands of the committee appointed on the subject.

Resolved, also, That the Stated Clerk be directed, and he hereby is directed, to write to delinquent Presbyteries not represented in this Assembly, and require them to forward to him their reports at the earliest period possible.

The Stated Clerk presented to the Assembly a few copies of the Minutes of the General Synod of the Reformed Dutch Church, intended to be distributed among the Synods; and also one hundred copies of the Minutes of the General Association of Massachusetts. The clerks of the Assembly were directed to distribute the aforesaid copies of Minutes.

Dr. Neill, one of the Delegates appointed by the last Assembly to attend the General Synod of the Reformed Dutch Church, reported that he had attended; that the Synod did not think proper to rescind the 7th article in the plan of correspondence; nevertheless, he gave it as his opinion, that the connexion ought to be maintained and cherished.

Messrs. M'Neely and Putnam, obtained leave of absence during the remaining sessions of this Assembly, and Mr. Timlow, till Monday morning.

The other order of the day for this morning was postponed to take up an appeal and complaint of Rev. Josiah B. Andrews against a decision of the Synod of New Jersey affirming a decision of the Presbytery of Jersey, by which he was admonished.

This appeal was reported to the Assembly by the Judicial Committee, and taken up, and all the documents on the subject being heard, the Assembly adjourned till 9 o'clock, on Monday morning. Concluded with prayer.

May 24, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. William L. Maccalla, from the Presbytery of Ebenezer, Rev. Jonathan Winchester, from the Presbytery of Rochester. Rev. James Smylie from the Presbytery of Mississippi, and Mr. Robert M'Mullin, ruling elder from the Presbytery of Philadelphia, appeared in the Assembly, and their commissions being read, they took their seats as members.

It being the order of the day, the Assembly proceeded to receive communications on the state of religion; after considerable progress had been made in receiving them, the Assembly adjourned till 4 o'clock. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Henry Ford, from the Presbytery of Bath, appeared in the Assembly, and his commission being read, he took his seat as a member.

The receiving of communications on the state of religion, was resumed and finished.

It was agreed that the concert of prayer appointed for Wednesday evening, be held in this church.

The committee to which was referred

the subject of transmitting the minutes of this Assembly, to the several Associations in the Eastern States connected with this body, made the following report, which being read, was adopted: viz. That there is a standing order on the subject in the Assembly's Digest, page 308, embracing all that, in their opinion, can be done on the subject.

The order of the day for Saturday, which had been postponed; viz. The consideration of a report from the committee on a correspondence with the German Reformed Synod, was taken up, and after a considerable discussion of the subject, the Assembly adjourned till 9 o'clock, to-morrow morning. Concluded with prayer.

May 25, 9 o'clock, A. M. the Assembly met and was constituted by prayer. The minutes of the last session were read.

Mr. James O. Morse, ruling elder, from the Presbytery of Otsego, and Rev. Henry White, from the Presbytery of Alabama, appeared in the Assembly, and their commissions being read, they took their seats as members.

Mr. Steel resigned his seat to the Rev. Charles Hyde, the principal mentioned in their commission, and Mr. Hyde took his seat as a member.

Resolved, That the Board of Missions be requested to present the thanks of this Assembly to Rev. Andrew Wylie, for the Missionary Sermon, which by the appointment of the Board, he preached last evening.

The committee appointed to make arrangements for the concert of prayer, reported, and their report being read, was adopted.

Resolved, That the Board of Missions be heard at 4 o'clock, P. M.

The consideration of the report on a correspondence with the German Reformed Synod, was resumed.

After mature deliberation, it was *Resolved*, That the General Assembly will agree to an ecclesiastical correspondence, with the German Reformed Synod of North America, on the following principles, viz.

First, the churches are to remain separate, and independent.

Second, the German Reformed Synod, and the General Assembly of the Presbyterian church, shall each appoint one minister and one elder with an alternate of each, or two ministers with their alternates, as either may wish, to sit in these judicatories respectively, with the privilege of deliberating on all subjects, that may come before them.

The Rev. Robert Cathcart, D. D. and Rev. Alexander Boyd were appointed a committee to lay the above articles of correspondence before the German Reformed Synod at their next meeting, and when adopted by that body, the correspondence shall be considered as established.

Ordered, that the Stated Clerk furnish the committee with an attested copy of this minute.

Mr. Hunt resigned his seat to Rev. John F. Clark, the alternate mentioned in their commission, and Mr. Clark took his seat as a member.

The business left unfinished on Saturday, was resumed, and after Mr. Andrews had been heard at considerable length in defence of his appeal and complaint, the Assembly adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Luther Humphrey, from the Presbytery of Grand River, appeared in the Assembly, and his commission being read, he took his seat as a member.

Mr. Latta resigned his seat to Mr. Thomas Kennedy.

The hearing of the report of the Board of Missions was postponed; and the unfinished business of the morning was resumed. After the appellant had concluded his defence, the Assembly adjourned till 9 o'clock, to-morrow morning. Concluded with prayer.

May 26, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Isaac R. Barber, from the Presbytery of Harmony, appeared in the Assembly, and his commission being read, he took his seat as a member.

Mr. Weed resigned his seat to the Rev. James V. Henry, Mr. Kirkpatrick resigned his seat to Mr. Henry Y. Slaymaker, and Mr. Henry and Mr. Slaymaker took their seats as members.

Mr. Simpson obtained leave of absence from the remaining sessions of the Assembly.

Ninety copies of the minutes of the General Association of Connecticut were presented to the Assembly.

The unfinished business of yesterday was resumed: viz. Mr. Andrews' appeal and complaint against a decision of the Synod of New Jersey in his case; and the commissioners from the Synod were heard in defence of their decision, and Mr. Andrews was heard in reply. The parties then withdrew from the house, and some progress was made in calling the roll, agreeably to a constitutional rule on the subject.

At the request of the commissioners from the Presbytery of Cayuga, a resolution was passed, granting leave to with-

draw a reference made by said Presbytery to this Assembly, of a case which had been referred to that Presbytery by the session of Ithaca.

A motion was made to reconsider this resolution, and was carried in the affirmative.

Mr. Wisner obtained leave of absence during the remaining sessions of this Assembly, after this afternoon. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Narrative of the State of Religion was read, and after a number of amendments, it was recommitted to the same committee, to be further amended, and to be read as a part of the religious exercises assigned for this evening.

The calling of the roll, that the members might have an opportunity to express their opinions on the appeal and complaint of Mr. Andrews, was resumed, and a considerable number expressed their opinions.

Dr. Hayt and Mr. Joseph Wilson, obtained leave of absence during the remaining sessions of this Assembly.

An election for delegates to the several Ecclesiastical Bodies connected with this Assembly, was made the order of the day for Friday afternoon. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 27, 9 o'clock, A. M. the Assembly met and was constituted by prayer. The minutes of the last session were read.

Mr. Moore, of the Presbytery of New Brunswick, resigned his seat to Mr. Samuel Bayard, the principal mentioned in their commission; Mr. Conkling resigned his seat to Rev. Jehiel Talmadge, his alternate; and Mr. M'Neely resigned his seat to Mr. Caleb S. Green, his alternate; Mr. Henry R. Wilson resigned his seat to Rev. Thomas G. M'Innes, the alternate mentioned in their commission; and Messrs. Bayard, Talmadge, Green, and M'Innes, took their seats as members.

Messrs. Bascom, Walter, and Mead, obtained leave of absence during the remaining sessions of this Assembly, and Dr. Martin after the session of this morning.

The reference from the Presbytery of Cayuga, was referred to the next General Assembly.

The consideration of the appeal and complaint of Mr. Andrews was resumed, and some progress was made in calling the members in the order of the roll, and hearing their sentiments on the subject. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The calling of the roll in the case of Mr. Andrews, was resumed, and after some progress had been made, the Assembly adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

(To be continued in our next.)

COMMUNICATED FOR THE CHRISTIAN ADVOCATE.

Extract of a letter from a gentleman formerly of Philadelphia, now of London and a Director of the British and Foreign Bible Society, to his friend in this city.

"I rejoice with you, that the prospect for completely establishing the Mariners' Church is so favourable, and trust the Divine blessing will still more abundantly prosper the labours of good Mr. Eastburn, whose occasional exercises I still call to remembrance with very pleasing emotions. Of Mr. Gaw I have also an agreeable recollection, and much regret that he has been removed from the society of his Christian friends in so lamentable a manner. At the annual meeting of the Merchant Seamen's Bible Society held last week, many striking instances were stated of the manifest improvement of mariners, since the various means have been adopted for their moral and religious instruction of late years. In one instance, a body of 23 seamen from on board a ship of war, which arrived at Spithead on Saturday evening, presented themselves the next morning at church, and united with their fellow Christians in celebrating the ordinance of the Lord's supper.

"The annual meeting of the British and Foreign Bible Society was held on the 5th inst. and a most impressive tone was given to it, in an early stage of the proceedings, by a speech of the Earl of Roder, an Irish nobleman of distinguished piety and active philanthropy for some years past, and who formerly shone with great distinction at court. In seconding the Earl of Harrowby's motion, 'that the Report be received and printed,' he observed, amongst other points—'That this Society has already, under the Divine blessing, effected much good—is continuing to do great good—and will still do more extensive good—I cannot for a moment doubt—It is a fact, the truth of which I can vouch

for. I *know* an individual well, whose life was devoted to pursuits of folly and vanity, who was immersed in scenes of fashionable amusement and pleasure, and whose chief object was to gain the applause and admiration of the world. He entered the room where the Bible Society was held in Dublin, from motives of curiosity. Ashamed of being where he was, he sought the most retired corner: he heard opinions and sentiments to which he was a perfect stranger, and was led to argue with himself, surely if these things are true, then am I wrong. He determined not to rest his faith on the hearsay of others, but to read for himself. A good man who addressed the assembly told them, that all their reading and hearing would be in vain, unless the Spirit of God accompanied that reading to make it effectual to the heart. That evening this individual went home and engaged in earnest prayer for the teaching of that Holy Spirit whose work it was to lead him aright. I need only tell you what the result was. He found himself a condemned sinner, and was enabled to embrace the Saviour. He has been since called to suffer much, and to experience some of the greatest trials to which flesh and blood are exposed; but amidst all, he has enjoyed tranquillity and peace: and now considers it his high privilege, to stand before this society, and to make this publick avowal of his sense of obligation—to the praise and glory of God.' The deep and earnest manner in which this affecting speech was delivered, could only be equalled by the solemn attention with which it was heard, and the melting effect it produced: and I do trust that impressions were made by it, which, under the blessing of God, will never be effaced. Dr. Morrison from China, Dr. Parsons, senior chaplain from Bengal, Bishop Chase from Ohio, Vice Admiral Verheuil, Vice President of the Paris Bible Society, were present; the latter no longer (as he did formerly) unfurling a hostile flag, but sitting with the English admiral, Lord Gambier, under the banner of the Prince of Peace, and uniting to extend the victories of the cross. O, delightful change! Surely this is the best practical comment on the work of the Bible Societies. I am happy to say our funds keep up, having exceeded the previous year about 600*l.* Total distribution 3,442,000 copies—Van Ess nearly half a million copies of the New Testament. In Constantinople 1500 copies have been sold, for about 196*l.* sterling.

"The persecution and death in prison of Mr. Smith, Missionary at Demerara, has deeply affected the friends of Missions. But there is reason to be thankful that the cause has not suffered,—and the wrath of man shall be made to praise God."

COMMUNICATED FOR THE CHRISTIAN ADVOCATE.

Union, Osage Nation, March 29, 1824.

Rev. and Dear Sir,—In Feb. 1823, I addressed, in behalf of the mission, a letter to the Female Union Society of your city, in answer to two communications of theirs, dated Dec. 1821, and June, 1822. As no answer has been received, and as mine may have miscarried, I have thought it suitable to address you, my dear sir, giving notice of those facts, and opening to you the present state of the mission—which I would thank you to lay before those benevolent ladies, for their perusal; at the same time requesting the favour of an answer to this, by your own hand. This is not designed to supersede a continued correspondence with those ladies, if they will do us the pleasure to write by their corresponding secretary, or in some other way. By Mr. Requa, who passed through Philadelphia, and returned to us last November, we were advised of the expectations of your good missionary people of hearing from us more frequently; and indeed, when I remember the hospitality of your churches towards us on our journey, and their liberal views towards the cause, my conscience tells me it ought to have been done. On the other hand, I find an apology, which at least satisfies my own mind, in the comparatively limited success that has attended our undertaking. How cheerfully does the pen move, when called to relate a revival in the churches, or a reformation among the heathen. But I well recollect the views of many, that if we should only lay the foundation or pave the way, for future labourers to enter in and reap the harvest, it would be doing much, and also that there are not a few who take pleasure in the stones of the rising edifice, and favour the dust thereof.

In our secular business, we have proceeded so far as to put into operation an excellent mill, moved by the weight of oxen. This, though it has been expensive, will be of immense advantage to the mission, in saving labour and in providing bread. It has occupied much of our time the past year, and we have made but small addition to the buildings prepared the first two years. Yet we have built a spring house of stone, which is of great use, and reared the frame of a large barn; have also made a quantity of brick. The funds of the society at New York are in such a depressed state at present, as to lead us to suspend the further building of permanent dwellings.—Notwithstanding we aim to lay before them the probable expense, which will be greatly diminish-

ed by means of our mills, and to state the propriety of proceeding as soon as the Indian difficulties now existing, are settled. In addition to the Cherokee war, which closed eighteen months ago, besides minor troubles, we have lately been perplexed in consequence of an attack of the Osages upon the whites, in which five of the latter were killed. At first some alarm was spread through our establishment, and several labourers went off, fearing the Indians were about to become hostile; but they were never more friendly than since that affair, and we are in strong hopes that it will be settled without a rupture. It proved to be the wanton act of individuals. What will be the event, is known only to Him who rules in righteousness. The school does not increase rapidly, yet its increase and prosperity has not been interrupted by the late disturbances. Besides two or three infants too young for school—out of fifteen hundred that ought to be in school, we have only fifteen scholars. But these are doing well. Their progress is good. About half read in the Testament; and others in easy lessons. We should be glad to send two or three of the most forward to the Foreign Mission School in Cornwall, Conn. if funds could be raised. The board have the subject under consideration. One great impediment to the increase of the school at Union, appears to be the backwardness of the chiefs.

It may be pleasing to hear that to the poor Osages the gospel is preached. Our interpreter has so far improved in the knowledge of the English language, as to render the attempt practicable. Besides this, the brethren, whose duty it is to study the language, have made good progress, and brother Montgomery, of Harmony mission, who has been with us since last October, giving his undivided attention to the language, made his first effort, Sabbath before last. He first wrote and translated his sermons, and then read them to the people. In the same manner he prepared a prayer, which he also read. Brother Chapman, since last fall, has been necessarily occupied in forming a settlement of Indians. Four families have already come forward, and the men labour diligently in making fields, and building houses. We have sanguine hopes of its success, and have consequently named it Hopefield. It is situated four miles north of Union, on the other side of Grand river, in a rich bottom, immediately on the bank. The advantages of living in such a settlement, besides instructing the people in agriculture and industry, will be great in gaining the language and preaching the gospel. We have no doubt that the friends of missions will rejoice in this step, and be gratified to hear that it has, thus far, exceeded our expectations. Although it does not fall to us to send abroad cheering notices of heathen converted, or a nation reformed; yet we have very much to encourage us—and it is our happiness, that we are enabled to persevere in the work. And may all the friends of the heathen persevere. We ask that they may go forward with increasing liberality and zeal for Christ's sake; that in the work of saving the heathen they may not lie down in sorrow—may go on with power and glory, and that His kingdom may come.

I am, dear Brother, yours, most cordially, WILLIAM F. VAILL.

REV. DR. E. S. ELY.

THEOLOGICAL SEMINARY.

It is with no ordinary pleasure that we find ourselves authorized to announce to the friends of the Theological Seminary at Princeton, N. J. that the professorship which the Synod of Philadelphia engaged to found, is likely soon to be completely endowed. The endowment is twenty-five thousand dollars; and of this amount eighteen thousand dollars are already secured. Of this latter sum, the Presbyterians of Philadelphia have contributed thirteen thousand dollars; the most of it within the last fortnight. The Presbyterians of Baltimore, within the same time, have contributed four thousand five hundred dollars. The remaining seven thousand dollars, there is every reason to believe, will be secured before the end of the year. If the other synods that have engaged to found professorships shall act with equal spirit and liberality, as we hope they will, we shall expect that the directors of the seminary will be able to report to the next General Assembly, that their theological institution has all its professorships established on permanent funds. In the mean time, however, it should be remembered, that a considerable sum must be raised by congregational collections, to defray the current expenses of the year. We hope that these collections will be liberal; and if they are, there is a flattering prospect that they will be the last which will be needed for the support of the professors.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of Samuel Bayard, Esq. Princeton, for the Contingent Fund	$31 46
Of Rev. William Williamson, Middleburgh, Winchester Presbytery, for do.	7 00
Of Benjamin Strong, Esq. $6.30, Rev. Mr. Bruen, $6.30, and of Dr. J. S. Martin, $11.20, they gave their mileage to this fund	23 80
Of Mr. R. S. Young, per Robert Ralston, Esq. from Brown's Meeting House, Augusta County, Va. for do.	27 25
Of Rev. Dr. Samuel Miller, from Concord and Bethphage, N. C. for do.	35 00
Amount received for the Contingent Fund	$124 51
Of Mr. John M'Mullin, his fifth instalment in full of his subscription for the Permanent Fund	10 00
Of Mr. James Stuart, his three last instalments in full of his do. for do	30 00
Of Rev. Dr. John M'Dowell, collected by him in First Church, Newark, N. J. for the New York and New Jersey Professorship	65 00
Of Alexander Henry, Esq. in part of his new subscription of $1600 for the Philadelphia Synod's Professorship	1000 00
Of Rev. Samuel S. Davis, new subscriptions obtained by him in Baltimore for do. viz. Alexander Fridge, Esq. $500, William Morris, Esq. $100, and cash $50	650 00
Of do. per Alexander Henry, Esq. for do. viz. Samuel Richards, Esq. $200, George Morris, Esq. $100, and Mr. Thomas Sparks, $25	325 00
Of Rev. Dr. William Neill, his third instalment on Dr. Green's paper, and appropriated by him to the same Professorship	10 00
Of Rev. Colin M'Iver, from the Presbytery of Fayetteville, for the Southern Professorship	269 67
Of Augustus Moore, per Rev. Samuel S. Davis, the second and third instalments of the Presbyterian Church of Augusta, Georgia, for do.	100 00
Of Rev. Samuel S. Davis, for do.	100 00
Of do. for the Augusta Female Scholarship	530 00
Of Rev. W. J. Armstrong, for Scholarship, Senior Class of 1819	50 00
Of John Shaw, Esq. for the Harmony Scholarship, by ladies of Camden and Salem, S. C.	72 00
Of Mrs. Mary Manning, secretary of the Female Cent Society, of Woodbridge, on account of Rev. W. B. Barton's subscription to the Scholarship of Senior Class of 1820	18 00
Of Thomas H. Mills, Esq. six months' interest in advance, for Woodhull Scholarship	37 50
Total	$3391 68

View of Publick Affairs.

EUROPE.

Great Britain.—The last advices which we have seen from Britain, are of the date of the 23d of May. At that time parliament was sitting and occupied with a variety of important national concerns—the affairs of Ireland, the corn laws, the state of slavery in the West Indies, and the modification or repeal of laws restricting commerce. It appears that the Directors of the London Missionary Society had brought the whole affair of their martyred missionary of Demerara, the Rev. John Smith, before parliament. The measures taken in consequence of the memorial presented by the society, we have not yet learned. It is to be hoped that the British nation will manifest its abhorrence of this abominable deed, and of all similar enormities. The spirit of the nation we believe is decidedly hostile to slavery in all its forms: nor do we see any reason to suspect that the ministry are really favourable to it, although we fear they are disposed to screen unduly the agents of government, in the colonies where slaves abound.

The birth day of king George the Fourth was celebrated on the 20th of May, in a

style of unparalleled splendour. The expense, publick and private, of this pageant, amounted probably to a much larger sum than would be formed by all the salaries of all the presidents of the United States, that have hitherto been paid. A considerable portion of it went no doubt from the rich to the comparatively poor; but it may still be asked, if this is the best way of contributing to the relief of the poor. We think not; although we admit that in the present instance the contribution would not have been made, but for the occurrence of the royal birth day. For ourselves, we rejoice that we live in a country in which there is not that monstrous inequality of property which exists in the old countries of Europe, and which has been, and will yet be, the source of convulsions and miseries of the most appalling kind. We know that our republican notions on this subject are despised by the advocates and admirers of royal pomp and power. Still we retain them tenaciously, and are persuaded that they are notions not less Christian than they are republican.

The British and Foreign Bible Society held its annual meeting on the 5th of May, and its funds and operations, it appears, are still increasing. The speech of Lord Roder, a part of which may be found in another page, might well produce the effect which it did. It exhibits one of the most interesting facts that can be presented to a pious mind.

France.—All, for the present, appears to be quiet in France. Public credit is represented as greatly advanced. Absolute rule is triumphant, and the people appear to be desirous to have it so. A corps of the French army which had left Spain, is said to be marching back again; and it appears that a negotiation has taken place between the courts of Paris and Madrid, relative to the support of this army and the period of its continuance in Spain. Our friend and benefactor LA FAYETTE, has now nothing to detain him in France, but many inducements to make him willing to leave it. We accordingly hear that he is soon expected to arrive in this country, where he will be received, as he ought to be, with every demonstration of respect and affection. But we wish that this reception may be in the style of republicanism, and not in that of royalty—and we confidently believe that such a reception would be most agreeable to the illustrious visiter himself.

Spain.—Violence and disorder still prevail in this miserable and degraded kingdom. The monarch, urged by necessity, we fear, rather than prompted by inclination, has published an amnesty, accompanied by a proclamation, in which he calls upon his subjects to follow his example, and sacrifice their personal resentments and private wishes to the publick welfare. Yet this very amnesty excepts from pardon four descriptions of persons, whose influence and connexions must be so extensive as to render the royal offer of pardon in a great measure nugatory. But we are surprised at no folly or infatuation which proceeds from this source. About the end of April last, the king issued a very severe decree against the introduction or circulation of foreign books in Spain —Tyranny and superstition can be supported only by ignorance. As the consummation of folly, Ferdinand, in his recent proclamations, speaks confidently and repeatedly of the reunion with Spain of the revolted American colonies.

Portugal.—There has lately been a very serious attempt at Lisbon to set aside the authority of the present reigning monarch. The precise objects of the plot are not indeed clearly ascertained. The queen, however, and her son Don Miguel, the commander in chief of the army, were at the head of it. Private letters state, that the deposition of the king and the nomination of Don Miguel as regent was contemplated. However this might be, Don Miguel addressed a specious proclamation to the army; the professed object of which was to inflame the passions of the officers and soldiers against the freemasons, who, he affirmed, were the cause that the royal vengeance had not operated more speedily and effectually on the former constitutional delinquents. This proclamation had a temporary effect. The army seconded, to a certain extent, the views of their commander, and it is stated that the king himself was a close prisoner for six-and-thirty hours. In these circumstances all the foreign ministers interposed; and whether Don Miguel was influenced by their representations, or by finding that the army would not stand by him, if he should attempt to carry his plan into full execution—we suspect the latter motive was the prevalent one—he in fact yielded.—The king was restored to his prerogatives, and in his turn issued a proclamation, in which he entirely excuses the rebellious acts of his son, representing that the urgency of circumstances did not afford time for him to consult his father. But while the principals of the plot were permitted entirely to escape, their tools and assistants of every description were, it appears, proscribed and punished with the utmost severity. The last account states that "the royal rebel had retired to the country, and that Lord Beresford and the British minister continued to enjoy the confidence of his Most Faithful Majesty." Such is the wretched state of publick affairs in Portugal.—What will be

the end of these things time only can disclose. Yet in the midst of all this turmoil and confusion, the hope it appears is strongly cherished, of recalling the revolted Brazils to their allegiance to the mother country. It is even said that there is an understanding among the parties to the Holy Alliance, that the Brazils are to be made the place of general rendezvous, to which troops are to be sent with a view to subject all the revolted provinces of Southern America to their former lords and masters. This we have little doubt is wished for; but we think it will not be attempted, unless Britain can be gained to wink at the measure, which we hope will be found impracticable.

Rome.—It appears that the Pope has recognised the independence of the republick of Colombia. What will his dutiful son, Ferdinand of Spain, think of this?

Austria, Russia, and Prussia.—During the month past we have perceived nothing new in the publick papers, relative to these three great powers, except a short article, stating that in Paris papers of the 17th of May, it is said that there would be a meeting of the allied sovereigns this summer at *Carlsbad.* In the present posture of the political affairs of Europe, these meetings bode nothing favourable to the peace of nations, or to the interests of rational freedom. We most of all, at present, fear for the magnanimous Greeks.

Greece.—We hear of nothing unfavourable to the struggle for liberty in Greece, unless it be the death of Lord Byron—whose heart it is said the Greeks retain, while the rest of his mortal remains are to be sent to Britain. Unhappy Byron! yes, though a lord, a poet, and a Grecian patriot, *thrice unhappy!* We cannot even think it a loss to Greece, that a man of such a character should cease to be numbered among its defenders. We feel constrained to say this, although we could weep at the news of this man's death, and wish that he and his writings and acts could be buried in eternal oblivion.

AFRICA.

It appears that letters have lately been received by the American Colonization Society from their settlement at Montserado, giving a very favourable account of that settlement. It is stated that "the ship Cyrus, which sailed from Petersburgh with upwards of a hundred settlers, had arrived in safety; and though some of the emigrants who sailed in her had suffered from sickness, only three children and one woman had died—all the others were considered out of danger. Not a word is said of any apprehensions from the native tribes." The last report of the Colonization Society is one of much interest.—It is widely diffused, and we recommend it to the careful and candid perusal of our readers. The last accounts from England give reason to hope that the Ashantee negroes, on the West coast of Africa, have not been so successful as was represented in our miscellany for last month.—Military stores and provisions were about to be sent from Britain. On the Barbary coast, Algiers is closely blockaded by a British squadron, under the command of Sir H. B. Neale; and yet it seems that a part of the Algerine fleet had found the means of getting to sea, and had arrived at Alexandria, searching for British merchantmen. Our consul at Algiers, Mr. Shaler, in a letter to a friend, is said to give it as his opinion, that at Algiers, "the prospect at present is, that there will be an affair more serious than that of Lord Exmouth." The Pacha of Egypt, it would seem, had actually engaged to assist the Ottoman Porte against the Greeks—We say that this would *seem* to be the fact; for after every appearance, and preparation, and assurance, we have our own suspicions that the whole was *a feint.* But whether the Pacha really intended assistance or not, his military preparations have nearly all been destroyed, by a dreadful fire at Grand Cairo, in which provisions, arms, and all warlike stores, to a wonderful amount, have been consumed. Thus is the Grand Signior deprived of his chief reliance for the next campaign. Who does not see in this event, the remarkable intervention of Providence, in favour of the suffering, injured, and courageous Greeks! It is stated that by the explosion of the military magazines, during the conflagration, 4600 of the inhabitants of Cairo lost their lives.—The fire commenced in the palace of Mahomet, on the 29th of March.

AMERICA.

Island of Hayti.—The chief magistrate of the republick of Hayti has sent an agent to the United States, with advantageous offers to our coloured population, of a settlement in that island. Much attention has been attracted to this subject during the past month. An association has been formed in the city of New York, favourable to the views of President Boyer; and this it appears has not been well received by some of the friends to the American Colonization Society, who wish to promote the settlement of our coloured people in Africa. But why should these designs be thought to militate with each other? Is it not desirable that the emigrants should have some

option as to the place where they may settle? In our view, the principal objection, to a settlement in Hayti, is the want there of a sufficiently liberal system in regard to religion. No *real* Christian can hold what he believes to be fundamental religious truth, without endeavouring to propagate it. He is bound to propagate it as much as he properly can—always by argument, and persuasion, and example; never by violence nor by artifice.

Mexico.—New trouble, we fear, is preparing for Mexico. ITURBIDE, who not long since was despoiled of his imperial crown, expelled from the country, and was deemed fortunate to have escaped with his life, is now on his return—if he has not already arrived in the country. A few months since he went to Britain with his whole family. There, it appears, he has left six of his children; and with his two youngest and his wife has sailed for Mexico. This he certainly would not have done, unless he is beside himself, without a very flattering prospect of a safe and cordial reception. Such a reception it is rumoured he is likely to receive; and from his going to England, leaving his children there and taking ship from thence, it is very probable that he is countenanced and supported by English influence. We are tired of conjectures about what is to come next in these regions—We leave it to be disclosed by time.

Colombia.—Great rejoicings have taken place in Colombia in consequence of the Pope's recognition of the independence of this republick. Possibly this act of the Pope may have some influence in Spain and Portugal; but we think nowhere else. The time is past, we hope forever, when papal acts will terrify princes, or be regarded in state affairs; otherwise we could have no objection, that he should frighten the imbecile monarchs of Spain and Portugal out of a war with our southern neighbours.

Centre of America.—We some time since mentioned a republick, newly formed, which had taken this appellation. It consists of six provinces—Nicaragua, Honduras, San Salvador, Costa Rica, Guatimala, and Queseltinango. Three citizens are at the head of the provisional government, who preside in rotation, each a month at a time. It is said that a government is eventually to be formed similar to our own. In the mean time an ambassador from this republick has arrived among us, who, it is affirmed, has brought out a plan of a canal, which, in an extent of not more than five or six leagues, will unite the Atlantick to the Pacifick Ocean.

The Brazils.—The new constitution of Brazil was sworn to at Rio Janeiro on the 20th of March, by the emperor and the heads of the governmental departments. The Charge des affaires of the emperor in the United States, has been required to take the same oath before a magistrate in this country; and to require it to be taken by all the Brazilians among us. We do not, for ourselves, believe in the necessity or utility of all these oaths—they do not insure fidelity, and they multiply perjuries without end.

Lima and Callao—Have been surrendered to the Spanish royalists; or rather have been put into their possession by two regiments of discontented troops, that had been entrusted with their defence. These troops had been clamorous for their arrears of pay, and not receiving it, they sent a proposition to the royal general, Canterac, to surrender the forts, on condition that he would pay what their countrymen—probably from absolute inability—had neglected to pay. During our revolutionary war the soldiers of the Pennsylvania line revolted, because they could not obtain their pay. But so far were they from making propositions to the enemy, that they took up and delivered over to General Wayne two spies, who had been sent to them for the express purpose of offering them pay and other emoluments, if they would join the British.—Here is the difference between our revolution and that in South America. We were true to ourselves, and to the cause of liberty; they are split into parties, unacquainted with the nature of real liberty, and many—we fear the most of them—wretchedly destitute of principle. Yet we have confidence that the conflict will end well at last. *Bolivar*, at the last dates, was at Truxillo, with about six or seven thousand men. The royal forces were estimated at nine thousand.

United States.—Peace and plenty, civil and religious liberty, health and the prospect, generally, of an abundant harvest, distinguish our happy country.—Our state is told in a single sentence; but how many of the nations of the earth would rejoice if this sentence could with truth be written for them. The goodness of God abounds to us; O! that our gratitude may abound unto Him, "who giveth us all things richly to enjoy."

ERRATUM.—In our last No., p. 259, line 25 from bottom, dele *among*.

THE

CHRISTIAN ADVOCATE.

AUGUST, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE IX.

Without any recapitulation of what was said in the last lecture, on the Trinity of persons in the Unity of the Godhead, I proceed immediately to show—

II. That there are a number of passages of scripture which plainly represent, sometimes a plurality, and sometimes a Trinity of persons, in the one, only, living and true God.

Here, as in the former lecture, I can by no means introduce all the passages that bear on the point in discussion, but only select a few, out of a considerable number. And I shall begin with remarking—notwithstanding the sneers with which I know the remark has been treated—that one of the names of the true God, אלהים (Aleim, or Elohim) which is very frequently used in the Old Testament, is in the plural number. Some of the best and most erudite biblical and oriental scholars, have been clearly of the opinion, that the frequent use of this term, to denote the true God, does intimate, and was intended to intimate, that there is a plurality in the Godhead.* It is, no doubt, true, that this word is occasionally used to denote inferior beings, and even

* Those who deny that any plurality of persons is intimated in the Hebrew word *Aleim*, have lately affected to look down on the opinions of their opponents as the tenets only of ignorance or weakness. Yet Bishop Horsley, whose erudition and intellectual vigour he who questions will only implicate his own, is among those who maintain that a plurality in the Godhead is clearly intimated in this word. In "A Critical Disquisition on the Etymology and Import of the Divine Names, *Eloah*, *Elohim*, *El*, *Jehovah*, and *Jah*," he says, "that whatever may be the etymology of these two words (*Eloah* and *Elohim*—written without points *Alue* and *Aleim*) and whatever the true interpretation of either, it cannot be, without some reason,—it cannot be, as some have pretended from the mere caprice of language,—that the plural word is much oftener used in the scriptures as a name of God, than the singular. That the plural word is used with the design of intimating a plurality in the Godhead, in some respect or other, it is strange that any one should doubt, who has observed that it is used in places, in which, if there be in truth no plurality in the Godhead, the inspired writers must have been determined, by the principles of their religion, studiously to avoid the use of a plural; especially as they had singulars at command. The plural is used in that very precept, which prohibits the worship of any God but one. 'I *Jehovah* am thy *Gods*, that brought thee out of the land of Egypt, out of the house of bondage.' 'Be not unto thee, other *Gods* beside me;' and in every subsequent part of the decalogue, where God is mentioned, the plural word is introduced. In the second commandment, 'For I *Jehovah* am thy *Gods*.' In the third, 'Take not the name of *Jehovah* thy *Gods* in vain.' In the fourth, 'the Sabbath of *Jehovah* thy *Gods*.' In the fifth, 'The land which *Jehovah* thy *Gods* is giving thee.' Whoever will

the false gods of the heathen. But this very circumstance, taken in connexion with the manner in which it is sometimes applied to Jehovah, the God of Israel, seems to me to strengthen, and not to weaken our argument. Thus Hosea, xiii. 4., literally rendered, is thus—"I am Jehovah thy Aleim, from the land of Egypt; and thou shalt know no Aleim but me; for there is no Saviour beside me." Here you observe that *Jehovah* and *Aleim*, as is frequently the case, are joined together. Jehovah denotes the one incommunicable essence, and Aleim, we say, denotes a personal plurality. Then the sense of the quoted passage--and it surely goes powerfully to the prophet's purpose—will be this. "I am Jehovah the one true God, thy Aleim—subsisting in a plurality of persons, who brought thee out of Egypt; and thou shalt have no Aleim but me;—thou shalt have no other object of worship, and no plurality in the object of thy worship, but that plurality which exists in my undivided essence; for there is no Saviour beside me." There are several other passages of the Old Testament, to which similar remarks might be applied.

This word *Aleim* is in the original, the third word in the Bible. Our translation is—"In the beginning God created the heavens and the earth." Now we have seen, in the last lecture, that creation is attributed both to the Son and Spirit: and the selection of this word seems to be made with striking propriety, to intimate that the several persons in the Godhead, were concerned in this great work of creation. SCOTT, in his commentary, has fully and distinctly expressed my own views of this subject. He says—"It is well known that the original word commonly translated *God*, is plural, in a language which has three numbers; and that when thus used, it is joined to singular verbs * * * * * This grammatical anomaly, at the very opening of the scriptures, seems to give us some intimation, concerning that mystery which is afterwards more fully revealed, namely, the *Plurality* in the *Unity* of the Godhead. It would indeed be improper to *rest* such a doctrine, upon these intimations; yet this should not be rejected as a mere verbal criticism."

But beside what is intimated in the plural form of the Hebrew word, which our translators have commonly rendered *God*,—as they have almost uniformly rendered Jehovah *Lord*,—there are several passages in which the Deity speaks explicitly of himself in the plural form. Thus Gen. iii. 22. "The Lord God said"—in the original—"Jehovah Aleim said—Behold the man is become as one of us, to know good and evil." "The expression *become as one of us* (says Scott) emphatically denotes the plurality of persons in the Deity." To which I add, that by considering the terms Jehovah and Aleim in the manner already noticed, we may see a peculiar propriety and strength in the expression: For then it will read

suppose, that this plural appellation of God, thus constantly used in the language of the law, which of all language should be the most precise and accurate,—thus used in laws asserting and upholding the single deity of the God of Israel—has no reference to the plurality of persons in the Godhead, should be able to demonstrate some other plurality in the Godhead, to which the expression may refer." Again: after showing the absurdity of the supposition of certain writers, Christian and Jewish, "that this plural word is used for honour's sake," HORSLEY remarks—"We have, however, the admission of this learned Jewish grammarian (Aben Ezra), that deep mystery is involved in the plural form of the divine name *Elohim*. What mystery that may be, but some plurality in the Godhead, it is not easy to divine. One cannot but suspect, that it is to avoid a confession of the Christian doctrines, that he pretends to help us over the difficulty, by alleging a plurality, not in God, but in external things. But we have a right to challenge those who follow him in this admission, to allege some other plurality in God himself, than that of the persons, to which the word may allude."

as if it had been said—"The One eternal God—subsisting in a plurality of persons—said, behold the man is become as one of *us*." The same form of expression is used when man was created: "God said"—in the original—"The Aleim said, let *us* make man in our own image." In like manner, at the confusion of tongues at Babel, Gen. xi. 7., it is said, "Go to, let *us* go down, and confound their languages."

Thus, then, we see that in the Old Testament, and in the very first book of it, there is a clear indication, both of *unity* and *plurality* in the Godhead. We shall now see, that in the same part of the sacred volume, there are sufficient indications of the *nature* and *extent* of this plurality: For it is one thing to know that there are distinctions, and another to know what is the number of those distinctions. There are several remarkable passages in the Old Testament, which we believe show, with sufficient clearness, the truth of what our catechism asserts, that "there are three Persons in the Godhead." Isaiah xlviii. 16. "And now, the *Lord God*, and his *Spirit*, hath sent *me*." On this, and several similar passages, the author of that pious and learned work entitled Horæ Solitariæ, remarks—"Here are three distinct persons, engaged in one work and declaration. The person speaking by the prophet, is the person *sent;* and styles himself, just before, *The First and Last.* In a preceding chapter this *First and Last*, is called Jehovah the Redeemer, and Jehovah Sabaoth, which last name is applicable on no account, Arians themselves being judges, but to the Supreme God. Nor is the grammatical construction of the text to be unnoticed. It is not said, the Lord God and his Spirit *have* sent, in the plural number;—but *hath* sent, in the singular;—thereby intimating, the unity of the divine nature, in the plurality of persons." Again—"By the *Word* of the Lord (i. e. Jehovah) were the heavens made, and all the hosts of them, by the *breath* (i. e. the Spirit) of his mouth." Here again are three persons co-operating to one effect; the *Word*, which is *Christ;* the *Lord*, another person, who can only be the *Father;* and the *Spirit*, a third person." Again—"The Spirit of the Lord God is upon *me*, because the Lord hath anointed me," &c. The speaker here is the Anointed One, or Christ; who, when he appeared in the flesh, applied this very text to himself: And the other persons are styled the *Spirit* and the *Lord:* And that this Lord or Jehovah denotes the Father, is also collected from two passages in the New Testament. Acts iv. 27. and x. 8. Again, Isaiah vi. 3. "And one cried unto another and said, Holy, holy, holy, is the Lord of hosts." The very Rabbins before Christ could assert that by this *Trisagion*, or thrice Holy, were to be understood the three persons, or *Saphiroth*, in Jehovah. It is not an idle repetition, or ascription of holiness; but a celebration of the proper holiness and divinity of the three hypostases in *the Lord of hosts.* Nor, as St. Jerom justly observes, is the frequent declaration of "I am the God of Abraham, and the God of Isaac, and the God of Jacob," without its meaning; but the three-fold repetition intimates the Trinity; and the reiteration of the same name—Alehim—denotes the unity of substance." By comparing these, and many other texts, of the Old Testament, with those of the New; any candid person may be satisfied, that both Testaments concur, in asserting the doctrine of the Trinity; and that believers, both under the patriarchal and legal economy, were not left in the dark, respecting so important an article of their faith and salvation."*

Witsius remarks—"It is above all things necessary, for the perfec-

* Horæ Sol. vol. i. pp. 25, 26.

tion of the human nature, to be well acquainted with what it ought to know and believe, concerning its God. And it may be justly doubted, whether he does not worship a God entirely unknown, nay, whether he at all worships the true God, who does not know and worship him as subsisting in three persons. He who represents God to himself in any other light, represents not *God* to himself, but a phantom of his own brain. Epiphanius seems to have had this argument in view, when he thus wrote of Adam—"He was no idolater; for he knew God the Father, Son and Holy Spirit: And he was a prophet, and knew that the Father said to the Son—let *us* make man. It is absurd to suppose Adam ignorant, concerning his Creator, of what God does not suffer his posterity to be ignorant at this time; and the rather, since God created man to be the herald of his being and perfections to the new world." Thus far Witsius—one of the most pious, best read, and profound divines that ever wrote.

Certain it is, that there is great reason to believe that even the heathen nations—the Egyptians, Babylonians, Persians, Phœnicians, Indians, Greeks and Romans—had by tradition, or by an imperfect knowledge of the Hebrew scriptures, some notices of this doctrine. There are strong indications of it, remaining in India and Egypt, even at this time. I shall only just remark, that the denial of this doctrine by the modern Jews, is by no means an evidence against its truth. We know that before, and at the time, of our Saviour's appearance in the world, they had become extremely ignorant of the real import of their own scriptures. Hence their obstinate adherence to the expectation, that the Messiah would be a great temporal prince. Hence their being confounded with our Saviour's question—how could the Messiah be both the *Lord* and the *Son* of David? Had they known the truth, they would have answered promptly, that the Messiah, as *God*, was David's *Lord*, and that as *man*, he was David's *son*. The only satisfactory answer, by the way, that could be given, either then or now, to this remarkable question of Christ. Since the time of Christ, the Jews have become more blind and ignorant than their progenitors were, of the truths of their own scriptures. Maimonides—one of the best and most learned of them—as referred to by the author of Horæ Solitariæ, says, "That MANY excellent truths of religion, which formerly were in his nation, are *quite lost* among them, partly through length of time, partly through the conquest of their enemies, and partly because they were not suffered to be generally or indiscriminately known among themselves. And he points out the whole, as the fulfilment of that prophecy, Isa. xxix. 14, "*That the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid;* because of their sins."

But although, as we have seen, there is evidence that this truth was known and acknowledged by the people of God, even from the time of our first parents, yet, doubtless, like other important revealed truths, it is made more clear and prominent in the New Testament, than in the Old. It certainly was distinctly manifested at our Lord's baptism. Matt. iii. 16, 17. "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending, like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Here we have distinctly, the *Father*, speaking in an audible voice from heaven, bearing witness to Christ, as his *Son*, on whom the *Spirit*, at the same time, descends like a dove. This was clear-

ly "a manifestation of the three persons in the sacred Trinity, acting in their proper relations, according to the economy of our redemption—The Father appointing and sealing the Son, to be the Mediator; the Son solemnly accepting the designation, and entering on his work; and the Holy Spirit descending on him, as, through his mediation, communicated to his people, to apply his salvation to their souls." (Scott in loc.)

Again: Eph. ii. 18.—"For through *Him* (i. e. Christ) we both (i. e. Jews and Gentiles) have an access by one *Spirit*, unto the *Father*." Here, as before, we have the three persons in the Holy Trinity—Father, Son, and Spirit, and all are represented as concerned in EVERY ACT of acceptable worship.—The Father, to whom we have access; the Son, as Mediator, by and through whom we must approach him; and the Spirit, by whose gracious aid and influence alone, that approach can be acceptably made. How fearful then—let me remark in passing—how fearful is it, to attempt to approach to God, in any other way than this which he has appointed.

Again: The form of Christian baptism, appointed by our Lord himself, does appear to me, in the most conclusive manner, to settle this question of the Trinity, as a doctrine of the New Testament. The ministers of the gospel, to the end of the world, are commanded to baptize, in "the name of the Father, and of the Son, and of the Holy Ghost." Baptism is the initiating ordinance of the Christian church. It is the ordinance which, according to the divine appointment, formally constitutes us Christians. It is the ordinance in which the party baptized is solemnly devoted to the God of Christians, and set apart to his service. Now, to suppose that in this sacred rite, the true God—the *Father*—is named and put on a footing of equality, with two other inferior beings, or attributes of his nature—the Son and the Holy Ghost—is, to my apprehension, the height both of absurdity and impiety. It cannot be, my dear youth. God does not, and has declared that he will not, give his glory to another. No, it is not another—the *Father*, *Son*, and *Holy Ghost*, are the three coequal, coeternal persons, of that one, only, living, and true God, in whose name you were baptized, and to whom you are privileged to be engaged by covenant. This is the covenant God of you, and your fathers.

There is one circumstance in regard to this subject, which is very impressive on my mind. It is, the manifestation of the adorable Trinity, which we have already noticed, at our Saviour's own baptism, connected with the form in which he has required all his disciples to be baptized. It behoved Him "in all things to be made like unto his brethren." John's baptism, it is evident, from Acts xix. 2, was not administered in the name of the Trinity. But when it was administered to our Redeemer, the Trinity was manifested. Compare this with what he has ordered, as the form of baptism for his disciples, and say if, in this as in other things, there is not an affecting and endearing resemblance, between the Head of the church and his members. And say, too, if it do not afford a strong presumption, that the very Trinity of persons in the Godhead, which was so conspicuous at the baptism of Christ, is that in whose name he has commanded all who belong to him to be baptized. Yes; to that same Trinity which was manifested at his baptism, he has enjoined that, in our baptism, we shall be consecrated.

Once more. The form of apostolical benediction, is of exactly the same import with the form of baptism. 2 Cor. xiii. 14.—"The grace of the *Lord* Jesus Christ, and the love of *God*, and the communion of the *Holy Ghost*, be with you all.—Amen." Here, indeed, there is a

new indication of the *equality* of persons in the Godhead. The second person, the *Son*, is mentioned the *first* in order. We cannot suppose that this was done, under the guidance of divine inspiration, by oversight, or without an important design: And what design could there be, but to intimate that it was no derogation from the *First* person in the Trinity, the eternal *Father*, that his coequal *Son*, should, in this instance, be named first? But to imagine that a human being, or a super-angelick being, should take precedence of his Maker, and that grace proceeding from this creature, should be conjoined with the love of *God*, and the communion of the *Holy Ghost:* and that the church should be blessed, first, in the name of a creature, and then of God, and then of a divine attribute —can any thing be imagined more incongruous, or more shocking? Beyond all, peradventure as in baptism the three persons in the undivided Godhead are taken in, as the object of worship and obedience, so in this benediction, they are plainly conjoined, as the source of blessedness. Here, then, I terminate the scripture evidence, which I think necessary to adduce, of the doctrine of the Trinity. And I do it without any reliance, you may perceive, on that much controverted text, 1 John v. 7. "There are three that bear record in heaven—The Father, the Word, and the Holy Ghost; and these three are one." I certainly am not prepared to surrender this text as a portion of the revealed truth of God; but it is well known that there is real doubt about the authenticity of this text, among those who have no doubt at all, about the doctrine of the Trinity. And to rely on a dubious text, which the support of the truth does not require, is really to injure a good cause; because whatever goes to disprove the authenticity of the text, is often considered, however unjustly, as going to disprove the truth of the doctrine. But in reality, the truth of the doctrine does not in any measure depend on the genuineness of this text. Nay, it does not depend on any *one* text in the Bible, taken singly—It is interwoven, as I have shown you, with *the whole* of the revealed system; it is the main thread that runs through, supports and gives strength and uniformity, to the entire piece.

(*To be concluded in our next.*)

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—The publications which I have lately seen, and the conversations I have heard, about the nature and extent of the atonement, and the manner in which a sinner is justified and rewarded by God, led me to a careful perusal of the discourse of President Edwards on "Justification by Faith alone." I knew that Mr. Edwards was an eminent divine and a mighty reasoner; and I wanted to see whether he would not, at least incidentally, throw some light on the discussion about the extent of the atonement. I cannot say that I found what I was searching for; as I observed but a single sentence in his whole discourse (and that not decisive) which seemed to indicate his views of the *extent* of the atonement. But as often happens in curious researches, if I did not find what I was looking for, I found something much better—I found one of the most clear, profound, pious and edifying discussions on the nature of justification by faith alone, that I think has ever been given to the world. I also found some points of importance incidentally handled, in a manner more satisfactory than any in which I had ever seen them treated before.—Particularly that sin is an infinite evil—that although the saints will be rewarded *according* to their works, yet none of them *for* their works—and how St. Paul and St. James are to be reconciled,

when one says, (Rom. iii. 28,) "Therefore we conclude that a man is justified by faith, without the deeds of the law;" and the other, (James ii. 24,) "Ye see then how that by works a man is justified, and not by faith only." In short, sir, I hope I derived real benefit from the reading of this masterly disquisition of President Edwards; and I could heartily wish that it were reprinted in a separate form, that those who cannot purchase his whole works, nor even the volume in which this discourse is found, might have the advantage of perusing this single piece, in which clear reasoning and practical utility are most happily combined. But it is, I fear, not probable that such a publication will be made; and if it should, it will not render it useless, in my apprehension, to insert in the Christian Advocate some important extracts from this excellent work—Such extracts I accordingly send you herewith, and I have prefixed a short title of my own to each. I do not suppose that you can publish them all in one number of your work; but they may be easily divided, and continued throughout several successive numbers.

AMICUS.

—

EXTRACTS FROM PRESIDENT EDWARDS' "DISCOURSE ON JUSTIFICATION BY FAITH ALONE."

What is meant in Scripture by being justified.

"A person is said to be justified, when he is approved of God as free from the guilt of sin and its deserved punishment, and as having that righteousness belonging to him that entitles to the reward of life. That we should take the word in such a sense, and understand it as the judge's accepting a person as having both a negative and positive righteousness belonging to him, and looking on him therefore as not only quit or free from any obligation to punishment, but also as just and righteous, and so entitled to a positive reward, is not only most agreeable to the etymology and natural import of the word, which signifies to make righteous, or to pass one for righteous in judgment, but also manifestly agreeable to the force of the word as used in scripture.

"Some suppose that nothing more is intended in scripture by justification, than barely the remission of sins. If it be so it is very strange, if we consider the nature of the case; for it is most evident, and none will deny, that it is with respect to the rule or law of God that we are under, that we are said in scripture to be either justified or condemned. Now what is it to justify a person as the subject of a law or rule, but to judge him or look upon him, and approve him as standing right with respect to that rule? To justify a person in a particular case, is to approve of him as standing right, as subject to the law or rule in that case; and to justify in general is to pass him in judgment, as standing right in a state correspondent to the law or rule in general: but certainly, in order to a person's being looked on as standing right with respect to the rule in general, or in a state corresponding with the law of God, more is needful than what is negative, or a not having the guilt of sin; for whatever that law is, whether a new one or an old one, yet doubtless something positive is needed in order to its being answered. We are no more justified by the voice of the law, or of him that judges according to it, by a mere pardon of a sin, than Adam, our first surety, was justified by the law, at the first point of his existence, before he had done the work, or fulfilled the obedience of the law, or had had so much as any trial whether he would fulfil it or no. If Adam had finished his course of perfect obedience, he would have been justified: and certainly his justification would have implied

something more than what is merely negative; he would have been approved of, as having fulfilled the righteousness of the law, and accordingly would have been adjudged to the reward of it. So Christ, our second surety, (in whose justification all who believe in him, and whose surety he is, are virtually justified,) was not justified till he had done the work the Father had appointed him, and kept the Father's commandments through all trials; and then in his resurrection he was justified. When he that had been put to death in the flesh was quickened by the spirit, 1 Pet. iii. 18, then he that was manifest in the flesh was justified in the spirit, 1 Tim. iii. 16; but God, when he justified him in raising him from the dead, did not only release him from his humiliation for sin, and acquit him from any further suffering or abasement for it, but admitted him to that eternal and immortal life, and to the beginning of that exaltation that was the reward of what he had done. And indeed the justification of a believer is no other than his being admitted to communion in or participation of the justification of this head and surety of all believers; for as Christ suffered the punishment of sin, not as a private person, but as our surety; so when after this suffering he was raised from the dead, he was therein justified, not as a private person, but as the surety and representative of all that should believe in him; so that he was raised again not only for his own, but also for our justification, according to the apostle, Rom. iv. 25, 'Who was delivered for our offences, and raised again for our justification.' And therefore it is that the apostle says, as he does in Rom. viii. 34, 'Who is he that condemneth? It is Christ that died, yea rather, that is risen again.'" * *

How Justification is by Faith—and by Faith alone.

"I humbly conceive we have been ready to look too far to find out what that influence of faith in our justification is, or what is that dependence of this effect on faith, signified by the expression of being justified by faith, overlooking that which is most obviously pointed forth in the expression, viz. that, the case being as it is, (there being a mediator that has purchased justification,) faith in this mediator is that which renders it a meet and suitable thing, in the sight of God, that the believer, rather than others, should have this purchased benefit assigned to him. There is this benefit purchased, which God sees it to be a more meet and suitable thing, that it should be assigned to some than others, because he sees them differently qualified; that qualification wherein the meetness to this benefit, as the case stands, consists, is that in us by which we are justified. If Christ had not come into the world and died, &c. to purchase justification, no qualification whatever in us could render it a meet or fit thing that we should be justified: but the case being as it now stands, viz. that Christ has actually purchased justification by his own blood for infinitely unworthy creatures, there may be some certain qualification found in some persons, that, either from the relation it bears to the mediator and his merits, or on some other account, is the thing that in the sight of God renders it a meet and condecent thing, that they should have an interest in this purchased benefit, and which if any are destitute of, it renders it an unfit and unsuitable thing that they should have it. The wisdom of God in his constitutions doubtless appears much in the fitness and beauty of them, so that those things are established to be done that are fit to be done, and that these things are connected in his constitution that are agreeable one to another: So God justifies a believer according to his revealed constitution, without doubt, because

he sees something in this qualification that, as the case stands, renders it a fit thing that such should be justified; whether it be because faith is the instrument, or as it were the hand, by which he that has purchased justification is apprehended and accepted, or because it is the acceptance itself, or whatever. To be justified, is to be approved of God as a proper subject of pardon, and a right to eternal life; and therefore, when it is said that we are justified by faith, what else can be understood by it, than that faith is that by which we are rendered approvable, fitly so, and indeed, as the case stands, proper subjects of this benefit?

This is something different from faith's being the condition of justification, only so as to be inseparably connected with justification: so are many other things besides faith; and yet nothing in us but faith renders it meet that we should have justification assigned to us." * * *

"As there is no body but what will allow that there is a peculiar relation between Christ and his true disciples, by which they are in some sense in Scripture said to be one; so I suppose there is no body but what will allow, that there may be something that the true Christian does on his part, whereby he is active in coming into this relation or union, some act of the soul of the Christian, that is the Christian's uniting act, or that which is done towards this union or relation (or whatever any please to call it) on the Christian's part: Now faith I suppose to be this act." * * * * *

"And thus it is that faith justifies, or gives an interest in Christ's satisfaction and merits, and a right to the benefits procured thereby, viz. as it thus makes Christ and the believer one in the acceptance of the supreme Judge. It is by faith that we have a title to eternal life, because it is by faith that we have the Son of God, by whom life is. The Apostle John in these words, 1 John, v. 12, 'He that hath the Son, hath life,' seems evidently to have respect to those words of Christ that he gives an account of in his gospel, chap. iii. 36. 'He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life.' And in the same places that the scripture speaks of faith as the soul's receiving or coming to Christ, it also speaks of this receiving, or coming to, or joining with Christ, as the ground of an interest in his benefits: 'To as many as received him, to them gave he power to become the sons of God. Ye will not come unto me that ye might have life.' And there is a wide difference between its being looked on suitable that Christ's satisfaction and merits should be theirs that believe, because an interest in that satisfaction and merit is but a fit reward of faith, or a suitable testimony of God's respect to the amiableness and excellency of that grace; and it is only being looked on suitable that Christ's satisfaction and merits should be theirs, because Christ and they are so united, that in the eyes of the Judge they may suitably be looked upon and taken as one." * * *

"From these things we may learn in what manner faith is the only condition of justification and salvation: for though it be not the only condition, so as alone truly to have the place of a condition in an hypothetical proposition, in which justification and salvation are the consequent, yet it is the condition of justification in a manner peculiar to it, and so that nothing else has a parallel influence with it; because faith includes the whole act of union to Christ as a Saviour. The entire active uniting of the soul, or the whole of what is called coming to Christ, and receiving of him, is called faith in Scripture; and however other things may be no less excellent than faith, yet it is not the nature of any other graces or virtues directly to close with Christ as

a mediator, any further than they enter into the constitution of justifying faith, and do belong to its nature." * * *

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER VIII.

My dear Timothy,—

Having given you my opinion and advice in regard to the devotional parts of publick worship, I now propose to say a little on the momentous subject of *preaching the word of God.* I by no means propose to enter into a full discussion of this topick, any more than I did of that which I treated of in my last three letters. You have already read, and heard, and thought a great deal, about the composition and delivery of sermons, and a proper course of publick preaching. In relation to points on which I suppose that you probably need no information or advice from me, I shall say little or nothing; and yet I shall not forbear to touch any point on which I think that I may suggest something that may be useful; something which my experience may have taught me is more important than it may appear to one, who has but just entered the school of experience—the school in which alone many things that deserve a special regard, can ever be learned.

In my present letter, I have it in view to recommend that your preaching be conducted on *a general plan or method, well digested, or clearly defined in your own mind.* Of such a plan or method, I propose to offer you some assistance in forming an outline; which, if it be rightly drawn, you will find highly advantageous in several respects. It will help you much in the ready choice of the most proper texts and subjects for publick discussion—often the source of great perplexity and loss of time to young preachers; it will keep you from omitting any thing which ministerial fidelity requires you to explain or inculcate; it will give an interesting and useful variety to your publick discourses; and from all these causes it will tend to promote the edification, as well as the gratification of the people of your charge. The want of such a plan as that which I contemplate, or the neglect of adhering to it, if it has been formed, is often the chief reason that ministers of the gospel are far less acceptable and useful in their pulpit addresses than they would otherwise be. They confine themselves to a few topicks, to the omission of others not less important than those which they discuss; and hence they not only neglect a part of their duty, but there is a sameness and a degree of repetition in all their discourses, which render them destitute of interest—notwithstanding all that they say may be both true in itself and of the deepest import. It was once remarked of a clergyman of this class, that the whole of his preaching might be described in the two first couplets of the A B C verses in the New England Primer—

> "In Adam's fall
> We sinned all:
> Thy life to mend,
> This book attend."

A very dull preacher can never be a good one. The charge of dulness will, I know, be brought at last, by those who hate the truth, against almost every minister who preaches it faithfully; but for this very reason, we ought to be the more careful that the charge may never be made with justice, so that those who love the truth may be able to refute slander and prevent its influence.

Your general plan or method of preaching cannot fail to be a right one, if it is that of the apostle Paul; and if it be any other than that, it will certainly be erroneous or de-

fective. Remember then, that if you live long enough to do it, you are *to declare the whole counsel of God.* Have this, therefore, distinctly in view from the very first, and let it influence you in making all your arrangements, and in all the sermons which you compose. Look over the whole system of theological truth, so far as it has a bearing on Christian practice—and such a bearing almost every part may have, in a greater or less degree—and say to yourself, "this whole system I am, first and last, to endeavour to bring fairly before my people." It is manifest, however, that the accomplishment of this design will require a considerable length of time; and therefore, after having fixed your purpose and resolved that every sermon that you preach shall in the end go to the completion of your plan, it will deserve your serious consideration in what manner you can best fill it up, so as eventually to render each particular discourse a proper constituent part of the whole. Let me illustrate this by an incident which fell under my observation the other day. I was passing by a spot in the country on which a provident and skilful *master builder* was preparing to erect a very handsome house. Nothing but the foundation of the house was as yet laid; but I found that he had on the ground, or near it, a very large part of all the materials which were eventually to find a place in the structure, and that some of them were nearly or entirely prepared to be put up. Now, in sermonizing, imitate this master builder. My illustration may indeed be defective, inasmuch as your sermons may not be intended to be *ever put up,* in the exact form of a system of doctrinal and practical theology; but it holds in this, that all the component parts of such a system shall, some ten or twelve years hence, be prepared and at hand; so that you *could* find among them materials, out of which, with a little skilful fitting, you might actually put together a complete and comely fabrick. In this very manner some of the best theological fabricks that the world has ever seen, have in fact been framed.—The parts, by the junction of which they were formed, were originally prepared in the shape of sermons. Nor have I yet quite done with my similitude. The doors and window-sashes of a house are among the last things that are put in their proper places, in the finishing of a building. Yet I found that the architect to whom I have referred, had these parts in a state of almost perfect preparation, while as yet the foundation of the house was not fully laid. In like manner, if you are "a wise master builder," you will at the very entrance on your work, prepare and almost finish some of the most important parts of that system of evangelical truth, the completion of which you contemplate, although their proper places in the system would be nearer to the end than to the beginning.

Now, to drop my illustration, and yet to pursue the thought that I have last suggested, it seems to me that every minister of the gospel, after laying such a plan as I have described, and while it is never out of sight, ought in the early part of his ministry, to preach very frequently, and indeed chiefly, on those great truths and doctrines of the gospel, in which the conversion of sinners and the edification of the people of God are most immediately concerned. Through the whole course of our ministry, indeed, the essentials of religion, and the truths which are ordinarily blessed to promote practical piety, are to be most insisted on. But a young minister ought, I think, to do more of this, than one who is farther advanced in age and standing. For this opinion I have several reasons.—It will tend to penetrate his mind most deeply and thoroughly, with solicitude for the salvation of souls, and

thus make him regard this, habitually and feelingly, as the great object of all his ministrations. It will also give him, in the view of the world, that decided character as a friend of evangelical truth and experimental piety, free from every thing that is doubtful or equivocal, which it is of great use to possess, and in which every minister of the gospel may and ought to appear, from the time that he enters the pulpit. And in addition to all, it will secure for him the confidence and affection of all the pious part of his charge. It will call forth a warm effusion of their gratitude to God, for having bestowed upon them an ascension gift of their Saviour, in a pastor after his own heart,—for whose success they will earnestly pray, and whose labours they will encourage and assiduously endeavour to render effectual.

Your dwelling chiefly on the essential parts of gospel truth and practical piety, agreeably to what I have now recommended, will not be inconsistent, if rightly managed, with a considerable degree of variety in your preaching; to which, as already hinted, you ought constantly to have a regard. The fundamentals of religion, although their number is not great, are still numerous enough to allow you frequently to change your subject. They moreover consist, severally, of a number of distinct parts, and their aspect upon character and practice may be greatly diversified; so that, if you treat them skilfully, you may not only increase your variety but your usefulness likewise. And by making it your main object at one time to prove and illustrate doctrines, and at another to inculcate Christian practice, and at all times your earnest endeavour to bring home every thing you say to the heart and conscience, you will certainly keep clear of that unpleasant and drowsy sameness, which it is so desirable to avoid. Beside, it will not be inconsistent with the course I have recommended, if now and then you choose a topick, at once of an entertaining and instructive kind, out of the general track that has been delineated. This, while it will add to your variety, will raise you in the estimation of your hearers, by showing them that your general strain of address is a matter of choice and not of necessity.—That you are able to handle various subjects, and are ready to do it as often as duty will permit.

You cannot, I apprehend, fail to see that the plan I have advised you to adopt, will greatly facilitate your choice of texts, as the ground of discourse. You will only have to consider and determine what topick it will be most suitable to select for your next sermon, and then to choose the text from which it may most naturally be derived—If you are still at a loss, you may reduce your subject to its proper head in the Confession of Faith or Catechisms; and there you will find, among the proof texts, some one that will be completely adapted to your purpose.

I cannot conclude what I have to say on a general plan or method of preaching, without earnestly recommending that a part of it consist of *a course of catechetical lectures.* In the churches of Scotland and Holland, in their very best days, this kind of publick address and instruction was made indispensable; and the benefit of it was great and apparent. The common people were so grounded in the great doctrines of the Protestant reformation, that they were not liable to be "carried about by every wind of doctrine;" and what was still better, they were nourished up to "the measure of the stature of the fulness of Christ." Many of them were among the best informed and the most eminently pious and practical Christians, that have ever adorned the profession of Christianity since the days of the apostles; and very much of all this was to be

attributed, under the divine blessing, to accurate catechetical instruction. Lecturing on the Heidelberg Catechism is still practised in many of the Dutch congregations in this country; and in a few of those of our denomination, the Westminster Catechisms have been publicly expounded; and wherever this has been done, I believe its beneficial influence has always been visible. But the practice, although recommended by some of the judicatures of our church, has, from one cause or another, never been general nor extensive. Adopt it, however, for yourself; assured that it will prove highly advantageous, both to you and to the dear people committed to your care. The preparation of catechetical lectures will render you more accurate in the knowlege of every part of systematick theology, and more familiar with the nature and connexion of the truths and doctrines which constitute the orthodox faith—"the faith once delivered to the saints"—than you can easily become in any other way. We always obtain a more full and correct understanding of a subject, when we study and write upon it with a view to communicate our thoughts to others, than when we only endeavour to acquire knowledge for ourselves. On your people it will be likely to have the same effect as I have already remarked that it had in Scotland and Holland. Nor, if rightly conducted, will you find that this kind of publick address will be less interesting to persons of all descriptions—I think it may be rendered more interesting—than that of the ordinary description. It will also contribute to form that variety, which has been noticed as so desirable and useful.—While your sermons are making up a system in disjointed parts, here will be a system going forward in regular progression. I do not urge that you should enter on this course of lectures within the first year of your settlement. But I do earnestly advise that you begin it early in your ministry, and continue it, with some intervals of omission, to the end of your ministerial life.

Affectionately, adieu,

—— ——

Miscellaneous.

Within a short time past one of the descendants of the late Rev. Dr. Witherspoon, has very obligingly put at our disposal a large part of his private papers, and some of the most important letters which he received, during the whole period which elapsed from the time of his leaving Scotland till his death. Several of these letters ought, in our judgment, to be made publick. Their publication, we are confident, will gratify the friends of religion and learning; and do honour, alike, to those who wrote and to him who received them.

We shall insert in our number for the present month, extracts from two of the letters of the late distinguished Dr. David Ramsay, of Charleston, South Carolina; in which he refers to the sickness and death of his second wife, who was Dr. Witherspoon's youngest child. It was our lot to be present when the first of these letters was received and read, by the venerable man to whom it was addressed—It was on Christmas day, 1784—*fugit irreparabile tempus!*—He had made an appointment to preach, and had come for that purpose from Tusculum, his country residence about a mile from Princeton. A rumour was afloat that Mrs. Ramsay was dead; but it was not be-

lieved. The first letter, however, which we now give, was then in the post-office. The Doctor called at the office, took the letter, came immediately to the house of his son-in-law, the Rev. Dr. Smith, and opened and read it, in the midst of an agitated circle. He read it to himself—As he read, the tears rolled down his manly cheeks, but he uttered not a word, till he had read it through. He then wiped away his tears, made a few remarks with composure, mounted his horse, and returned immediately to Tusculum. The day which followed, in place of being one of festivity, became one of deep gloom and mourning, both in the college and the town. Mrs. Ramsay was a most accomplished and amiable woman, the delight of her associates, and the pride of the village. She possessed, in no inconsiderable degree, the wit and the sagacity of her father. But like him, too, she possessed prudence, good nature and piety; and her mental endowments were always employed to give pleasure, and not pain, to her acquaintance.—She died on the fifth day after she became a mother, and within a year after her marriage. A funeral sermon was preached by the Rev. Dr. Smith, on the occasion of her death, in the church at Princeton, on the first or second Sabbath after the afflictive intelligence of her dissolution reached that place. Dr. Witherspoon, shortly after, commenced a series of discourses, on "the doctrine and duty of submission to the will of God." The discourses were sixteen in number, delivered on as many successive sabbaths; and all founded on Luke xxii. 42—"Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine be done." The nature of genuine Christian submission was accurately discriminated and clearly illustrated in these discourses; the various bearings of the duty were pointed out, and the whole was accompanied with much practical application. It is not recollected that the speaker alluded to his own particular interest in the subject, more than once. It was then however done with great effect; and doubtless the circumstances in which he spoke, helped to give impression to all that he said. Yet the discourses were in themselves uncommonly excellent. Each was a whole by itself, and all together formed a kind of system. The present writer heard them all, regretted sincerely when the course was finished, and after the lapse of near forty years, retains a distinct recollection of their general scope and tendency. He considered them then, and still considers them, as the best *series* of sermons ever heard by him; and since the Doctor's death, he has assiduously sought for the manuscripts which contained them; but not a trace of them has been discovered. They had certainly been precomposed with great care; although the Dr. never, on any occasion, showed a paper in the pulpit. He once told the writer, that when he had recently written a sermon, he would engage, after reading it over three times, to deliver what he had written, to an *of* and a *the*.

It was thought proper to omit, in the following letter, the part at the beginning, which related wholly to the train of symptoms and circumstances which terminated in death. The remainder of the letter is given entire: and surely it presents such a view of the supporting influence of true religion, in the most solemn crisis of human existence, as cannot fail to be edifying to every serious reader. Who but must wish for such a support! Who will not resolve to seek it!

The second letter, though short, contains reflections which many beside the writer ought to have made: and which it is hoped some may be led to make with effect, by reading

what is here submitted to their inspection and recommended to their candid consideration.

—

LETTER I.

To Dr. Witherspoon from Dr. Ramsay, on the Death of his Wife.

Charleston, Dec. 17, 1784.

Dear Sir—On the ninth instant, Mrs. Ramsay was safely delivered of a son.

* * * * *

May heaven support you while I add, on the 14th day of this month, at five o'clock in the morning, she exchanged earth for heaven.

Poorly am I qualified to administer consolation to others, standing so much in need of it myself. But I can with truth and pleasure assure you, that such was the tenor of her life, with the triumphant manner of her death, that I have not a doubt remaining that my loss is her everlasting and inconceivable gain. So strongly am I persuaded of this, that if it were possible by any act of mine to restore her to life, I would not do it.

She conversed freely with the Rev. Mr. Hollingshead and myself, the day before her departure; repeated many of the promises of the gospel, with appropriation; sundry of Watts' psalms and hymns with a divine rapture. She spoke much and often of free grace and a free salvation; and with confidence cast herself on her Redeemer. Though sensible of her approaching dissolution, she never once prayed for life, nor did she wish for death. Her whole desire was to be resigned and to submit to God's will, and to be prepared for every event.

She well understood and thoroughly believed the gospel scheme of redemption, through the propitiatory sacrifice of the Redeemer. Sensible of her unworthiness, on the score of personal merit, she renounced it in every view; but instead of being overset with this consideration, she clung the closer to the Saviour of sinners. Her hopes having another foundation than her own goodness, were not darkened by an humble sense of her demerits; but the more she reflected on her want of perfection, her insufficiency for any good work, and the purity of the Divine nature, the more beauty she saw in the gospel plan of salvation, and the more was she disposed to put her trust in a Saviour who died for the unworthy. These considerations, instead of filling her with doubts and fears, invigorated the exercise of her faith.

About twelve hours before her departure, she joined with me in devoting our babe to God in baptism—This she did under the full conviction that she was soon to die. She added, for a reason, that she wished by that solemn act to give her dying testimony to the truth of religion. She told me that for months past she had a presentiment (her own word) that she would not survive labour. My profession leads me often to witness dying scenes, and I assure you I never saw any person discover less anxiety for life, less fear of death, or who seemed to die more in the true spirit of Christianity. I have seen her weak and delicate system more disconcerted by trifling alarms and fancied dangers, than by the full view of approaching dissolution.—She seemed neither to fear the pains nor the consequences of death; but submitted to it as a natural and necessary event, the times and circumstances of which were ordered by Infinite Wisdom.

She took every medicine prescribed (and she was attended by three Physicians beside myself) without reluctance, more from a sense of duty than an anxiety for life. On the day before her death, they all told her (and they were warranted to do so from her present circumstances) that she was much better, and hopes of her recovery might be indulged. Instead of being

elated or grasping at the prospect of life, she replied with the greatest composure, "You are all mistaken." She once expressed a tender concern for her mother in the following words. "How will my poor mother be distressed when she hears that her daughter is dead!" On all other occasions, her high and commanding sense of eternal things, seemed to obliterate her concern for her relations and all earthly matters.

She discovered no anxiety about her infant—asked me to transmit it to her friends at Princeton; and without any distressing emotion, she trusted *that*, with her other connexions, to a good God, who she doubted not would take care of them. Though her constitution was unusually timid, yet she died with all the fortitude that a practical regard to religion is calculated to inspire—God has given, and God has taken,—blessed be his name! He is the sovereign of the world, and has a right to do with his creatures what seemeth best to his infinite wisdom. This sovereignty is not the mere exercise of abstract power, but the government of perfect reason, of wisdom and goodness. He knows and has fixed the bounds of our habitations; and fixed them all in the wisest and best manner, though unknown to us. There were divine reasons why my much loved partner should die in the bloom of life, leaving a helpless infant in her stead. God has done it, and for that reason it is fit, and proper, just, wise and good, that it should be so. These are the doctrines of religion which I have always been taught to revere. Had I been sceptical about them, or about the Gospel plan of salvation through the imputed merits of a Saviour, recent experience would have convinced me of the reality. I have seen them inspire such fortitude in the breast of a delicate, weakly, timid female, as thoroughly disarmed death of all its terrors. I have felt their consolatory influence in my own case, in supporting me under the most heavy afflictions that could possibly befal me.

I pray God to support you under this severe trial. You have every ground of comfort. Your daughter, though young, had finished the great business of life; has got through this world, with but a small portion of its many calamities; and has, I doubt not, entered on the reward, which is only obtained by many others after a long life of labour and sorrow. Her babe still lives, and bids fair for life. He is well furnished with an excellent white nurse, and shall, in the spring, if God spares his life, agreeably to his mother's request, be sent to you. The sympathizing tenderness of his mother's friends, leads them often to visit and inquire after his health. May heaven preserve his life, raise him to usefulness in his generation, and make him worthy of the parent, who in giving him life lost her own.

I feel most tenderly for the affectionate mother, and the other relations of my much loved partner. May God support you all; and may each one, by the triumphant exit of the dear deceased, be quickened in our Christian course; so that when we come to die, we may have the same consolations that buoyed her up above the fear of death, and made her triumph in approaching dissolution.

I am yours by every tender tie.

David Ramsay.

—

LETTER II.

From Doctor Ramsay.

Charleston, December 29, 1784.

Dear Sir—My last, by captain Allebone, communicated the unwelcome intelligence of the decease of my dearest Fanny. The interesting subject still dwells upon my mind. Though no affliction could have been greater, I hope it has not been altogether useless. I feel that

I deserved the stroke, and even more, if any thing could have wounded me more sensibly. Wealth, independence, honour and distinctions, were all within my grasp. Worldly prosperity was flowing in upon me. Blessed with a partner whose good sense and sprightliness enlivened domestic society, and whose elegant taste qualified her for sharing with me the gifts of fortune with dignity and grace, I was tempted to feel myself happy, independent of religion. In a moment my towering schemes of sublunary bliss are tumbled to the dust. Thus do they deserve to suffer, who place their happiness in any thing distinct from the supreme good. May my affections be recalled, and fixed on their proper object—never to wander any more!

My dear little infant lives, and enjoys good health. But so uncertain are all human comforts, that I dare not allow myself to build any expectations, even on this promising source of enjoyment. It gives me pleasure to think, that in every event which may befal him, he was devoted to God in the solemn ordinance of baptism, by one of the last acts of his pious mother. "The promise is to you and to your seed after you." I cannot but hope, that one so solemnly devoted to God by an expiring parent, "who had remembered her Creator in the days of her youth," will be blessed of Heaven. Grant, merciful Father! that he may live—not to dishonour the God of his mother, but to promote the cause of religion, the glory of his Maker, and the happiness of his fellow creatures—— * * *

I am, &c.

DAVID RAMSAY.

FOR THE CHRISTIAN ADVOCATE.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF JOHN V. 7.

"There are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one."

"We are unspeakably ashamed that any modern divines should have fought, *pedibus et unguibus*, for the retention of a passage so indisputably spurious."

Eclectic Review.

I take this up *purely* as a subject of criticism. The decisions which may be made by the critick on this verse, will assuredly not affect an article of doctrine. The characters, and faith of the respectable criticks who have arranged themselves against this verse, will clearly indicate this.

The most strenuous opposers of the authenticity of the verse are, generally speaking, as decided in their faith in the most holy Trinity, and in the divinity of our Lord, as those are who advocate its authenticity. "There are,"—says Griesbach, one of the ablest opponents of this verse,—"there are so many arguments for the true Deity of Christ, that I see not how it can be called in question." See his Pref. vol. ii. First Crit. Edit. of the Greek Test.

And, indeed, such is the extent and force of the evidence of the Trinity, that were this verse relinquished and expunged, it would remain *unshaken* in all its beauty and vigour. For instance, nothing can be more clear than the scriptural evidence that there is one God. And nothing can be more clear than this, that the Father sent the Son; and that, therefore, the Father and the Son are distinct: that the Father and the Son sent the Holy Ghost: and that, therefore, the Father, and the Son, and Holy Ghost are distinct persons: that each of these distinct persons is *called* God: and being *called* God, in the language of inspiration, each of them *is* the *one God.*

That this is true of the Father, no one has yet expressed a doubt. He is true God: "*The only true*

God."* But the Socinian quibble has no foundation here. It is not said, as they charge the text with saying, *he only* is the true God. But he is *the only true God.* For there is *only one God.*

Nor should the least doubt be expressed relative to the Son and the Holy Spirit, when we have these decisive texts. "The Word was God." "The Word was made flesh and dwelt among us."† To "lie unto the Holy Ghost is to lie unto God." And the same One who is the "Jehovah" of the inspired Isaiah, is the Holy Ghost of the inspired Paul. (Compare Is. v. 8 and 9, with Acts xxviii. 25.) So evidently is it taught that each of these persons is the one God. And this unity and trinity is distinctly recognised in 1 Cor. xii. 4—12. "There are diversities of gifts, but the same Spirit: there are diversities of ministrations, but the same Lord: there are diversities of operations, but it *is the same God that worketh in all.*" No human intellect could devise language more plain to express this fact held out, that the *distinct persons, the Spirit and the Lord, are the same one God.*

And I would solicit my reader's attention to this fact. *There is no more difficulty in the phrase, "these three are one," than there is in another phrase, in a verse which no man has had the hardihood to challenge, "I and my father are one,"*—or, I and my Father, we are one; ἐγω καὶ ὁ Πατηρ ἐν ἐσμεν.—If it be proper, at all, to use the word *difficulty* on such a subject, we must say that it is just as difficult to comprehend how two distinct persons (distinct in one sense) can be one in another sense, as it is to conceive three distinct persons to be one. And it is certain that there is no more mystery—no, nor any thing more *objectionable,* in *three distinct persons being one* in essence, than there can be in *two being one!*

We arrive now at this conclusion, that there is nothing more in the verse under discussion, to excite prejudice, than is to be found in other authentic passages of God's book.—Nay, it is worthy of our devout attention and serious consideration, that that which is compressed in 1 John v. 7, "there are three," &c. is contained in John's gospel—with this difference, that it is spread out at great length. The following contrast will show this. 1. "The Father bears record in heaven." Compare with this John v. 37, &c. "The Father himself hath borne witness of me." 2. "The Word beareth witness in heaven." Compare with this John viii. 14. 18. "I bear record of myself—my record is true." "I am one who beareth witness of myself."—3. "The Holy Ghost beareth record in heaven." Compare with this John xv. 26, "The Comforter—the Spirit—he shall testify of me."—And in reference to the last clause of our verse, Christ says, "*I and the Father are one.*"—Not εἰς—unus; but ἐν—ἓν θειον, one Deity—one substance: or in the words of Paul, "the same God."*

The very learned men who have pronounced this text spurious, must have done it—every one anticipates—on the strength of the most complete argument, both as to matter and form—else being all of them *very modest men,* they could not have permitted themselves to use such triumphant and boasting language, as that which I have set down in my motto, in proof of their excessive modesty. They have pronounced our verse spurious on the weight of external evidence *exclusively.* And this *external evidence* has been deduced chiefly from Greek manuscripts.

And here permit me to say with all deference, that a serious difficulty must have met our modest

* John xvii. 3. † John i. 1—14.

* 1 Cor. xii. 6. See Kettneri, Hist. Dicti Johannei, &c. p. 149, 150.

opponents at the very threshold. The external evidence which they have produced is such, in our view, as ought to have been received with caution, and even jealousy. And I am only repeating what the most learned of our opponents have often said. I refer to Griesbach. He says—"The perfect critick is not he who can enumerate the codes, or distinguish the different revisions, corrections of the text, &c. But true critical acumen is chiefly required in weighing the *internal* marks of true, or false readings."* And Wetstein has truly remarked, what must have struck every student of this controversy, "that so many things can be objected to the most ancient Greek and Latin codes (extant) which lessens the weight of their testimony, that scarcely any thing *certain can be determined from them alone.*"† He means *critically*, of course, not *polemically*.

Now, if such a writer as Griesbach does offer, in the presence of his associates, such exceptions to *external evidence*, in its favourable form, I appeal to the learned, what we must say of *that form* of *external* evidence, on which our opponents have rested the *whole weight* of their argument against our text. We are now to examine this minutely.

First. The learned men have laid down this sweeping assertion: "*This verse is not found in a single Greek manuscript written before the 16th century.*

This assertion has not only no argument to support it fairly—but, pardon me, it does bear on its front, as we shall show in the issue, the air of an absurdity! The manner in which the argument is conducted on the pages of Michaelis, and of Bishop Marsh, his translator, does fully show this. And the argument of the rest is the same. They find a certain number of MSS.—they collate them; they find the verse only in 156* of these MSS.—they find the most of these dubious, or interpolated, or mutilated. We have the most learned *assertions*. They condescend to admit *three* copies worthy of an argument; and again of these three, two are set aside; and one is made, in all its solitariness, to look extremely suspicious.

With respect to the Codex Guelpherbatanus, and, indeed, many of the rest, we are not disposed to advocate their antiquity—nor do we need to lay very great stress on them for our argument. We are willing also to lay not very much stress on even the Codex Montforlii, of the Dublin Univ. Library; though we do think that the learned men have by no means succeeded by their ingenious argument, in taking away its antiquity. It certainly must be referred to at least the 13th century; perhaps to an age long before this. Bishop Burgess, in our view, has the better of the argument. But I am not disposed to yield them the antiquity of the Codex Ravianus of Berlin. The argument of Griesbach, and the remarks of Papelbaum, which are supported by Dr. Marsh, do, it is true, exhibit all that *can* be said by most ingenious criticks. I feel their force. But the argument is such on the other side, that I feel compelled to yield to it.—1. The character of Professor Ravius of Upsal, is entitled to the utmost respect. He brought it from the east: he believed it, and declared it to be an authentic and very ancient copy. —2. It is written in the *uncial* letters; and in their natural easy way; without any thing to indicate the hand of a *modern* forger of the *uncial letters*. And it is now ad-

* Symb. Crit. ii. p. 90.
† Prolog. ad. N. T. p. 296.

* Namely, 151 collated by Michaelis, Griesbach, &c., and since their time *five* more, first brought into England by Dr. Carlyle. See Horne's Introd. vol. iv. p. 436.

mitted by all scholars, that the Greeks ceased in the *ninth* century to write in the *uncial* letter.*—3. It wants the accents—another mark of the great antiquity of the MS.—4. It is written on very ancient parchment. These were, in substance, the statements of the very learned Jablonsky, who, more than a hundred years ago, carefully examined the MS. with the eye of an able critick. And I will not yield his mode of examination to that of Griesbach, who pronounces dogmatically against it, after having said that he had, "*ex parte*," compared it with the Complutensian copy.†

But without pursuing this subject further, or following them over their field of expatiating on MSS. let it be remarked, that were we even to grant all that they claim from their inferences from the collation of MSS. they have proved *nothing*. Nay, from the materials which they have, *they can prove nothing really in point.* Here are the proofs of this.—

It is admitted by the learned, that of all the Greek manuscripts, about 400 only have been collated.‡ Griesbach, who plays off his argument with the air of a critick, who felt that he had every material at command, had *actually no more than 355 MSS. to collate.*§ Michaelis and Marsh do indeed reckon up 469. But they do not say that they had collated all these. They had "*described* 469 MSS."

But do these illustrious scholars mean to insinuate that there are no other MSS. in the world? Do their confidence and boasting demand our faith that they had left no manuscript uncollated? The fact is, that the number of MSS. collated, or even examined, bear a very small proportion to the rich treasures remaining to be examined. Bishop Marsh tells us that Blanchini has, in his book, described many MSS. hitherto *unnoticed* in the editions of the New Testament; and *unnoticed*, or not collated by Marsh himself.* The Paris Library has 80 MSS. of the Greek Testament: 65 Catenæ and 57 Lectiones, in all 202; and of all these only 49 have been collated.† The number in the Vatican Library, it is allowed by all the learned, is very great. And, indeed, such have been the facilities existing through so many centuries, to augment the collection, that the treasures of MSS. must be great and valuable. Burnet,‡ who had tried to explore this library, does indeed lament "that there are so few Greek MSS. in the Vatican Library of Rome." But it is presumed that the learned traveller was induced to think so, from his having experienced the same difficulties which have invariably prevented others before him, and after him, from pursuing their researches. The jealousy combined with the ignorance and bigotry of its masters, prevents the learned from having any access to its treasures of MSS. Out of all these treasures, only 34 copies have been collated.

In fine, not to mention numerous other public and private libraries; in the grand Ducal Library at Florence alone, *there are, at least*, 1000 *Greek MSS. of the New Testament!* And of *these only* 24 *have been collated!*§

But this is not all: few, very few, of the most ancient Greek MSS. now exist. Let the scholar only recollect the historical detail of the ravages made on them by the flames; and by the hands of tyranny. In the persecution of Diocletian, before the Nicene Council, the MSS. of the scriptures were sought with the ut-

* See Kettnerus, p. 205.
† Kettnerus, p. 206 and 210.
‡ Horne's Introd. iv. p. 437.
§ Prolog. in Tom. i. ci.—cxxvi. and Horne iv. p. 437, note.

* Marsh's Michaelis, vol. ii. p. 649.
† Horne iv. 437.
‡ In his Itinerarium p. 141. and Kettnerus, p. 207.
§ Horne, vol. iv. p. 437.

most diligence by the bloodhounds of persecution. "And many thousands of the best volumes of the scriptures, were, throughout the Roman empire, in the east, and in the west, consumed in the flames."* At Rome, Alaric, the king of the Vandals, destroyed the libraries and their precious MSS. In the great fire at Constantinople in the year 476, there perished in the flames 120,000 valuable manuscripts. Among these were all the collections of Constantine the Great, and of Theodosius; and the most valuable MS. copies of holy scriptures, some of which were written by Theodosius's own hand.†

From these historical statements laid down, it appears that the number of the MSS. collated, bears a very small proportion to those which have perished; and those which still remain to be searched. They are as a few precious remains saved from the ruins of a vast city: a few valuable specimens gathered from a vast cabinet of curiosities. And yet from these few remains our learned antagonists gravely draw their dogmatical conclusion, that this verse under discussion, is not found in a single Greek MS. written before the 16th century!!

What would any scholar—what would any schoolboy, think, of that chemist who, having made a few and profound dissertations on a small and extremely defective collection of metals, and having accompanied his dissertations with a few unsatisfactory experiments—would very gravely conclude, in the presence of his audience, that all the other metals would, without exception, give forth the same results? What should we say of the geologist, who after having examined the position and ingredients of a few imperfect and ill defined strata, would thence reason on the whole strata of the globe—and dogmatically pronounce on the position and strata which he had never seen—and concerning which he had not collected a single fact? What should we say of a judge who, after having examined a few of the witnesses at his bar—and these of a very suspicious character—would glance his eye over the host remaining, and gravely pronounce his judgment, that because these few have testified to a certain point, therefore neither those within doors, nor those known to be out of doors, can, or will, or do testify to any other point different from this?

Not a whit better is the form of our learned opponents' argument. It is absurd, by the rules of philosophy and reason: it would be admitted in no court of justice—if common sense presided on the bench. It is rotten to the core. The learned men do admit the existence of these MSS. They do admit that a small, a very small number of them has been examined and collated. And yet they have wantonly drawn the conclusion imposed on us. It is sincerely to be hoped, that in order that no more discredit may be brought on criticism and learning—that they may no more expose themselves to the ridicule of our tyros—that they will give up the whole argument as wholly and utterly irrelevant. Confusion and defeat must necessarily fall on every such attempt to *prove such a negative!* We can draw no conclusion from the data of Griesbach, Michaelis, and Marsh. Were it known satisfactorily that no other MSS. do exist—were it proved in such a manner as every premise ought to be proved—that they had *all* perished by the hands of Diocle-sian and Alaric, and the flames of Constantinople—then there might be some plausibility in the present form of the argument. But when

* Kettnerus, p. 176. However some ancient and valuable MSS. in Africa, escaped in A.D. 303, by the *pious fraud* of Bishop Mensurius, of Carthage. Kettnerus, p. 161.

† Spanhem. Hist. Eucles. p. 145. And Kettnerus, p. 107.

the learned do know that so many hundreds—nay thousands of MSS. of the Greek Testament do exist, and have not yet been under the eye of the critick, it is to be hoped that every scholar, who really would not be willing to expose the science of criticism to the laughter of the illiterate, will withdraw this whole form of argument, until every known Greek MS. shall be collated —and then after that is done, let them learn in modest silence, that there is a probability that thousands more may be discovered by the indefatigable industry of the learned!*

Mr. Editor—I now bring to a close this my first number. It is hoped that the first part of their external evidence is entirely destroyed. We shall examine the remaining portion of their argument in our next.

I am, Mr. Editor,
Yours with esteem and affection,
W. C. Brownlee.

Basking Ridge, July 21, 1824.

FOR THE CHRISTIAN ADVOCATE.

Just as the preceding article was going to the press we received the Christian Observer for May last, in which we find some recent testimonies for the authenticity of the text for which our correspondent contends—we shall therefore copy it for our readers.

—

To the Editor of the Christian Observer.

It seems to be very widely taken for granted, that almost every well-read biblical scholar has at length discarded from his copy of the New Testament the celebrated verse, 1 John, v. 7. This, however, is by no means the fact. The testimony of the learned Bishop of St. David's has already been several times referred to in your pages. "I can say with truth," says his lordship, "that every renewed examination of the subject has added to my convictions of its authenticity." Mr. Nolan, in his profound and interesting "Inquiry into the Integrity of the Greek Vulgate," after stating the internal and external evidence of the verse, and his reasons for thinking that the verse was suppressed by Eusebius in the *edition* (if it may be so called) which Mr. Nolan supposes him to have *revised* under the sanction of Constantine the Great, adds, "I trust nothing further can be wanting, to convince any ingenuous mind that 1 John v. 7. really proceeded from St. John the Evangelist." Dr. Hales, in his learned work on "Faith in the Holy Trinity," speaks with equal confidence of the authenticity of the verse. "To the authority of Griesbach on this question," he says, "I shall not hesitate to oppose and prefer the authority of a celebrated German editor and critick, the learned Ernesti; with whose observations I shall close this minute and elaborate survey of the whole external and internal evidence; which, I humbly trust, will be found exhaustive of the subject, and set the controversy at rest in future." Mr. Grier, in his recent "Reply to Dr. Milner's End of Religious Controversy," after noticing "the invincible arguments" of Mr. Nolan, says, "I feel compelled to abandon my former prejudices against the verse, and to think that a person should almost as soon doubt the genuineness of the rest of St. John's Epistle, as that of the disputed passage."

A late edition of the Greek Testament, by the Rev. Edward Valpy,

* The historian Gibbon, as well as many of our modern journalists, exhibit a ludicrous and self-important assumption of power to teach others before they themselves have learned. Gibbon, in his Rome, vol. iv. p. 407, tells us with a flourish, that this memorable text of John was condemned by the universal silence of the orthodox fathers, ancient versions, and authentick MSS. He then adds, from the depth of his theological researches, that all the MSS. *now* extant, are *above four score in number!!* And he had not examined the Greek fathers; nor *all* the Latin fathers!

must not be omitted among the advocates of the received text. The edition is formed very much on the text of Griesbach, but without adopting his alterations. It retains, among other passages, 1 John v. 7.

The reading is, therefore, very far from standing in that miserable state of destitution to which its opponents seem to consider it reduced.

F.

ON THE UNION BETWEEN THE GENERAL SYNOD OF THE ASSOCIATE REFORMED CHURCH, AND THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

(*Concluded from page* 311.)

In 1822, the Associate Reformed Synod of the West, addressed a letter to the General Assembly, in which they claimed a portion of the library which had formerly belonged to the General Synod; but as the late Synod had received and answered a similar letter, the Assembly "Resolved, That it is unnecessary to give to the Synod of the West any other answer than that which they have already received from the General Synod, as that Synod were better acquainted with all the merits and circumstances of the case, than this Assembly are." Before the union of the General Synod with the Assembly, this Synod of the West had seceded from the General Synod; and therefore could not have preferred the shadow of an equitable claim.

In 1822, the *Associate Reformed Synod of the South*, also addressed a letter to the Assembly, in which they claimed a part of the library; but before the union took place, this Synod of the South had obtained leave, in 1821, to withdraw, and constitute an independent coordinate Synod. It relinquished, virtually, all right and title to the property of the General Synod by becoming independent; and it was no part of the agreement by which they became free from all subordination to the General Synod, that a part of the library should go with them. In reply, the Assembly resolved, "That a union having now taken place between the General Assembly of the Presbyterian Church and the General Synod of the Associate Reformed Church; and the library of the Theological Seminary of the latter, being, by the terms of the union, incorporated with that of the former at Princeton, the General Assembly cannot accede to the claim of the Associate Reformed Synod of the South."

Some time after the union was consummated, the Presbyteries of *Washington* and *Saratoga*, resuscitated the Associate Reformed Synod of New York; and in 1823, this newly organized body claimed to be the true successors of the General Synod, and claimed of the Assembly "the library, funds, minutes, and documents, which by the final decision of the General Synod, were placed in the possession of the General Assembly." The committee of the Assembly appointed to investigate this claim, ascertained from the statistical tables of the General Synod, that these two Presbyteries had contributed for the use of the seminary, from 1802 to 1820, the sum of $\$1519\frac{64}{100}$; while in the same period the other portions of the Associate Reformed Church, and chiefly the churches now in union with the Assembly, had paid for the same object more than $35,300. Had the property given to the use of the Theological Seminary of the General Synod constituted a monied partnership, on the principle of equalizing among all the members of the Associate Reformed Church the profit or loss, a very small portion only would have been payable to the claimants of the north, south, and west.

The memorial from the Associate Reformed Synod of New York, claiming the library and funds that had been transferred by the late General Synod of the Associate Reformed Church to the Theological Seminary at Princeton, was, with the leave of the Assembly, withdrawn by one of the commissioners who had presented it, stating that he took upon himself the responsibility of withdrawing it. The other commissioner had left the city several days previous. The memorial having been withdrawn, the following resolutions were adopted, viz:

"Resolved, 1. That if any of the Presbyteries under the care of the Associate Reformed Synod of New York, shall at any future time, send any of their candidates for the gospel ministry to our Theological Seminary at Princeton, they shall be received on the same terms as candidates from our own Presbyteries, and entitled to all privileges, both from the library and the funds of the institution, which are enjoyed by other students in the same personal circumstances.

"Resolved, 2. That Drs. Nott, Blatchford, and Chester, be a committee to confer with the Associate Reformed Synod of New York, or any committee which that Synod may appoint, on the subject of a friendly correspondence with this body, or of the amalgamation of their churches with the Presbyterian Church in the United States; and that said committee report to the next Assembly any such measures for adoption as the conferring parties may judge best calculated to promote the spiritual welfare of these two Presbyterian denominations."

After these resolutions were adopted, Dr. Proudfit, the commissioner present, declared that he was much more pleased and gratified by the adoption of these resolutions, than he would have been by the Assembly's granting the claims of the memorial in their whole extent.

In 1824, the Associate Reformed Synod of the South sent to me their second memorial on the subject of the library, with a request from their agent, that I would present the same to the Assembly, and do every thing in my power consistent with duty in promoting its object. The memorial was presented, and respectfully considered; but my judgment was decidedly against the claims of the Synod. The estimable writer says to me, "It is sincerely hoped that the reverend Assembly will deliberately weigh the matter, and that they will either think proper to accede to our claims, or convince us that we have none." Our Assembly have no time for writing dissertations; and it is hoped the foregoing considerations will convince our brethren of the south, that it would be a violation of a trust committed to us, to transfer any part of the library in question to any persons who will not hold it, as we do, for the use of the Seminary to which it was originally devoted; and that the consolidation of the two seminaries no more annihilates either, than marriage would the partners who enter into it.

Having maturely weighed the matter, the Assembly of this year adopted the following report of a committee on the subject, viz:

"The General Synod of the Associate Reformed Church in May, 1821, previous to the formation of the connexion between the General Synod and the General Assembly, received a petition from the Synod of the South, praying permission to form themselves into a sister co-ordinate Synod, dated 4th of April, 1821, with which petition the General Synod did comply. The Assembly's right to the library, under the surrender of the General Associate Reformed Synod on this as well as on other justifiable grounds, your committee think

ought not therefore to be questioned. And your committee beg leave to recommend this report as a proper answer to the memorial presented by their brethren of the Associate Reformed Synod of the South."

I cannot but hope that the foregoing history and remarks may have some influence, in preventing future applications for the library, and in satisfying those who were once connected with the General Synod. If our brethren of the north, south, east, or west, will send their young men to Princeton, they will be welcome to the joint use of it, with their fellow students. Indeed, some of the late, and some of the lately received, Associate Reformed Church, are now enjoying the advantages of it. But all may rest assured, that the Assembly will faithfully keep the library committed to them, as formerly it was to the General Synod, *in trust*, for the use of the consolidated seminaries; and neither law nor equity will ever compel them to relinquish it.

E. S. Ely.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—A little work has recently made its appearance in London, under the curious title of the "Chimney Sweeper's Friend and Climbing Boy's Album." This book is composed of some documents and tracts, for the purpose of bettering the condition of the chimney sweepers in England, a class of miserable and degraded paupers, which calls loudly upon the liberality and sympathy of the English publick. In the populous towns of our own country, this ruinous system of bringing up children, already prevails to a considerable extent; and though it is confined with us to the black part of our population, it is not the less to be deplored. I have not unfrequently seen our climbing boys, after their morning's work was finished, loitering about our streets, and ready to engage in any species of vice which might be thrown in their way. A Sunday School was some years ago established for their instruction, but I cannot learn that it still exists. I am therefore of opinion, that the republication of this little volume among ourselves, would not be unseasonable,—and I hope some enterprising and benevolent bookseller will undertake it. In noticing this volume, which is edited by the poet Montgomery, a certain writer remarks—

"Philanthropy is sometimes not a little capricious. People claim the right, and it seems reasonable, to be benevolent and charitable in their own way. And never had they so many and various ways afforded them, from which to choose the least troublesome, most reputable, or most pleasing method of doing good. Schools, prisons, Bible societies, missionary societies, hospitals, asylums, the Greeks, the Irish, the Jews, the Gipsies, the Negroes, the Hindoos—how, it may be said, can a man attend to them all? A feeling of this kind has sometimes, we are afraid, led persons to shut their hearts and their purses against the claims of bounden duty. And they have almost been afraid to listen to any fresh appeal, lest it should force its way to their sympathy. But, with regard to that long neglected and injured class of infant bondsmen for whom this volume eloquently pleads, these English negroes, we were going to call them, there is no possibility of remaining neutral. Every man must take part, practically, either for them or against them. Every housekeeper, at least, has a chimney or chimneys which require to be swept. By what means are they swept? There are machines by which the employment of these poor little children may be superseded in nine cases out of ten: are they in such cases employed? Is it made an object, to discourage as far as possible the inhuman degradation of

children? We put the question to the conscience of every reader."

This little Album, besides the documents abovementioned, contains a number of interesting pieces in prose and verse, among which are the following touching verses from the pen of Mr. Montgomery, the insertion of which in the Christian Advocate, I am sure, will gratify most of your readers. It will be recollected that the chimney boys in London are commonly children of native Englishmen.

A WORD WITH MYSELF.

I know they scorn the Climbing Boy,
The gay, the selfish, and the proud;
I know his villainous employ
Is mockery with the thoughtless crowd.

So be it;—brand with every name
Of burning infamy his art,
But let his *Country* bear the shame,
And feel the iron at her heart.

I cannot coldly pass him by,
Stript, wounded, left by thieves half dead;
Nor see an infant Lazarus lie
At rich men's gates, imploring bread.

A frame as sensitive as mine,
Limbs moulded in a kindred form,
A soul degraded, yet divine,
Endear to me my brother-worm.

He was my equal at his birth,
A naked, helpless, weeping child;
And such are born to thrones on earth,
On such hath every mother smiled.

My equal he will be again,
Down in that cold oblivious gloom
Where all the prostrate ranks of men
Crowd, without fellowship, the tomb.

My equal in the judgment day,
He shall stand up before the throne,
When every veil is rent away,
And good and evil only known.

And is he not mine equal now?
Am I less fall'n from God and truth,
Though "Wretch" be written on his brow,
And leprosy consume his youth?

If holy Nature yet have laws
Binding on man, of woman born,
In her own court I'll plead his cause,
Arrest the doom, or share the scorn.

Yes, let the scorn that haunts his course,
Turn on me like a trodden snake,
And hiss and sting me with remorse,
If I the fatherless forsake.

Reviews.

THE LIFE OF LUTHER, EMBRACING AN ACCOUNT OF THE EARLY PROGRESS OF THE REFORMATION. BY ALEXANDER BOWER.——*Philadelphia, published and sold by James Hogan, jun., No. 225, Market Street. J. Anderson, printer,* 1824. 8*vo. pp.* 408.

After all that we have read—and who that reads at all has not read much?—about the great leader of the Protestant reformation, the contents of this volume have had, for us, almost all the attractions of novelty. Not indeed that we have found in it much, the substance of which was not even familiar to us before. But the facts are better arranged, unimportant circumstances in the life of Luther are more pruned off, the narrative is better sustained—uniformly dignified and yet not dull—and the gradual progress of the mind of the Reformer, from the darkness of Popish error, to the luminous view which it ultimately attained of evangelical truth and Christian liberty, is more clearly marked and exhibited, than in any other production, historical or biographical, that we have perused. In a word, we have never seen any account of Luther and of the Protestant reformation, which has appeared to us so worthy of the subject, as that which is now before us. We did think, when we had read only the first part of the volume, that the author would not prove so decidedly a friend to those great and fundamental truths of practical godliness, which Luther most zealously inculcated, as would suit our taste and most gratify our wishes. But we were better satisfied in this particular as we advanced in the perusal of the narrative; and we finished it with the conviction that the temperate manner in which the biographer has spoken on the topicks of religious faith and controversy, is best calculated to manifest his impartiality; while yet he has said enough to show that he is unequivocally a favourer of the great doctrines which Luther taught and defended with so much energy and zeal. The style of the author reminded us, in various instances, of that of Robertson, in his historical works. It is perspicuous, chaste, and well supported; never diffuse or declamatory, and very moderately ornate.

The work, it appears, was first published in Edinburgh, in May, 1813, and is dedicated to "The very Rev. George H. Baird, D. D. one of the ministers of the high church and principal of the University of Edinburgh." The American copy has recently left the press, and we hope the publisher will not have reason to regret that he has risked the sale of it in this country. The fashionable novels of Britain will, it seems, bear a republication here; and it would not be very honourable to our taste, if the admirers of fiction should be found more numerous and liberal than the lovers of truth and fact—if, while the author of the Waverley romances finds among us a host of readers, who eagerly seek his well told tales of occurrences and characters, which often refer for their origin to the changes in religious opinions which Luther effected, an ably written life of the great man himself, should want a patronage sufficient to indemnify the printer.

The typography and paper of this volume are excellent, and a plate is given, exhibiting a full length portrait of Luther, in his professional dress. There is an appendix to the work, in which a good deal of curi-

ous and useful illustration is inserted, of the facts and characters which are mentioned in the general narrative.

We have been at a loss to make a selection of a specimen of our author's manner of writing. We have thought, on the whole, that we could not do better than to give the summary of his account of Luther, with which he concludes his work, as it forms a complete and interesting narrative by itself.

"We are now about to bring our account of this distinguished man to a close. We have followed him throughout a career, which, if not lengthened in point of time beyond the ordinary course of nature, was rendered for ever memorable by his indefatigable activity of mind. At whatever age we contemplate Luther, we find the traits of no common disposition. While yet a boy, we have seen him devoting himself with ardour to study, and outstripping his youthful competitors in classic attainments. Advancing towards manhood, he loses indeed a valuable portion of time in acquiring a familiarity with the barbarous jargon of the schools; but his progress in this unprofitable department is such as to afford a satisfactory indication of his success in a better cause. When arrived at the time of life for making choice of a profession, he exhibits striking marks of a decided character. Young as he was, he had determined to devote himself to the service of God, and no entreaty of friends, no temptation of emolument, could shake his resolution. Having taken the conclusive step and become an inhabitant of a monastery, he avoids the idle and uninstructive habits of his brethren, and, without the aid of any advising friend, devotes himself to theological research. In this he resolutely perseveres, notwithstanding the ridicule of those around him, whose knowledge of their duty was confined to the repetition, by rote, of a few prayers, and who had allowed a copy of the Bible to lie for years neglected in a corner.

By one of those remarkable dispensations of Providence, which rendered Luther the instrument of so much publick good, he was early placed in a situation to distribute to others the fruits of his study. Though called to officiate as a teacher of Philosophy, and for some time, perhaps, inadequately qualified to fill the theological chair, the bent of inclination remained as before, and he embraced the first favourable opportunity of making his duty consist in that which had long been his delight. By this change he was placed in the situation best fitted to enable him to instruct others, and to prosecute his researches into the true nature of Christianity. We find him accordingly holding for several years an assiduous but tranquil course. The time which thus elapsed was sufficient to shake in him the foundation of the false impressions of youth, without being of a length to carry him beyond the years of enterprising exertion. Under these circumstances, it is so ordered that the abuses of papal corruption shall be brought under the eye of himself and his countrymen in their most offensive shape. Luther is revolted at the sight, and ventures to commence an opposition which, under a different sovereign, or in any other country in Europe, could hardly have failed to have been unsuccessful and disastrous. This opposition bears no mark of selfish motives—it implies, on the contrary, a relinquishment and forfeiture of professional advancement. In all Luther's proceedings, various as they are, in his preachings, his treatises, and disputations, we discern no step taken for the gratification of personal advantage;—all is disinterested and zealous;—all is prompted by an anxiety to understand and promulgate the word of God.

Though learned beyond his cotemporaries, Luther had much to acquire after coming forward as an author. His theological knowledge was derived, in great part, from the writings of the Fathers, and, familiar as he was with Scripture, he had to study its most difficult passages without the assistance of intelligent commentators. It was more suitable, however, to his constitutional ardour to attack corruption at once with the weapons which lay at hand, than to allow time to pass in preparing arms of a less defective character. Hence those changes and inconsistencies in particular topics, which, however suspicious in the eyes of the weak or the malignant, afford to the considerate observer a complete evidence of his sincerity. Conscious of pure intention, Luther felt no shame in acknowledging the errors arising from haste or engendered by early prejudice. He journeyed along the track of inquiry without assistance; he was obliged to feel his way; and it was only step by step that he acquired a knowledge of the true path. He was long in the hope that the head of the church would disapprove of the indecent sale of Indulgences, and would extend support to the man who came for-

ward to denounce it. When less confident of this support, he was inclined to ascribe to bad advisers that protection of vice of which he accounted the pontiff incapable. Nor could he prevail on himself to think otherwise till after the most conclusive proofs that no integrity of motive was accounted a justification of the capital crime of developing the corruption of the church. When this was clearly ascertained, Luther's choice was no longer doubtful—the establishment, which refused to listen to reform, became in his view an object for direct and unmitigated hostility. Many years of his life were yet to pass, and his views in points of doctrine were destined to undergo several changes; but no solicitation or argument had effect in altering his behaviour towards the church of Rome.

After his rupture with the pope, and the adoption of the new doctrine by a numerous body of converts, Luther became one of the most conspicuous men in Europe. Princes embraced opportunities of conversing with him, and senates were not backward in applying to him for advice. These distinctions, and the influence attached to them, were enjoyed by Luther above twenty years, yet in no single instance did he seek to turn them to his personal advantage. Indifference to money is not unfrequent among men of his secluded habits, but how few individuals would have possessed Luther's power without making it subservient to the acquisition of rank or honours? All these were disdained by him, and his mind remained wholly occupied with the diffusion of religious truth. Even literary fame had no attractions for Luther. The improvement of the condition of his fellow creatures was the object which with him superseded every other consideration. No temptation of ambition could remove him, in his days of celebrity, from his favourite university of Wittemberg. While his doctrines spread far and wide, and wealthy cities would have been proud to receive him, Luther clung to the spot where he discharged the duty of a teacher, and to the associates whom he had known in his season of humility.

In considering Luther as an author, we are struck with the extent and variety of his labours. They consist of controversial tracts, of commentaries on Scripture, of sermons, of letters, and of narratives of the chief events of his life. The leading feature of his controversial writings is an unvaried confidence in the goodness of his arguments. It never seems to occur to him to entertain a doubt of the accuracy of the proposition which he undertakes to defend. It unavoidably followed that he bestowed too little time on analyzing the reasoning of others, and on reconsidering his own. His natural temper led him to conceive strongly, and his triumphs over the Romanists powerfully seconded this constitutional tendency. The same warmth led him to avail himself of the aid of whatever weapons were calculated to reach his adversary. Sarcasm in all its shapes, raillery, ridicule, direct personality, and even punning, abound in his controversial tracts, to a degree which is hardly justified by the example of other writers of the age. Impatience and irritability were his great faults, and they are abundantly conspicuous in his writings. No sooner had he formed an idea of the motives or of the doctrine of an individual at variance with himself, than he made it the object of unsparing condemnation. Hence the endless complaints from adversaries of his precipitation and rudeness. Without desiring to excuse such exceptionable characteristics, it is due to his memory to observe that they originated in no malignant intention. They were not displayed towards inoffensive persons, nor were they meant as the foundation of lasting animosity. They were often the ebullition of the moment, and appear to have been carried, in the heat of composition, to a greater length than was intended at the outset. The freedom of his language in treating of the conduct of the great, arose partly from constitutional ardour, and partly from an habitual impression of the all-powerful claims of truth. The lofty attitude so often assumed by Luther is not therefore to be attributed to pride or vanity. In treating of the Scriptures, he considered himself as acting in the presence of God, whose majesty and glory were so infinitely exalted above all created beings, as to reduce to one and the same level the artificial distinctions of worldly institutions. Under this conviction, the prince or the king who ventured to oppose what Luther considered the word of God, seemed to him no more exempted from severe epithets than the humblest of his adversaries. However we may censure the length to which his freedom was carried, the boldness of his conduct was, on the whole, productive of much good. An independent and manly tone in regard not only to religion, but to civil liberty, literature, the arts and sciences, was created and disseminated by his example.

His compositions of all kinds, including sermons and epistolary disquisitions, are calculated, by his distinguished biographer, Seckendorff, at the extraordinary number of eleven hundred and thirty-

seven. When we consider, in addition, the extent of his publick duty, and the variety of his correspondence, we cannot fail to admire the prodigious efforts of his industry. Where the mass of writing was so large, we must expect little polish of style. Luther's imagination was vigorous, but the cultivation of taste engaged no part of his attention. His inelegance of style has been chiefly remarked in his Latin publications. His taste in early life had been corrupted by the barbarous diction of the scholastic divines, and in his riper years he was too impatient to communicate the substance of his thoughts, to bestow much attention on the dress in which they appeared. It suited his ardour to commit to paper the impression of the moment, and to give free course to that excitement which grows strongly on men of his temper in the progress of composition. The consequence is that his sentences are generally of great length; the succeeding members appearing an expansion, and not unfrequently a repetition, of what had gone before. No pains were taken to promote clearness, and very little to correct ambiguity. As he was wholly indifferent to the praise of elegance, he gave himself no trouble about the choice of words. When classical vocables did not readily occur to him, he had no scruple in making a new word, by giving a Latin termination to an expression borrowed from the Greek, or some other language. His arrangement is equally defective, and the result of all this is, that his works are full of obscure passages. Some of them are so much involved, that it is next to impossible to make out the meaning. In his German compositions the case is different. His translation of the Bible has been always admired, and his hymns have given way to versifications of later date in consequence only of the progressive change in the language.

His theological system he professed to found altogether on the authority of Scripture. Such, it must be allowed, was in a great measure the case, although his predilection for the writings of Augustine influenced his creed to a degree of which he was perhaps unconscious. Of his commentaries and sermons, many were printed from the notes of hearers, and, though generally shown to him beforehand, he was so indifferent to fame, so immersed in business, and so intent on the object of the moment, that he allowed them to go forth without much correction. The plan of his discourses, if plan it can be called, was not calculated to procure him reputation on the score of composition. The leading points of controversy between him and the Catholics are introduced on all occasions, and some of his favourite doctrines, such as justification by faith without works, could never, he seems to have thought, be out of season. On the other hand, few writers discover greater knowledge of the world, or a happier talent in analyzing and illustrating the shades of character. In this respect Luther is greatly superior to those who form their notions of mankind in the stillness of their closet. It is equally remarkable that no man could display more forcibly the tranquil consolations of religion. Though unable to subdue his impetuosity of temper, he was anxious to moderate it, and seems to have been perfectly acquainted with the means which it is incumbent on us to use for that purpose.

Let us now turn aside from Luther's publick character, and contemplate him in the scenes of private life. Warm as he was in temper, and unaccustomed to yield to authoritative demands, he yet possessed much of the milk of human kindness. Few men entered with more ardour into the innocent pleasures of society. His frankness of disposition was apparent at the first interview, and his communicative turn, joined to the richness of his stores, rendered his conversation remarkably interesting. In treating of humorous subjects, he discovered as much vivacity and playfulness as if he had been a man unaccustomed to serious research. The visitor of Luther's domestic circle was assured of witnessing a pleasing union of religious service with conjugal and paternal affection. His fondness for musick continued during life, and spread a charm over the discharge of his serious duties. He was always a zealous advocate for the use of musick in publick worship. In an evening before parting from his family and his friends, he was in the habit of regularly singing a hymn. This he usually did in a high key, and with all the advantage of a delightful voice. In his hours of occasional dejection, musick proved his most pleasant and effectual restorative. It was much to be regretted that his constitution, though apparently robust, by no means afforded him the steady enjoyment of health. Whether from taking too little exercise, or from the repeated occurrence of mental agitation, he was subject to frequent and severe headaches. In respect to diet, he was remarkably abstemious, a habit probably acquired in the monastery, and continued in consequence of the sedentary nature of his occupations.

The diffusion of religious knowledge being always foremost in Luther's mind,

he was fond, when along with his friends, of turning the conversation in that direction. Nor was there any objection to it on the part of his associates. The fluency of his arguments and the spirit of his illustrations were calculated to divest serious topics of whatever might be forbidding, and to give them all the attraction of subjects of amusement. The study of Scripture elucidated by Luther, appeared no longer in the light of a task, and the ponderous writings of the Fathers seemed in his hands divested of their customary incumbrance.

If, among the numerous virtues of Luther, we seek for that which more particularly characterized him, we shall fix, without hesitation, on his contempt for the terrors of power. It was to this undaunted spirit that he was chiefly indebted for his usefulness and celebrity. To maintain the cause of truth, as a servant of God, was a task in which no danger could appal him. His courage arose from no hasty resolution, and still less from any hidden ambition—it was a firm, deliberate determination, founded on thorough conviction, and unconscious of abatement under the most embarrassing circumstances. Regardless of the threats of foes, or the expostulations of friends, he persevered in his course, and looked forward, with patience and confidence, to "reap in joy what he had sown in tears."

Again, if we pass from the examination of his mind to a view of the different capacities in which he came before the publick, we shall see him to greatest advantage in the character of a preacher. He mounted the pulpit full of his subject, and eager to diffuse a portion of his stores among his audience. The hearer's attention was aroused by the boldness and novelty of the ideas; it was kept up by the ardour with which he saw the preacher inspired. In the discourse there was nothing of the stiffness of laboured composition; in the speaker no affectation in voice or gesture. Luther's sole object was to bring the truth fully and forcibly before his congregation. His delivery was aided by a clear elocution, and his diction had all the copiousness of a fervent imagination.

Luther left the little property which he possessed to his dear Catherine de Bora. She removed after his death to Torgau, and survived him nearly seven years. His family, consisting of a daughter in addition to the three sons already mentioned, were relieved from hereditary poverty by the liberality of the elector of Saxony and the counts of Mansfeld. The grandson of Paul, the youngest of Luther's sons, lived in the time of Seckendorff, and ocupied a respectable situation."

FROM THE ECLECTIC REVEIW.

The Evidence of Christianity, derived from its Nature and Reception. By J. B. Sumner, M.A. Prebendary of Durham, &c. 8vo. pp. 430. Price 10*s.* 6*d.* London, 1824.

In Mr. Sumner's Treatise on the Divine Attributes, to which was awarded Mr. Burnet's premium of £400, the evidence of the existence and perfections of the Creator is built chiefly on the credibility of the Mosaick records of the creation. The Christian revelation is there excluded from being the groundwork of the argument, "because, that being granted, any treatise on the Divine attributes would be superfluous." In the present work, though not professedly a sequel to the former,* the higher degree of evidence is illustrated, which is deducible from the Christian records. The design of the volume is to show, "that a religion like the Christian, could never have existed, unless it had been introduced by Divine authority. It could not have been invented: it would not have been received."

"The line of argument has at least one advantage: at the same time that it proves, if well founded, that the religion is true, it shows also what the religion is."

This advantage gives a great superiority, in our judgment, to the argument from internal evidence. For, after all, the real controversy with the infidel turns on the Divine

* Mr. Sumner does not refer, either in the title-page or the preface, to his former work. Possibly, he is not quite satisfied with it as a performance. It certainly displays extensive and multifarious reading, and may be read with advantage; but, in originality, in closeness of reasoning, and in strictly theological knowledge, it is somewhat deficient, and is superseded by better works.

character of that which professes to be a revelation from heaven; and we should be found to have gained little, when we had brought him to acknowledge, that the external evidence is complete,—that both the Mosaick records and the Christian scriptures are credible,—that they are both authentick and genuine,—if, when we proceeded to speak of their sacred contents, he should, with the Papist, refer us to an authorized interpreter for their meaning, or, with the Socinian, contend that St. Paul was a bad reasoner. A man may be firmly convinced of the historical truth of Christianity, and yet remain under a mistake, or in almost utter and wilful ignorance as to what Christianity is. He may believe that the religion is true, and yet, not have taken a step towards becoming a religious man. The exhibition of the evidence of Christianity, apart from its nature and doctrines, has no direct tendency to make him such. It is adapted to yield the highest satisfaction to a believer, and to confirm his faith in the gospel which he has received; and this is perhaps the chief use of all works which treat of the evidences of revelation. But no fact is more clearly established by experience, than that the highest degree of evidence is insufficient to overcome a repugnance to the truth. The sceptick *will not* believe. Why? Because he sees no beauty in religion, that he should desire it. And so long as this is the case, neither would he believe although one should rise from the dead. What then is to be done? Shall we argue over again with him the external proofs, or shall we revile him for his perverse incredulity, and forget the spirit of Christ in zeal for his cause? It seems to us, that the only method likely to succeed with a man not committed to obstinate infidelity by his vices, is to hold up, not the evidences of religion, which can at most convince him only that he ought to believe, but the portrait of religion, which may peradventure disarm opposition, if not subdue his heart. The affections are moved by those qualities only which render the object venerable, or lovely, or desirable. Pascal has finely said: "A man who discovers evidences of the Christian religion, is like an heir who finds the title-deeds of his family. Will he say that they are forged, and will he neglect to examine them?" No man ever examined the scriptures, with a wish to find them true, and remained a sceptick.

Mr. Sumner will be thought to have stated the sceptical question with exemplary candour and fairness in the opening paragraph of his volume.

"A book is put into my hands, professing to give an account of a revelation from God. I find this revelation established as the religion of my country, under the name of Christianity. I find the laws acknowledging it, and taking cognizance of any very gross insults against its divine authority. I find a maintenance for ministers who teach, explain, and enforce it, making part of the constitution of the state. I see a great variety of persons, who do not receive or claim any participation in that publick maintenance, also endeavouring to extend a belief in its truth, and an observance of its precepts.

"A slight acquaintance with the nature of Christianity, assures me also, that such a religion is expedient for the publick good. It teaches men to consider themselves as placed under the eye of their Creator. It declares the importance of human conduct and character to be such, as to have occasioned the interference of a Divine Person, called the Son of God. It demands a very pure morality. It regulates the lives and habits of men by sanctions so awful, as must affect and influence all that are capable of extending their view to things future and invisible.

"These circumstances, however, though they may justly be considered as presumptions in favour of the truth of Christianity, are not decisive. It is a presumption in its favour, that our ancestors should have made Christianity a part of the law of the land; because we are entitled to suppose that they had reason for what they did. It is in its favour, that they should have

provided for its support and extension; and that so many persons should take an evident interest in its success. It is still more in its favour, that its doctrines should be beneficial to the morality and happiness of men. But then, I find some of these circumstances on the side of other religions also. The ancient inhabitants of Europe had a religion prior to Christianity, which they maintained at a considerable expense of statues, sacrifices, temples, and ministers. They defended this religion carefully. Their wisest men, though they perceived its absurdity, still supported it, on the express ground of its utility to the state. Again, the religion of Mohammed is established over an immense and populous region; and has its priests and temples, publickly acknowledged and maintained. The Hindoos and the Chinese have a religion and a priesthood, whose power over their people is not inferior to that of the ministers of Christ. In fact, no civilized country exists without some form of religion; the members of which, whatever it be, are no less vehement in its support, and often no less confirmed in its belief, than the professors of Christianity. The morality, indeed, of these religions, is very different from that of the Gospel, and their effect upon the mind and upon the happiness of their votaries, very different. But as the moral state of different nations, independent of religion, is also unequal, the purer morality and general superiority of the Gospel may, it is possible, have arisen from the exercise of a nobler intellect and a happier combination of circumstances, and are not alone a sufficient reason for my embracing it as divine. England has a better religion than Turkey or Hindostan. But then England has made a far greater advance in arts and sciences; has a wider field of literature; is in every respect a more enlightened country; and its superior religion may be no more a result of divine interference, than its better constitution and more equal laws. Besides which, the Gospel, in proportion as it is purer than the religions of Brahma or Mahommed, demands greater sacrifices; and requires, therefore, to be confirmed by a proportionate force of evidence. And I cannot but be aware, that although this religion is countenanced by the state, and defended by the laws, and cordially believed by many; yet, it is also disbelieved by many, neglected by more, and openly assaulted by some. So that it appears, on a cursory view, to be placed in much the same circumstances, as most other religions which have prevailed in different countries and different ages of the world.

"For these reasons, I must have a stronger ground for believing Christianity, than that it is the established religion of my own age and country. This fact, together with its obvious utility to the publick morals, may secure my respect to its institutions, and my compliance with its forms. Socrates and Cicero offered sacrifice to the deities of their ancestors. But if I am required to go further, I must inquire deeper, and have a surer foundation of my faith. And the slightest consideration shows me that I am bound to make this inquiry, and that if I neglect Christianity unexamined, I neglect it at my peril."

The first question, then, which arises, respects the origin of this Revelation. Are the historick records of the New Testament authentick? Did such a person as Jesus Christ exist, and was he the author of this religion? Mr. Sumner, passing over the imbecilities of Volney and Paine, assumes the affirmative as amply substantiated by unquestionable historical evidence.

"The only ground, then, which a sceptick can take, who means his statements or opinions to be examined, is, that Jesus did exist, and that the main circumstances of his history are true; but that, with respect to his divinity or his divine mission, he probably deceived himself, but certainly deceived others, when he persuaded them to worship him, and to teach a religion under his authority and name. I will consider the question on this ground. I will take the life, ministry, and publick execution of Jesus as an historical fact. It may be denied; as men may deny any thing which they do not actually see, or hear, or feel. But it has this advantage over every other historical fact; that it has been regularly attested by persons believing it, and staking all that was most valuable to them upon its truth, from the date assigned to its occurrence, to the present hour."

The twofold argument on which Mr. Sumner rests the proof that the Christian Religion is not of man, but of God, is derived from its nature and its reception; but these are necessarily blended in the Author's reasonings, since it is its reception, *notwithstanding* its nature that gives force to the argument. The subjects of the ensuing chapters may be reduced to these seve-

ral propositions. I. That inasmuch as Christianity was opposed to the prevailing opinions, expectations, and national prejudices of the Jews, its leading doctrines are such as could not be expected to originate from Jews. II. That the Christian doctrines are in the strictest sense original, being underived from any known or accessible source in the belief of those times and countries. III. That, nevertheless, they receive a confirmation and collateral support from the Jewish Scriptures and institutions, which it is impossible to refer to simple coincidence or accommodation. IV. That the original phraseology of the Christian Scriptures is a further proof of the originality and Divine origin of the doctrines. V. That there are indications of more than human foreknowledge in the Authors of the Christian Scriptures, taken in connexion with subsequent experience. VI. That the wisdom manifested in the New Testament writings, is a proof of their supernatural origin. VII. That the Christian character is strictly original; "original even among the Jews, and altogether foreign from the habits and feelings of other nations." VIII. That original and unexpected as are the doctrines of Christianity, they are perfectly reasonable. IX. That the account of the first promulgation of Christianity contained in the New Testament records, affords the only explanation of its establishment and progress. X. That the change of character produced by its reception in the first Christians, is an evidence of its truth. XI. That the effects of Christianity on human happiness are such as agree with its Divine origin. XII. That the evidence by which Christianity is attended, is the only conceivable evidence by which it could be confirmed to us, and such as agrees with the general character of the Divine government.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The following extract of a letter, dated Jan 7, 1824, from British Acera, contains some particulars of the death of the traveller Belzoni.

"On the night of the 24th of November, he, Mr. Belzoni, left us with Mr. Houtson for Gato. On parting with us, he seemed a little agitated, particularly when the crew (of the brig which brought him,) to each of whom he had made a present, gave him three loud cheers on leaving the vessel. 'God bless you, my fine fellows, and send you a happy sight of your country and friends!' was his answer. On the 3d of December I received a letter from Mr. Houtson, requesting me to come to Benin, as Mr. B. was lying dangerously ill, and, in case of death, wishing a second person to be present. I was prevented going, not only by business, but a severe fever, which had then hold of me. On the 5th, I had a second letter from Mr. H. with the particulars of Mr. B.'s end, and one from himself, almost illegible, dated Dec. 2, requesting me to assist in the disposal of his effects, and to remit the proceeds home to his agents, Messrs. Briggs, Brothers and Co. America-Square, London, together with a beautiful amethyst ring he wore, which he seemed particularly anxious should be delivered to his wife, with the assurance he died in the fullest affection for her, as he found himself too weak to write his last wishes and adieus.

"At the time of Mr. Belzoni's death, Mr. Houtson had every thing arranged with the king of Benin for his departure, and, had his health continued, there is no doubt he would have succeeded. Mr. Belzoni passed at Benin as an inhabitant, or rather native of the interior, who had come to England when a youth, and was now trying to return to his country. The King and Emegrands (or nobles) gave credit to this, Mr. Belzoni being in a Moorish dress with his beard nearly a foot in length. There was, however, some little jealousy amongst them, which was removed by a present or two well applied; and the King of Benin's messenger was

to accompany Mr. Belzoni with the king's cane, and as many men as were considered necessary for a guard and baggage carriers. The King's name is respected as far as Houssa, and he has a messenger, or ambassador, stationary there. On Mr. Belzoni's arrival at Houssa, he was to leave his guard there, and proceed to Timbuctoo, the King not guaranteeing his safety farther than Houssa, and Timbuctoo not being known at Benin. On his return to Houssa he would make the necessary preparations for going down the Niger, and despatch his messenger and guard back with letters to his agents and to Mr. John Houtson; the messenger to be rewarded according to the account the letters gave of his behaviour, and the King to receive a valuable stated present. This was the plan, and I think it would have proved fortunate had Mr. B. lived. Mr. B. began to waver in his opinion of the Niger being a branch of the Nile, after having seen one or two of these rivers in the bight of Benin.

"Mr. Francis Belzoni, brother of the deceased traveller, is expected to follow up his brother's researches."

Paul Jones.—By a singular accident, a large collection of *original* letters to this celebrated man, have been recently found in a huckster's shop in this city. Among them, are the *copies* of a great number of his own letters, which are completely illustrative of the character of the individual. Of the genuineness of these documents and letters, there is not the least doubt, for the hand-writings of such men as La Fayette, Benjamin Franklin, John Adams, and fifty others like them, cannot be mistaken. We understand the papers are now in the possession of Mr. Wiley, who has submitted them to the inspection of the gentlemen of his "Den," with a view to a publication of a part. There are said to be 700 letters alone.—*N. Y. American.*

Fall of Earth.—Extract of a letter dated Addison, (Maine,) July 1, 1824. "We have had two instances, about ten days since, of a large body of earth sliding from the banks into the river. In one instance, about an acre of woodland, trees and all, slid into the water, carrying with it a large quantity of mud to the opposite side, and blocking up the whole passage of the stream. There are large trees now standing in the middle of the river. A similar instance has not happened here for thirty years."

Ship Canal from Bristol to the British Channel.—A meeting has been held in London for the purpose of adopting measures to form a ship canal between Bristol and the British Channel, in order to avoid the dangerous passage round the Land's End, especially in winter. It was stated, that the expense of cutting it would be amply provided by a sum of £1,200,000, for vessels of 200 tons. It was supposed that half a million of tonnage would have passed the canal the last year, had it been formed, besides half a million of tons of coal. This, at one penny a ton per mile, would produce £136,000. It was also stated, that 200 lives were lost in going round the Land's End, in a year, and in the two last years, a loss of property to above £300,000. The resolutions for entering on the undertaking were unanimously agreed to.

Measles.—A medical writer in a literary publication, observes, in reference to the above malady: "We may take this opportunity of mentioning a curious fact regarding this disorder, which we believe has been overlooked by medical writers, but of the accuracy of which they were convinced. It is, that although measles be seen always more or less in every year, yet that it prevails *as an epidemic* in Great Britain once in seven years. Thus, it was an epidemic in 1801-2, 1808-9, 1816. To what cause this septennial return is to be ascribed we cannot even conjecture."

Proposals are issued in Paris for the publication of a very extensive and splendid collection of English Literature, to be edited by our countryman *Washington Irving*, Esq. It is intended that the collection shall contain the best works of the most eminent English authors, in every department of literature, from Chaucer to the present day. A list of the authors, whose works are expected to form the proposed publication, is given, containing 80 names, and the collection is expected to extend to about 200 volumes.

Murray, bookseller, London, has given Washington Irving £1500 sterling, for the copy-right of his new novel. Messrs. Carey and Lea, will publish the new Waverley Novel in the course of next week.

Chesapeake and Delaware Canal.—We understand from good authority that the excavation and embankment made on this work during *the last three months*, amount to the amazing quantity of 360,000 cubic yards.

London Tract Society.—From the twenty-fifth report of this Society, which was read at their annual meeting in May, it appears that 10,120,760 tracts have been distributed during the past year. The whole number published since the formation of the Society amounts to 60,000,000, exclusive of many millions printed in foreign countries by associations which are assisted from the Society's funds.—*N. Y. Observer.*

A steam boat, purchased for the King of Denmark, and most splendidly decorated and furnished, has sailed from England for Copenhagen, in which his majesty and family are to embark to visit Jutland and other places in the course of the summer. It is manned by British seamen, with a captain of the Danish navy.

The *Lehigh* coal mines in Pennsylvania, worked by freemen, are said to be much more productive of profit, than the silver mines of Mexico, worked by slaves.

Emigration to the West.—The Drayton (Ohio) Gazette states, that between the 8th and 12th of May, about one thousand settlers had arrived in Michigan territory, who had been conveyed thither in the steam and other vessels. "Such (observes the editor) is the benefit of the New York canal and navigation, we only need one from the lake to the Ohio river, and we should participate with our neighbours in the influx of population, which is drawn there to obtain land on moderate terms."

Chinese Language.—Great facilities for the acquisition of the language now exist in England. It is well known that Dr. Morrison's Chinese Dictionary in six volumes quarto, printed in China, by the honourable East India Company, at an expense of 15,000 pounds, was completed several months since; and by the June number of the London Evangelical Magazine, we perceive that the doctor has returned to England, carrying with him a library of original Chinese books, to the number of ten thousand volumes, in every department of literature, which he offers to lend gratuitously to any individual in the united kingdom, who may choose to attempt the acquisition of the Chinese language.

The New York Asylum for the Insane, is a splendid and convenient edifice, standing on the highest ground of the island, about nine miles from the city. From its roof may be seen "the most diversified scenery of ocean and rivers, towns, villages and country, hills and valleys, the grandeur of nature and the embellishments of art." This establishment has well cultivated gardens, orchards and fields. The neatness and cleanliness of the patients, and of the Asylum, are gratifying, and the purity and sweetness of the air diffuse health and pleasure. Many of the patients voluntarily engage in the rural occupations of mowing, hay-making, gardening, &c. The plan of this Asylum is said to be copied from a similar institution in York, England. The Asylum of the Society of Friends, near Frankfort, is on a similar plan, and is designed for the unfortunate of their Society.

History of the Greek Revolution.—A most admirable work has just appeared, on the origin and progress of the Greek revolution, by Mr. Blaquiere. Among the extraordinary events of modern times, none have occurred of more powerful interest than those which continue to agitate the classick shores of Greece; and yet how imperfectly are they known by us! It is true we occasionally hear of battles, massacres, and burnings; but no analysis of the Greek character, no accurate or connected account of their noble struggle for independence, nor any rational hypothesis regarding its result, could possibly be formed, until Mr. Blaquiere's zeal for the cause led him to visit "the isles of Greece," the only plan, indeed, by which authentick materials for such a work could be collected.

New Publications.

A Dictionary of Select and Popular Quotations, which are in daily use, taken from the Latin, French, Spanish, and Italian Languages; together with a copious collection of Law Maxims and Law Terms. Translated into English, with Illustrations, Historical and Idiomatic. Fourth American edition, corrected and enlarged. A. Finley. Philadelphia.

A View of the Internal Evidence of the Christian Religion. By Soame Jenyns. D. A. Borrenstein, Princeton, N. J.

In Press.

By D. A. Borrenstein and A. Finley, "The Utility of Creeds and Confessions." An Introductory Lecture delivered at the opening of the Summer Session of the Theological Seminary, Princeton, N. J. By Samuel Miller, D.D.

By Daniel Fenton, Trenton. The New Jersey Preacher, volume 2d. Also, a new and handsome edition of Paley's Natural Theology.

Religious Intelligence.

DOMESTICK.

We have heretofore had occasion to remark, that we cannot pretend to give, in our scanty pages, any considerable details relative to religious intelligence. The whole of

our pages, indeed, would not contain a fourth part of these details. Yet it is our purpose that every attentive reader of the Christian Advocate shall, during its publication, have a correct *general view* of the various institutions and operations, which have for their object the advancement of religion, both in foreign countries, and in our own. When we possess *original* information—and we have lately possessed a good deal, and are daily looking for more—we shall communicate it as speedily as possible. In other respects, our details relative to religious concerns, and especially those of our own country, will regard chiefly the institutions of the Presbyterian church. Not that our sympathies or good wishes are confined to that church—we sincerely rejoice in the prosperity of other evangelical churches, and in the success of all their endeavours to extend the blessings of the gospel. It is with unfeigned pleasure we observe the vigorous exertions which are now making in our country by the Congregational churches of New England, by the Protestant Episcopal church in the United States, by the Baptist church, by the Methodist church, as well as by Bible societies, Missionary societies, Education societies, Tract societies, Sabbath-school unions, and Seamen's friend associations, to diffuse the knowledge of divine truth, and to "win souls" to the Redeemer. In all the efforts in which other denominations act exclusively by themselves, as well as in those in which they unite with Presbyterians, if the bounds of the Redeemer's kingdom are thereby enlarged, we can truly say that "we rejoice, yea, and will rejoice." But all other religious denominations have publications, as it is natural that they should, in which their *peculiar* plans, and institutions, and operations, and doctrines, are largely made known and zealously advocated: and why should not Presbyterians, also, have *one* publication of this kind? It is well known, that it was this consideration which originally led to the establishment of a miscellany, of which our work is the continuation. For sufficient reasons as we believe, which were assigned in their proper place, we changed the title of the work; but we declared, at the same time, it was not our intention to change its general design. On this plan we have uniformly acted, and shall continue to act. We have treated, and hope we shall ever treat, other denominations with due liberality and courtesy; and yet shall not only teach and inculcate the doctrines, but communicate the religious information, in which the members of the Presbyterian church will naturally take a *special* interest. The "Missionary Herald," which we have taken occasion heretofore to recommend, and would still earnestly recommend, to the patronage of our readers, as being a publication in which Presbyterians are peculiarly interested, and which we know is read by a large part of our subscribers, has so fully detailed the missionary operations of our church, that we have given less than we otherwise should of these details. At present we shall only farther say, that among other denominations, as well as our own, all the institutions which we have specified above, are pursuing their plans and measures steadily and prosperously, with an increasing zeal and to an increasing extent.—May that zeal still increase, and its influence and effects extend, till the knowledge and love of God shall not only fill our land, but cover the whole earth as the waters do the seas.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from page* 350.)

May 28, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Messrs. Halsey and Thomas Kennedy,

obtained leave of absence during the remaining sessions of this Assembly, and Messrs. Niles and Strong, after the sessions of this day. Mr. Elliot and Mr. Root, obtained leave of absence till Tuesday.

The committee on the Commissioners' Fund reported, and their report being read, was recommitted to the same committee to be amended, and again submitted to the Assembly.

A nomination was made of persons to be chosen delegates to the several Ecclesiastical Bodies connected with this Assembly.

The committee appointed to make a distribution of the Commissioners' Fund, again reported, and their report being read, was accepted; and the Trustees of the Assembly were instructed to issue a warrant for the payment of $1573 67, to the commissioners, according to the report of the committee.

The calling of the roll in the case of Mr. Andrews was resumed, and several members gave their opinions on the subject.

Mr. Corning, Mr. Whittlesey, and Mr. M'Knight obtained leave of absence during the remaining sessions of this Assembly, after this day. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

It being the order of the day for this afternoon, the election was held for delegates to attend the several Ecclesiastical Bodies connected with this Assembly. The ballots were taken, and committed to Dr. M'Dowell, Messrs. Castner, and Lyman, to count the votes given in for the several candidates, and report to the Assembly.

This committee reported, and their report being read, the following persons were declared duly chosen: viz.

Rev. William Hill, D. D. and Rev. Aaron W. Leland, D. D. to attend the next meeting of the General Association of Connecticut, and of the General Association of Massachusetts.

The Rev. Gardiner Spring, D. D. to attend the next meeting of the General Association of New Hampshire, and of the General Convention of Vermont; and the Rev. John Monteith was appointed his alternate.

Rev. Thomas M'Auley, D. D. and Mr. Benjamin Strong, Elder, to attend the next meeting of the General Synod of the Reformed Dutch Church, and Rev. John B. Romeyn, D. D. and Mr. Divie Bethune, Elder, were appointed their alternates.

The number of votes being equal for two of the candidates, for a delegation to the General Association of Connecticut, and the election of a third delegate to said Association having therefore failed, it was resolved that another balloting be held to-morrow morning for a third delegate.

Mr. Martin resigned his seat to Mr. Latta.

The calling of the roll in the case of Mr. Andrews, was resumed and finished. Adjourned till 8 o'clock to-morrow morning. Concluded with prayer.

May 29, 8 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Dr. Pawling obtained leave of absence during the remaining sessions of this Assembly.

It being the order of the day for this morning, the election was held for a delegate to attend the next meeting of the General Association of Connecticut. The ballots were taken by the committee appointed yesterday.

This committee reported, and their report being read, the Rev. Henry White was declared duly elected to attend the next meeting of the General Association of Connecticut; and Mr. White was also appointed an alternate to either of the delegates to the General Association of Massachusetts, who may fail to attend.

The consideration of the appeal and complaint of Mr. Andrews was resumed. A resolution on the subject, with several amendments, having been submitted to the Assembly, the whole subject was committed to Drs. Ralston, Spring, Hill, and Blatchford, and Mr. M'Iver, to prepare and report to the Assembly a minute proper to be adopted on the subject.

Messrs. Morse and Bayard were added to the judicial committee, in the place of two members who had obtained leave of absence.

Mr. Hyde obtained leave of absence till Tuesday. Messrs. Downer, Belcher, Phillips, Butler, and Henry Y. Slaymaker, obtained leave of absence during the remaining sessions of this Assembly, after this day.

A petition from the congregation of Solesbury, under the care of the Presbytery of Philadelphia, referred to the Assembly by said Presbytery, was overtured and read. This petition requested, that the congregation of Solesbury be separated from the Presbytery of Philadelphia, and attached to the Presbytery of New-Brunswick. This request having previously been before the Synod of Philadelphia, and having been referred to the Presbytery by the Synod, and the Presbytery having given their consent, it was resolved, that the request be granted, and it hereby is granted, and the congregation of Soles-

bury is detached from the Presbytery of Philadelphia, and connected with the Presbytery of New-Brunswick.

The committee appointed to examine the records of the Synod of South Carolina and Georgia, reported, and the book was approved to page 87.

The committee appointed to examine the records of the Synod of Pittsburgh, reported, and the book was approved to page 214.

The committee appointed to examine the records of the Synod of Genesee, reported, and the book was approved to page 47.

Messrs. Stone, Culbertson, and Arbuckle, were appointed a committee to alter the line dividing the Synod of Pittsburgh from that of Ohio, so as to embrace the missionary station on the Maumee within the bounds of the Synod of Pittsburgh, agreeably to an application made to the Assembly on the subject by the Synod of Pittsburgh.

The committee appointed to examine the records of the Synod of New York, reported, and the book was approved to page 27.

The committee appointed to examine the records of the Synod of North Carolina, reported, and the book was approved to page 304.

The committee appointed by the last Assembly to inquire what measures ought to be adopted for the better conducting of the business of the Assembly reported, and their report being read, was laid on the table for the further consideration of the members.

The following extract from the minutes of the Presbytery of Oswego, was overtured.

On motion, *Resolved*, That our commissioners to the Assembly, be instructed to make application to that body, to alter the line of boundary between the Synod of Albany and the Synod of Geneva, so that the whole county of Oswego may be comprehended within the Synod of Albany.

This overture being read, it was *Resolved*, That this application be referred to the Synod of Geneva; and if the Synod of Geneva give their consent, then the prayer of the petition is to be granted, and the boundary line fixed accordingly.

The committee appointed to sell the Digest, made the following statement, viz.

"That the sale has been very limited, and therefore request authority to lessen the price, if they shall deem it proper, and to dispose of the copies of it in any way that they may think conducive to the interest of the Assembly, and of the church under their care." The request of the committee was granted, and the authority was accordingly given them.

The Board of Directors of the Theological Seminary, reported, and their report being read, was approved.

A nomination was made of persons to fill the vacancies in the Board of Directors of the Theological Seminary; and the Election was made the order of the day for Monday morning next.

Dr. Leland, Messrs. Robt. Kennedy, Slaymaker, and Wood, were added to the committee of Bills and Overtures, in the place of members who had obtained leave of absence.

The Act of the Legislature of New-Jersey, entitled, "An Act for Incorporating Trustees of the Theological Seminary of the Presbyterian Church, at Princeton, in the State of New-Jersey;" and a Supplement to said Act, reported by the Board of Directors of the Theological Seminary, were read.—The Assembly, after mature consideration, resolved to accept said Act with said Supplement, and they hereby do accept them.

Dr. Cathcart, Dr. M'Dowell and Mr. Bayard, were appointed a committee to ascertain, and report to the Assembly, what measures are to be adopted, and what alterations are to be made in relation to the plan of the Theological Seminary, and the manner of conducting its concerns, in consequence of this charter.

The Board of Missions reported, and their report being read, was committed to Messrs. James Patterson, Green and Squier.

The committee appointed to prepare a minute to be adopted by the Assembly, in relation to the appeal and complaint of the Rev. Josiah B. Andrews, against a decision of the Synod of New-Jersey, affirming a decision of the Presbytery of Jersey, by which Mr. Andrews was admonished; reported, and their report being read was adopted, and is as follows, viz.

The General Assembly, after maturely and prayerfully considering the appeal and complaint of the Rev. Josiah B. Andrews, from a sentence of the Synod of New-Jersey, adopted the following minute, viz.

While in the opinion of this Assembly, the Presbytery of Jersey in originating, conducting, and issuing this prosecution, do not appear to have exercised that cautious regard to the provisions of the Constitution in cases of process, which are so efficient in matters of discipline, and while they deem this applicable to the proceedings of the Presbytery in relation to both the parties, *Resolved*,

First, That the sentence of the Presbytery and Synod, so far as it censures the Rev. Josiah B. Andrews, for imprudence

of conduct, and a want of tenderness towards the reputation of certain members of the church in Perth Amboy, be affirmed, and it hereby is affirmed.

Second, That the sentence of the Presbytery and Synod, censuring the Rev. Josiah B. Andrews for "a very reprehensible degree of equivocation," be reversed, and it hereby is reversed.

The following Extract from the minutes of the General Association of New Hampshire was received and read. "The Rev. Dr. Neill having through Mr. Sutherland, presented a copy of the revised edition of the Constitution of the Presbyterian Church, in the name of the General Assembly, to this Association:

Resolved, That we gratefully accept this work, and present our cordial thanks to the Assembly for this renewed token of Christian affection; and that the Secretary communicate this resolution to the Stated Clerk of the Assembly."

The following persons were chosen and appointed a Board of Missions for the ensuing year: viz.

Of Philadelphia and its vicinity, the Rev. Drs. Green, Wilson, Alexander, Miller, Janeway, Ely, Neill and Dickey; and the Rev. Messrs. Potts, Skinner and Patterson; and Messrs. Robert Smith, Robert Ralston, John Connelly, John M'Mullin and Samuel Bayard.

Of New York and its vicinity, the Rev. Dr. Romeyn, and Rev. Mr. Joseph M'Elroy in the place of Dr. Richards, and Messrs. Lennox, J. R. B. Rodgers, D. Bethune, Z. Lewis, and R. Havens.

Of the Synod of Gennessee, the Rev. Dr. E. Fitch.

Of the Synod of Geneva, the Rev. Dr. Perrine.

Of the Synod of Albany, the Rev. Dr. Chester.

Of the Synod of New York, the Rev. John Johnson.

Of the Synod of New Jersey, the Rev. Dr. Hillyer.

Of the Synod of Philadelphia, the Rev. Dr. Cathcart.

Of the Synod of Pittsburgh, the Rev. Elisha Macurdy.

Of the Synod of Virginia, the Rev. Dr. Rice.

Of the Synod of Kentucky, the Rev. Dr. Blythe.

Of the Synod of Ohio, the Rev. Dr. R. G. Wilson.

Of the Synod of North Carolina, the Rev. John M. Wilson.

Of the Synod of South Carolina and Georgia, Rev. Richard B. Carter.

Of the Synod of Tennessee, the Rev. Duncan Brown.

The committee appointed to examine the records of the Synod of Albany, reported, and the book was approved to page 228.

Resolved, That no election be held this year for trustees of the General Assembly.

The committee on Psalmody was continued.

An overture from the Presbytery of North River, in the case of a Mr. Quinn, was taken up, and after some discussion on the subject, was dismissed, as a matter in which the Assembly has no concern. Adjourned till 9 o'clock, on Monday morning. Concluded with prayer.

May 31, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Messrs. Castner, Dodge and Morse, obtained leave of absence during the remaining sessions of this Assembly, after this morning; and Mr. Gildersleeve, obtained leave after the session of to-morrow morning.

It being the order of the day for this morning, the election was held, to fill the vacancies in the Board of Directors of the Theological Seminary; and the ballots being taken, were committed to Messrs. Harrison and Condit to count the votes and report to the Assembly.

This committee reported, and the report being read, the following persons were declared duly chosen directors of the Theological Seminary for three years; viz. Ashbel Green, D. D. John M'Dowell, D. D. Henry R. Weed, William Neill, D. D. Jacob J. Janeway, D. D. Ezra S. Ely, D. D. and John B. Romeyn, D. D. *Ministers:* Messrs. Samuel Bayard, Thomas Bradford, jun. and Benjamin Strong, *Elders*.

The Narrative of the State of Religion, was read, and after some amendments, was recommitted to the same committee, who were directed to have *fifteen hundred* copies printed.

The committee appointed to examine the records of the Synod of New Jersey, reported, and the book was approved to the end of the record.

A memorial from the Associate Reformed Synod of the South, having been overtured, was taken up, and being read, was referred to Dr. Blatchford, Dr. Leland and Mr. Arbuckle.

A memorial from the Synod of Ohio, requesting a re-hearing, having been overtured, was made the order of the day for Wednesday morning next.

The hearing of the report of the Board of Education, was made the order of the day for to-morrow morning.

Certain resolutions were submitted to the Assembly, calling for information respecting the pecuniary state of the Theological Seminary, at Princeton, which

were committed to the directors of the Seminary, and they were authorized to procure from the Treasurer of the Assembly any particulars necessary to prepare the statement, and give the information required.*

A memorial from a number of members of the Tammany Street Presbyterian church in the city of Baltimore, having been overtured, was taken up and read. After considerable discussion it was *Resolved*, That it be committed to a special committee. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Dr. Blatchford, Dr. Hill, Rev. Mr. Patterson, Dr. Spring, and Mr. Wylie, were appointed a special committee on the memorial from certain members of the Tammany Street church in Baltimore.

The committee to which were referred the communications relating to Dr. Wheelock's estate, reported, and the report being read, was adopted, and is as follows: viz. "That they have consulted some of the Trustees of the General Assembly, and particularly a gentleman of the bar, belonging to that body.

"The agents appointed by the last General Assembly, have promptly and ably discharged the duty assigned them. It appears from the correspondence between them and one of the heirs of Dr. Wheelock, that his representatives are disposed to do whatever is right in the case, and that in fact, they have done all that honour and duty required.

"Dr. Allen, president of Bowdoin College, and acting executor, suggests that it would be agreeable to have the bequest of his father-in-law conveyed to Dr. Miller, or Dr. Carnahan, and the successors of either of them, in trust for the benefit of the Seminary, so that the interest only shall be expended, and it may remain for ever a permanent and productive fund.

"The committee recommend that the Assembly continue the Rev. Dr. Dana and the Rev. Mr. Williams of the Londonderry Presbytery, to be their agents, and that the whole business be referred to the Trustees of the General Assembly, with full power to receive and vest the whole property, and close the whole concern in such way as they may think best."

Mr. Hyde resigned his seat to the Rev. Robert Steel, the alternate mentioned in the commission.

An overture on an alteration of the ratio of representation to the General Assembly, was taken up, and after some discussion, was indefinitely postponed.

An overture on the appointment of a committee to take into consideration the propriety of making certain alterations in the existing Rules which govern the proceedings of the General Assembly, and, if necessary, alterations in the Constitution of our Church, was taken up, and after some discussion, it was resolved, that it be committed to Drs. Miller, Green, Alexander, and Janeway, and Mr. M'Cartee, to report on the subject to the next Assembly.

The report of the committee appointed by the last Assembly, to inquire what measures ought to be adopted, for the better conducting of the business of the General Assembly, was again taken up, and being read, was committed to the committee last mentioned.

A protest and complaint of the Presbytery of Troy, against a decision of the Synod of Albany, were submitted by the Judicial committee to the Assembly. After hearing some members of the Presbytery, and of the Synod on the subject, the protest and complaint were dismissed on account of the neglect of due formality in prosecuting them.

Messrs. Bull, Gillet and Henry Smith, obtained leave of absence during the remaining sessions of this Assembly. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

(*To be continued.*)

FOREIGN.

SANDWICH ISLANDS.

We have communications from the Rev. Mr. Stewart, and from Betsy Stockton, dated at *Lahaina, Maui*, Dec. 25th, 1823. They represent the mission there as proceeding prosperously: "Although—says one of the letters—the health of the family is not good at present. We think it owing to the ponds of water with which we are surrounded; most of which are stagnant. The *Taro* patches are also very unhealthy to foreigners. They are made by digging about three feet deep, and beating the earth hard, at the bottom and sides of the beds. The water is then let in, and the *Taro* planted—when the water is nearly evaporated they renew it.

* This paper was attested and given to the Secretary of the Directors of the Theological Seminary.

Almost all the productions of the island are raised in the same way—by conducting on them the water from the mountains. We seldom have rain, except in the rainy seasons; and then very little, compared with what falls in our own country. But this we consider a favour; for during the slight rain of an hour, we can scarcely find a dry spot in our houses; but I am happy to tell you, that contentment and peace dwell here. We love each other, and endeavour to bear one another's burdens; and thus, wet or dry, we get along smoothly." Mr. Stewart says—"I am at present engaged in preparing an official journal for the secretary. Two interesting documents are nearly completed for publication—a sketch of the life and death of the late queen Keopuolani; and a report of a tour on the island of Hawaii by a deputation from the mission." Both Mr. Stewart and his "humble friend," promise us a continuation of their journals—That of the latter was sent off before the date of her letter, from which we have made the above quotation.

We extract from "The New York Observer," the following article, which contains intelligence a few days later than that which our letters communicates.

"By a late arrival at Providence, letters have been received from the missionaries at the Sandwich Islands, as late as January last. The prospects of the mission were truly encouraging, and all were pleased and happy. We are permitted to make a short extract from a letter to a gentleman in this city, from the Rev. Samuel Whitney, dated

"TAUWAI, Jan. 14, 1824.

"Many of the grand objections to the introduction of Christianity among this people have vanished. We have so far acquired the language, as to be able to preach to them on the Sabbath, and at other times occasionally;—have printed some elementary books, and not a few of them are able to read and write with facility. The power of foreign influence, though not entirely broken down, is much weakened. There are few to be found from our own country with effrontery enough to oppose us, except by example. The peaceful Sabbaths of New England are not unlike to those we enjoy. Almost every chief of distinction throughout the islands, is a regular attendant at church.—Intoxication is forbidden, and many other crimes which for unknown ages have been committed without shame, or remorse, are prohibited, and becoming odious. Such, my dear sir, is the goodness of God, already manifested to this perishing nation. May we look forward to a brighter day."

N. H. Rel. Int.

BURMAH.

From the American Baptist Magazine.

AMERICAN BAPTIST MISSION.

Extract of a letter from the Rev. A. Judson, jun. to the Rev. Dr. Baldwin, dated

"RANGOON, Dec. 7, 1823.

"*Rev. and dear Sir,*—I had the inexpressible happiness of welcoming Mrs. Judson once more to the shores of Burmah, on the 5th inst. We are now on the eve of departure for Ava.

"Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival, just at the present time.

"None scarcely of the letters from America by the Bengal have reached me. The ship in which they were forwarded from Calcutta to this port, being supposed to be lost off the coast. My last from you, therefore, is Oct. 18, 1822; and previous to Mrs. Judson's arrival, I had not heard from her for nearly fourteen months.

"I enclose the translation of a letter from Moung Shwa-ba, which has been lying by me for some time, for want of a good opportunity of conveyance. He received Mrs. Baldwin's present to-day, and directly obliged me to write out a translation of the note accompanying it, and was highly gratified with both.

"The appearance of this short letter, renders it unnecessary to say, that I write in haste, occasioned by the state of our affairs, in prospect of immediate removal; and have only time to add, that I remain

Most affectionately yours,

A. JUDSON, Jun.

Translation of a letter, written by Moung Shwa-ba, to the Rev. Dr. Baldwin.

MOUNG SHWA-BA, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the

immeasurable, incalculable nature and divine splendour and glory of the invisible, even the Lord Jesus Christ, and God the Father, and takes refuge in the wisdom and power and glory of God, affectionately addresses the great teacher Baldwin, a superintendent of missionary affairs in the city of Boston, of America.

"*Beloved Elder Brother.*—Though in the present state, the places of our residence are very far apart, and we have never met, yet by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned by those ornaments, which the Lord will dispense to us out of the heavenly treasure house, that he has prepared, then we shall love one another more perfectly than we do now.

"Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced, that I cannot conceal my sins from the Lord, who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards, pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, he quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched, he feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction.—Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

"Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of Mount Calvary, for the cleansing of all filth, he has brought and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

"The inhabitants of the country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, 'We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words.' However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

"In this country of Burmah are many strayed sheep. Teacher Yoodthan pitying them has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

"Thus I, Moung Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write and send this letter to the great teacher Baldwin, who lives in Boston, America."

N. B. Translated from the Burman original, Sept. 23, 1823.

A. Judson, jun.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of Rev. Dr. A. Alexander, from Rev. Samuel Houston, Highbridge Congregation, Va. for the Contingent Fund	$10 00
Of Rev. John W. Scott, a quarter's rent for do.	87 50
Amount received for the Contingent Fund	$97 50
Of John N. Simpson, Esq. the fourth instalment of Col. Neilson and J. Pool, Esq. each $20 for New York and New Jersey Professorship	40 00
Of Rev. Dr. John M'Dowell, from the congregation of New Brunswick, collected by Rev. David Magie, for do.	267 00
Of Silas E. Weir, Esq. his liberal subscription for the Synod of Philadelphia Professorship	2000 00
Of Rev. Dr. William Neill, the subscription of Mr. Conrad Hanse, for do.	100 00
Of Rev. Robert W. James, from James M'Faddin, $40; Robert J. Wilson, Burgess M'Lairy and Falland Rolong, each $10, for the Southern Professorship	70 00
Of Divie Bethune, Esq. per Alexander Henry, Esq. his third instalment in full of his subscription for the Oriental and Biblical Literature Professorship	50 00
Of Rev. Dr. J. J. Janeway, his third do. in full of his do. for do.	50 00
Of William Vernon, Esq. in full of Mrs. Mary Whitaker's subscription for the ladies of Camden and Salem Scholarship	40 00
Received payment of a draft forwarded last March by Rev. Dr. Samuel Miller, being an additional donation of $100 from Deacon John Ashley of West Springfield, Mass., and $1 from a pious widow, for the Students' Fund	101 00
Total	$2815 50

View of Publick Affairs.

EUROPE.

We consider the existing state of Europe as highly critical and portentous. For the present she is at peace, with the exception of the conflict between the Greeks and the Turks. But the posture of publick affairs, in this quarter of the globe, is such as to render it probable that great changes will ere long take place; and we fear they will be accompanied with sanguinary wars. We have lately been both instructed and impressed, by a very able speech of a distinguished member in the French chamber of deputies, on the debate relative to lowering the rate of interest on the rents or annuities, in which the funded debt of that kingdom consists. He justly remarked, that the old balance of power in Europe had been completely destroyed by the French revolution; and that the existing arrangements, recently formed among the great powers, had grown out of the urgency of circumstances, and probably could last no longer than the continuance of a few lives. The death of the princes who now form the alliance, which has misnamed itself *holy*, or of one or two of them, or of the king of France only, will, it is not improbable, throw every thing into confusion. In these circumstances the unsettled state of Portugal, Spain, Italy, Greece, and Southern America, greatly adds to the gloom of the prospect. Britain, we rejoice to find by the late communications to parliament and the speeches of the members, is unentangled, and fully determined to remain so, in regard to the measures of the Holy Alliance generally, and to America in particular. She has absolutely refused, once and again, although earnestly solicited, to be concerned in any consultations about the revolted colonies of Spain and Portugal, and is, we think, on the point of recognising the independence at least of some of them. To our apprehension, it seems as if Britain and the United States were to form the sheet anchor of the hope and happiness of the world. But perhaps we are indulging too much in speculation and conjecture. We would recollect that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." We confidently believe that the "glorious things spoken of Zion the city of our God," are near to their accomplishment. That they will be ushered in with great convulsions and changes among the nations, some of the best interpreters of prophecy have long believed and declared. But how those convulsions and changes are to be produced, and how terminated, is known only to Him who will order them according to his sovereign pleasure. The issue, however, will be favoura-

ble to the church of God, which is redeemed by the blood of his Son "out of every kindred, and tongue, and people, and nation." "The Lord reigneth, let the people tremble."—"The Lord reigneth, let the earth rejoice."

Great Britain.—The most recent advices from London which we have seen, bear date the 22d of June. The British parliament was then in session, but was expected to adjourn in a few days. A variety of important business has occupied the attention of this parliament. The items in which we take the most interest, are those which relate to the recognition by Britain of the independence of the late colonies of Spain and Portugal in the southern part of our continent; and the case of the martyr Smith in the British colony of Demerara. On both these subjects petitions, numerously and most respectably subscribed, had been presented to parliament. Sir J. Mackintosh presented those which related to America; and in a most able and lucid speech, urged that the independence of the revolted colonies should be immediately recognised. This was resisted by the Secretary for foreign affairs, Mr. Canning. The minister, however, assured parliament that the British court was at present perfectly free from any pledge to any power whatever in relation to this subject, and might recognise the independence of those colonies whenever it might be deemed expedient to do so. His plea was, that as much as was expedient had been done already, in sending commissioners and commercial agents to secure a participation in the trade of these countries; and he intimated, that when a recognition of their independence should take place, it would not extend to the whole at once—but first to those, in regard to which it was most manifest that they could never be again subjected to the parent state. But we think that the minister, even if disposed to much delay, will be so pressed by the all powerful mercantile influence of Britain, that he must consent at least to begin his plan of recognition, at the next meeting of parliament, if not before. No doubt remains that Great Britain has announced to the other European powers, that she will never consent that Spain and Portugal shall receive any foreign assistance, in compelling the submission of their rebellious colonies.

Mr. Brougham brought forward a resolution, in consequence of the petitions to that effect, to reverse and disannul the whole of the proceedings of the court martial in Demerara, by which the missionary, the Rev. John Smith, was condemned to death. We have read in the London Morning Herald of the 12th of June, the debate which immediately preceded the vote on this subject the preceding night, and we know not that we ever read one that for us had more interest. The evidence of Mr. Smith's innocence was so clear, and the eloquence employed against the murderous sentence of the court martial so powerful, that Mr. Canning perceived that all his influence and address would probably be insufficient to obtain in the House of Commons *a direct* negative vote, on the resolution of Mr. Brougham. This adroit minister, therefore, in a very ingenious speech, moved the previous question,—the effect of which is to resolve to take no vote on the main question. This he was able to carry; but it was by so small a majority, that the minority cheered as if they had obtained a complete victory. They, in argument, did so, in the opinion probably of three-fourths of the nation; and this was, we suppose, about as much as the Missionary Society expected, in presenting their memorial to parliament on the subject.—The Society has received a larger accession of auxiliaries and funds in the year past, in consequence of the persecution and death of Mr. Smith, than in several preceding years. Thus has the martyred missionary, by a premature death, served the cause to which he had devoted himself, more, probably, than he could have done by the longest life of missionary labour. His widow, too, is much more amply provided for than she would otherwise have been. We intimated in our last number, that the British government might probably protect their agents in Demerara. They have done so—Mr. Canning is very popular, and, as far as we can judge, deservedly so. He has a most difficult part to act, and it is impossible for him, even when disposed to go right, to take all the measures promptly, to which in the issue he may be looking forward.—It appears that the Lord Chancellor is most obstinately opposed to the recognition of the independence of South America.

The king and queen of the Sandwich islands are attracting crowds to the theatre, and receiving other attentions which we fear will do them no good. We wish they were well back at Owyhee, attending to missionary sermons, rather than listening to the London players, and receiving courtly visits and sumptuous dinners.

France.—The news of the most interest which we have heard from France within the last month, relates to the unsuccessful attempt of the French ministry to reduce the interest on the national debt; and the dismission of M. Chateaubriand, one of the ministry, for not advocating that measure in the legislative chamber in which he was expected to give it his support. The substance of the affair seems to be this.—The French ministry found that they could obtain loans from the enormous capitalists in different parts of Europe to any amount, at a lower interest than that which the nation was paying on its public debt. They wished, therefore, to reduce the interest on

this debt; and they had calculated on a ready compliance with their wishes, on the part of the legislative chambers. In this, however, it appears that they reckoned without their host. The chambers refused to sanction the ministerial measure, and Chateaubriand remained silent during the discussion. For this he was very unceremoniously dismissed from the ministry—His place, at the last accounts, had not been officially filled; his rival, M. de Villele, performing his duties *ad interm.* This affair, appears to have made considerable noise; and it certainly shows that the legislative chambers have yet some will of their own. It will, however, probably produce no change of any duration in the state of publick affairs in France. The able speaker to whom we have heretofore alluded, opposed the reduction of the interest on the publick rents, on the ground that it would, in fact, eventually subject France to a foreign influence, an influence of the bankers and brokers and capitalists of Europe, which he represented as already tending fast to deprive princes and nations of their independence, and to subject all their measures and operations to the wills and wishes of a combination of money lenders, a mercenary race, who are governed by nothing but a regard to gain. He maintained that France ought to rely on her own resources, if she regarded either her dignity or her real interest; and that from her own subjects she could not borrow at a lower interest than was then allowed. These opinions appear to have prevailed in the French legislature; and we mention them because we think they deserve much attention in our own country.—A proposition is before the French chambers, to indemnify those whose property was confiscated during the late revolution.

Spain and Portugal.—In both these kingdoms all is yet confusion, and turmoil, and uncertainty; and all, in our apprehension, proceeding from one and the same cause. It appears that in both kingdoms there are three parties—the constitutionalists, the royalists, and the ultra-royalists. The constitutionalists are in fact republicans in sentiment, but yet willing that their chief magistrate should be called a king: the royalists wish for a monarchy resembling that of France, but somewhat more absolute: the ultra-royalists are zealous that the state should be as it was half a century since—when the king, with his ministers and the inquisition, ruled and disposed of every thing at their pleasure. It is believed that this latter party is countenanced and aided by the Russian minister. It was this party, headed by the queen and her son Miguel, that produced the late insurrection in Portugal, which drove the old king and all his ministers and friends, on board a British ship of war for protection. The party failed of their object; and the queen, who has long since quarrelled with her husband and lived separately from him, as well as her hopeful son Miguel, have gone to *travel*—that is, they are gone into a kind of voluntary exile.—Nothing but their royalty has saved them from an ignominious death. The temporary order which exists in Portugal, was restored by the interference of the foreign ministers. Among these the Russian ambassador did not, so far as we can find, make his appearance. His wishes were probably counteracted and defeated; and it will not be wonderful if the parties to the Holy Alliance soon quarrel among themselves, in regard to this very business. It would seem that the Emperor of Russia is aiming at the restoration of a more despotick rule in Europe generally, than his royal associates are willing to attempt—Not that the latter wish for less power than the former; but they know that their subjects will not bear it, while Alexander knows that his Russians will.—The King of Spain is kept on his throne by the armies of France. Both Spain and Portugal are still madly bent on endeavouring to subdue their American colonies. We have thought it better to give the above view of the state of things in these kingdoms, than to detail passing occurrences, which are only a few of the occasional effects of the great producing cause which we have thus briefly explained.

Greece and Turkey.—We had hoped that the liberty of Greece was no longer problematical. We still confide that it will ultimately triumph. But the last advices lead us to anticipate a more desperate and bloody conflict with the Turks, in the present campaign, than in any preceding one. It is said that no less than five Turkish armies are marching upon Greece, by different routes. By sea, likewise, a powerful attack is to be made. The son of the Pacha of Egypt is said to be at the head of a large force from that country. But the magnanimous Greeks are awake to their situation, and all their concerns are better organized than at any former period. The God of armies has hitherto, in a remarkable manner, appeared in their favour and against their enemies. We hope that he will still be found on their side, and then no weapon or device that is formed against them can prosper.—It appears that the funds raised for their benefit in this country, have been received by their agents in London.

ASIA.

It appears that in certain parts of India, a scarcity of the necessaries of life—in some places amounting to famine, and in others approaching it—is now experienced. We have not, however, during the last month, received much additional information to that heretofore communicated. We have been sorry to observe, by some late articles

in the newspapers, that a war is threatened between the British government in India and the Burman empire. Should it unhappily be commenced, we fear that the missionaries will be expelled from that empire, if not put to an immediate death. We had hoped that there was a cheering prospect that the gospel, with all its attendant blessings, was likely to commence its triumphs in that widely extended region.—Missionary efforts in almost every part of India are prosecuted with success; and the establishments under the Scotch Missionary Society, in the north-west part of Asia, appear to be particularly prosperous, although their influence is not at present very extensive. Among the missionaries in every part of this vast continent, efforts are making to prepare native teachers for missionary labourers. Schools are in a prosperous state, and colleges are founded or founding, for the education of missionaries, as well as of men in secular life who choose to avail themselves of the advantages for improvement which these institutions afford, and which is much needed for the good order of civil society, as well as to facilitate the propagation of the gospel.—By the persevering diligence of Dr. Morrison and Dr. Milne, the whole of the sacred volume is now printed in the Chinese language: and notwithstanding the hostility of the Emperor of China to its circulation among his subjects, he cannot prevent it; and we anticipate the time as not far distant, when it will be read throughout that immense and populous empire, and under the sanctifying influence of the Holy Spirit by whom it was indited, turn multitudes "from darkness to light, and from the power of Satan unto God."

AFRICA.

The unwelcome intelligence of the defeat and death of Sir James M'Carthy, in a battle with the Ashantees, on the western coast of Africa, is confirmed. Preparations, however, were making, with the hope of success, to resist the progress of that powerful and sanguinary tribe of savages. Yet there is no doubt that their success will retard the benevolent operations of British philanthropists and Christians, to meliorate the condition of the wretched Africans; and as little doubt exists, that the slave dealers have fomented the quarrel of the Ashantees with the British, and inflamed their vindictive passions, and perhaps directed and assisted their operations. The issue probably will be the subjection of the tribe to military vengeance in the first instance, and then to the authority of a British governor.—We cannot contemplate the wretched condition of this vast continent, and recollect the divine assurance, that "Ethiopia shall stretch forth her hands unto God," and that all the ends of the earth shall see his salvation, without hoping that the missions already established in the south and west, and the colonization of our own black population at Monserrado, are destined, (though the means appear small and feeble at present,) to spread civilization and Christianity, and that rapidly, through this wide region of moral darkness and desolation.

AMERICA.

Mexico.—We mentioned in our last number that Iturbide, the *ci-devant* emperor of Mexico, had sailed from England, on his return to that country. The Spanish minister has demanded an explanation of this occurrence, and an explicit assurance has been given that the British government have no concern with him or his measures. Iturbide himself has addressed a kind of *political love letter* to the Mexicans, assuring them of his devoted attachment to them and their interests, offering them his services, professing his willingness to lay down his life for their sake, and assuring them that as soon as he shall see them safe and happy he will retire to private life. The present Mexican government, however, not only reject all his soothing overtures, but denounce the severest vengeance on him and his adherents, if they attempt to set foot on the Mexican territory. We have not heard of his arrival, and cannot pretend to conjecture how this whole affair will terminate. We have long regarded Mexico as being more like Old Spain, than any other portion of her former territory in America. We fear the Mexicans must yet pass through much trouble, before a free government can be established among them. But that they will ultimately possess this blessing, we think that there is little reason to doubt.

Colombia.—The independence of this republick is, we perceive, considered as established even in Britain, and it will, we think, be the first recognised by that power as an independent state. Having expelled from her own territory all her enemies, Colombia is affording aid to her less fortunate neighbours. The liberator Bolivar has been, for some time, in Peru, with a considerable force; and we observe that a reinforcement of ten thousand men from Caraccas, is stated in the publick papers to be on its way to join him—across the Isthmus to Panama, and thence, by water transportation, to Lima.

The Brazils.—"Don Pedro, constitutional emperor and perpetual defender of the empire of the Brazils,"—for such is the title which he takes,—has published a proclamation "to all the subjects of the empire;" in which he announces to them that "an expedition against the Brazils is to sail soon from the port of the capital of Portugal."

He calls this a mad expedition, and the ministers who have planned it insane; and in this we think he is not far from the truth. He tells his subjects that he has been silently taking measures for their defence; exhorts them to adopt the motto, "Independence or death;" advises them, if called to it, to abandon their towns and retreat to the interior; and "swears anew to die, if necessary, with his weapon in his hand, in the midst of the brave Brazilian legions.—He regrets most sincerely that his person is indivisible, [this surely is ludicrous] that he cannot present himself simultaneously at every point assailed." Although there is a good deal of vapouring in all this, we have little doubt that, if the author of it is *sincere*, he will be successful—Our last accounts from Lisbon represent the expedition as abandoned for the present. Time will manifest the truth.

Peru.—Since we began to write our sketch of publick affairs, information is said to be received at Baltimore, by a vessel in twenty-two days from Porto Bello, from which it appears that the port of Callao and the city of Lima have surrendered to Geral Bolivar, without resistance. "It was currently reported at Panama that a few weeks would terminate the war, by the entire submission of the royalist troops, who were, generally speaking, disaffected, particularly the officers; who it is believed to a man, are decided constitutionalists, and would never consent to acknowledge the absolute power of any king." The above information appears to be authentick. It seems that Bolivar had been so much discouraged, that he was actually on his return home—when the news reached the royal army in Peru, that the absolute power of the Spanish monarch was restored. This intelligence was so offensive to the royal army, (especially to the officers, who were all constitutionalists and would therefore probably be displaced,) that they refused to acknowledge the absolute government of the king. On hearing of this, "Bolivar immediately returned to Callao, and was joined by a great number of the Spanish troops, and also by the faction in Peru, who had before opposed him." We have been so often deceived by accounts from this quarter, that we hesitate in placing a full reliance on the foregoing statement; but we hope it is in substance true, and if so, it will shorten, if not terminate, the bloody conflict which seemed to be unavoidable, if the Peruvians obtained their independence.—"The frigate United States had arrived at Callao, to the relief of the Franklin 74, which sailed for the United States on the 10th of May."

United States.—It has been remarked that those are the happiest periods of time in any country, in which the historian and annalist find the least to record. We are reminded of the remark by the present state of our own country. We can tell of no marches or manœuvres of armies; no desperate battles fought; no exploits of generals or admirals; no civil commotions; no perishing poor; no oppressive taxes; no tyrannical rulers; no conflicts for freedom; no treason or plots to destroy; no tornadoes, inundations, volcanoes, or destructive earthquakes; no famine or scarcity; no sweeping pestilence or wide-spread conflagration; no one thing, in the narration or description of which, the blood-stirring paragraphs of the chronicler, and the most interesting pages of the historian are usually furnished out. In noiseless prosperity the inhabitants of our favoured land are, at this hour, we do believe, enjoying more of the comforts and blessings of social life, than any other people on earth. God has given "us rain from Heaven and fruitful seasons, filling our hearts with food and gladness." The season hitherto has been marked by a pleasing succession of showers and sunshine. The crops of wheat, rye, oats, and hay, have been most abundant, and safely gathered in. The prospect of an exuberant crop of the other fruits of the earth was never more promising. No epidemick sickness has as yet visited us. Plenty and peace reign throughout our whole land. Party animosity seems nearly extinct. The politicians are talking and writing, and the people at large are soberly thinking, about the most suitable man to be President of the United States, when the present incumbent shall retire. Hitherto there has been but little acrimonious collision of opinion, and that little has hurt the cause which it sought to promote. Schools and colleges and theological seminaries increase, and in some parts abound. Civil and religious freedom are fully possessed. The rights of conscience are in no respect infringed or controlled. No religion can be said to be *tolerated*, because every denomination has equal claims and equal protection. Knowledge and piety are progressive. Bible societies, missionary societies, tract societies, education societies, Sabbath schools, Bible classes, Bethel flags, benevolent associations of every description, newspapers and miscellanies, political, literary, and religious, are patronized and increasing throughout the United States. We sit "every one under his own vine and under his own fig tree," while there is none to molest or make us afraid. In some parts of our land, there are happy revivals of religion, in which souls are flocking to the Saviour "as clouds and as doves to their windows." Father of mercies! make this distinguished people more thankful for all thy goodness to them. Pour out upon us more copiously of thy Holy Spirit; that we may love and praise thee with a warmer and purer zeal, and be preparing to share, in a better world, in those sublime employments and pleasures with which nothing in this transitory state can bear a comparison.

THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE IX.

(*Concluded from page* 342.)

We now proceed—

III. To give explanations, offer cautions, and answer objections, relative to the important and interesting subject of the Trinity of persons in the unity of the Godhead. It is not my intention, however, to take up the several items here specified, in a separate and formal manner; but only to make a very few general remarks, that may be applied to the whole. You will carefully observe then, that while we strenuously contend for the truth, as an essential of religion, that there are three persons in the undivided Godhead, we attempt, and ought to attempt, no explanation whatever, of the *manner* in which this Trinity in unity subsists in the divine essence. We believe this to be a mystery, the depth of which the angels in heaven cannot fathom. Of this indeed, as well as of all other things that relate to God, there can be no doubt that not only the angels, but the glorified spirits of the saints, know more—far more—in the heavenly world, than they had ever known in this. But "who by searching can find out God? Who can find out the Almighty unto perfection?" No creature can ever do it. God is perfectly known only to himself—and will be so, to all eternity. It will be the happiness of creatures, to be continually learning more of God; and yet, that there shall forever be still more to learn. Never, my dear youth, never attempt, even in your own minds, to explain or comprehend, the *modus* or the manner, in which the unity and personality of the Deity are constituted. Get clear and consistent ideas of the facts, and of the use to be made of these facts; and make a constant, yea a daily use of them, in prayer and in communion with God; but go no further. Avoid making comparisons—as has sometimes most improperly been done—with a view to explain *how* three may be one, and one three, in the divine essence.

I hold it, indeed, not to be improper, and shall presently give an example of it, to show that in things far more likely to be within our comprehension than the doctrine of the Trinity, we are perfectly at a loss; and therefore that it is not wonderful that we should be so, in regard to this doctrine. But it will be far from my purpose to intimate, for I hold that it ought never to be intimated, that the mode or manner of the divine subsistence, has any *resemblance* to that of creatures. We have no warrant to affirm, or to think this; and it is always dangerous to form comparisons or illustrations that imply it. In all such cases, men certainly speak of what they do not, and cannot comprehend. Yet it is so far

from being any objection to the credibility of this doctrine, that it is unsearchable by us, that this very circumstance is a presumption in its favour. Dr. George Campbell, than whom, on such subjects, I know of no higher uninspired authority, has well remarked—"Unsearchableness to human faculties, is a sort of signature, impressed on the works of the Most High, and which when found in any thing attested as from Him, ought to be held, at least, a presumption in favour of the testimony." Yes, whenever we speak of God, we always speak of what is unsearchable to mortals.

The doctrine of the Trinity is not a whit more incomprehensible, than the doctrine of the *eternal existence* of God. An uncaused cause of all other causes, is what completely baffles all human examination and human comprehension: And it has actually led some to atheism;—not aware, as it would seem, that atheism is absolutely *contrary* to all reason and common sense; whereas the difficulty they pretended to avoid, was not contrary to reason, but only *above and beyond* it. It does seem to me, that those who deny the doctrine of the Trinity, while they believe in revelation, act in a manner very similar. To get rid of what they think a difficulty, they are obliged to treat the revealed will of God, in a manner that, to my apprehension, is absolutely inconsistent with the supposition that it is a divine revelation. While they hold to the Bible, and reject the Trinity, they seem to have the hardest creed of all believers.

I know, indeed, that they have sometimes affirmed, that we hold, on this subject, what is not only above reason, but directly contradictory to it: And if we would allow them to make a statement for us, it might really be so. They affirm, that it is absolutely contradictory to reason, that one should be three, and that three should be one; and that this is the doctrine which Trinitarians hold. But this is, in reality, nothing better than a wretched quibble, a play upon words, that may deceive the unthinking, but which cannot, for a moment, be maintained against a fair statement; and I think that, of late, the ablest Anti-trinitarian writers have ceased to use it. "We do not say that there are three Gods and yet one God; three persons and yet one person; or that the Divine Being is three in the *same sense and respect* that he is one; but only that there is a distinction, consistent with a perfect unity of nature."* In this there is nothing contradictory to reason, or inconsistent with it. I believe that every individual who now hears me, is a being composed of three principles—a *body*, which, by itself, is lifeless matter; a *soul*, or system of animal spirits, which animates this matter, and which we have in common with the brutes; and an immaterial and immortal *spirit*, which is, I know not how, connected with the other two principles; and that all together constitute one rational and accountable creature. This is a very old opinion; and Doddridge supposes it is referred to by St. Paul, when he prays that "the body, soul, and spirit" of his Christian brethren, may be preserved and sanctified. Now, is there any thing irrational, or self-contradictory, in my holding the individuality of every human being, and yet holding that there are three distinct principles, in every such being? Surely not. Neither can I at all explain, or comprehend, *how* these three distinct principles are connected together, so as to make one individual. I only know the fact. And is it—I ask most solemnly—is it wonderful that we cannot explain or comprehend the *manner* of our Maker's existence, when we cannot explain or understand the *manner* of our own existence!—I again remind you distinctly, that this illustration is intended only to show, that it is not unreasonable for us to believe, what we cannot explain and

* Witherspoon.

comprehend in the manner of the divine existence; and by no means to intimate that the three principles of our nature, have the least imaginable resemblance to the three distinctions in the divine nature. God forbid! His nature is in all respects, infinitely different and superior to that of any creature. When we contemplate it, especially with reference to this subject, it is peculiarly incumbent on us to lay the rein on our fancy and imagination; to keep close to the truth as revealed in holy scripture; to be humble, admire, and adore.

I have long thought that, making some allowance for his known peculiarity of manner, there is much that is worthy of regard in the following quotation from Dr. Jeremy Taylor, with which I shall conclude this part of our subject. "He (says Dr. Taylor)—He that goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in coequalities, &c. and unity in pluralities; may amuse himself and build a tabernacle in his head, and talk something he knows not what: but the good man, that feels the power of the Father, and to whom the Son is become wisdom, sanctification and redemption, in whose heart the love of the Spirit of God is shed abroad, this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity."

IV. It remains to make a few inferences of a practical kind, from what has been said on this subject. And—

1. If a right view has, in any tolerable degree, been given of the doctrine of the Trinity;—if it runs through the entire volume of inspiration, and gives character and consistency to the whole; then certainly we must regard it, represent it, and hold it fast, as an essential—in the strictest sense an *essential* article—of the Christian faith.

In every system there must be essential principles, which give character to that system, as *a system*. Deny those principles, and you deny the system. A *name* may remain, but the *reality* is gone. Now, if there be any such thing as essential principles in the Christian system, we do believe that this doctrine of the Trinity must be regarded as such. All the grand and distinguishing doctrines of the Christian system, stand or fall with this doctrine. They must do so, for the most of them rest entirely upon it. Accordingly, those who deny it, deny the original and radical corruption of human nature; the atonement and righteousness of Christ, as the only ground of our justification before God; the necessity of a supernatural renovation by the Spirit of God; our need of his special aid in all religious duties, and of his sanctifying influences in our preparation for heaven. Now, remove these truths from the revealed system, and we verily believe that you remove its very essence—you take away its essential character.

We certainly ought to have no pleasure, and God forbid that we should have any—yea, that we should feel any thing but sincere regret and sorrow—in refusing to embrace as Christians, any who denominate themselves such. But in this matter we cannot sacrifice truth—essential truth—to courtesy, or to a false notion of liberality or charity. No truly—the solemn alternative is, we must either give up all our own hopes, or we must give up as Christians, in any thing but name, those who understandingly and really deny this doctrine. A variety in the method of explaining it, and in the circumstantials of it, ought not to exclude any one from our charity. But such a denial as carries with it a rejection of those great doctrines and principles that I have just remarked are grounded on it, this is fundamental—This subverts the very foundation of the Christian system.

But, my young friends, do not hold this doctrine, nor any other, as a fa-

vourite topick of controversy. It has been well observed, that "disputes about religion, and the practice of it, seldom go together." Cleave to the doctrine of the Trinity for yourselves—cleave to it as the anchor of your souls; but indulge no acrimony, no hostile temper, toward those who deny it. Beware of their delusions, compassionate their fatal errors, reason with them temperately; but never forget that they are your fellow men and fellow sinners, and pray much that God may enlighten them, and bring them to the knowledge of the truth as it is in Jesus, that they may be saved.

2. Finally—Inquire most seriously, whether you have—or have not—made that practical use and application of this great and essential doctrine of the Trinity, which renders the belief of it so important. In vain do you hold the truth, if you hold it in unrighteousness. Have you, then, devoted yourselves, by your own act, to that Father, Son, and Holy Ghost, to whom you were devoted in baptism? Have you voluntarily, deliberately, and solemnly, chosen this God as your God, and entered into covenant with him, as such? Have you been reconciled to God, through Jesus Christ, by the operation of the Holy Spirit? Think you, that you have been renewed in the temper of your minds, by the power of the Holy Ghost? Have you, in view of your undone state as sinners, rested by faith on the Lord Jesus Christ, as all your salvation and all your desire? Are you living in daily communion with God—drawing near to him, through the mediation of his Son, and by his Spirit's gracious aid? And are you manifesting yourselves to be the disciples of Christ, by walking as he walked, and obeying all his commandments? These are inquiries of the most solemn import. Happy they who can answer them satisfactorily. Unhappy they who cannot answer thus.—Let them be entreated to look without delay to God, through Jesus Christ, for his Spirit's sacred influence, to renew them unto holiness, and to enable them to believe the truth, not in speculation merely, but with all the heart, to the saving of their souls. Amen.

EXTRACTS FROM PRESIDENT EDWARDS' "DISCOURSE ON JUSTIFICATION BY FAITH ALONE."

Why we must be justified by faith only, without any manner of goodness of our own.

(*Continued from page* 346.)

"Such is our case, and the state of things, that neither faith, nor any other qualification, or act or course of acts, does or can render it suitable or fit that a person should have an interest in the Saviour, and so a title to his benefits, on account of any excellency therein, or any other way, than only as something in him may unite him to the Saviour. It is not suitable that God should give fallen man an interest in Christ and his merits, as a testimony of his respect to any thing whatsoever as a loveliness in him; and that because it is not meet, till a sinner is actually justified, that any thing in him should be accepted of God, as any excellency or amiableness of his person; or that God, by any act, should in any manner or degree testify any pleasedness with him, or favour towards him, on the account of any thing inherent in him: and that for two reasons, 1. Because the nature of things will not admit of it. 2. Because an antecedent divine constitution stands in the way of it.

"1. The nature of things will not admit of it. And this appears from the infinite guilt that the sinner till justified is under; which arises from the infinite evil or heinousness of sin. But because this is what some deny, I would therefore first establish that point, and show that sin is a thing that is indeed properly of infinite heinousness; and then show the consequence, and show that it being so, and so the sinner under infinite guilt in God's sight, it cannot be suitable,

till the sinner is actually justified, that God should by any act testify any pleasedness with or acceptance of any thing as an excellency or amiableness of his person, or indeed have any acceptance of him, or pleasedness with him to testify.

"That the evil and demerit of sin is infinitely great, is most demonstrably evident, because what the evil or iniquity of sin consists in, is the violating of an obligation, the doing contrary to what we are obliged to do, or doing what we should not do; and therefore by how much the greater the obligation is that is violated, by so much the greater is the iniquity of the violation. But certainly our obligation to love or honour any being is great in proportion to the greatness or excellency of that being, or his worthiness to be loved and honoured: we are under greater obligations to love a more lovely being than a less lovely; and if a being be infinitely excellent and lovely, our obligations to love him are therein infinitely great: the matter is so plain, it seems needless to say much about it.

"Some have argued exceeding strangely against the infinite evil of sin, from its being committed against an infinite object, that if so, then it may as well be argued, that there is also an infinite value or worthiness in holiness and love to God, because that also has an infinite object; whereas the argument, from parity of reason, will carry it in the reverse: The sin of the creature against God is ill deserving in proportion to the distance there is between God and the creature; the greatness of the object, and the meanness of the subject, aggravates it. But it is the reverse with regard to the worthiness of the respect of the creature to God; it is worthless, (and not worthy) in proportion to the meanness of the subject: so much the greater the distance between God and the creature, so much the less is the creature's respect worthy of God's notice or regard. The unworthiness of sin or opposition to God rises and is great in proportion to the dignity of the object and inferiority of the subject; but on the contrary, the worth or value of respect rises in proportion to the value of the subject; and that for this plain reason, *viz.* that the evil of disrespect is in proportion to the obligation that lies upon the subject to the object; which obligation is most evidently increased by the excellency and superiority of the object; but on the contrary the worthiness of respect to a being is in proportion to the obligation that lies on him who is the object, (or rather the reason he has) to regard the subject, which certainly is in proportion to the subject's value or excellency. Sin or disrespect is evil or heinous in proportion to the degree of what it denies in the object, and as it were takes from it, viz. its excellency and worthiness of respect; on the contrary, respect is valuable in proportion to the value of what is given to the object in that respect, which undoubtedly (other things being equal) is great in proportion to the subject's value, or worthiness of regard; because the subject in giving his respect, can give no more than himself: so far as he gives his respect, he gives himself to the object; and therefore his gift is of greater or lesser value in proportion to the value of himself.

"Hence, (by the way,) the love, honour, and obedience of Christ towards God, has infinite value, from the excellency and dignity of the person in whom these qualifications were inherent; and the reason why we needed a person of infinite dignity to obey for us, was because of our infinite comparative meanness, who had disobeyed, whereby our disobedience was infinitely aggravated. We needed one, the worthiness of whose obedience might be answerable to the unworthiness of our disobedience; and therefore needed one who was as great and worthy as we were unworthy.

"Another objection (that perhaps may be thought hardly worth mentioning) is, that to suppose sin to be

infinitely heinous, is to make all sins equally heinous; for how can any sin be more than infinitely heinous? But all that can be argued hence is, that no sin can be greater with respect to that aggravation, than the worthiness of the object against whom it is committed. One sin cannot be more aggravated than another in that respect, because in this respect the aggravation of every sin is infinite; but that does not hinder but that some sins may be more heinous than others in other respects: as if we should suppose a cylinder infinitely long, it cannot be greater in that respect, viz. with respect to the length of it; but yet it may be doubled and trebled, and made a thousand fold more by the increase of other dimensions. Of sins that are all infinitely heinous, some may be more heinous than others; as well as of divers punishments that are all infinitely dreadful calamities, or all of them infinitely exceeding all finite calamities, so that there is no finite calamity, however great, but what is infinitely less dreadful, or more eligible than any of them, yet some of them may be a thousand times more dreadful than others. A punishment may be infinitely dreadful by reason of the infinite duration of it; and therefore cannot be greater with respect to that aggravation of it, viz. its length of continuance, but yet may be vastly more terrible on other accounts." * * * * * * *

"Hence may be more clearly seen the force of that expression in the text, of believing on him that *justifieth the ungodly;* for though there is indeed something in man that is really and spiritually good, that is prior to justification, yet there is nothing that is accepted as any godliness or excellency of the person, till after justification. Goodness or loveliness of the person in the acceptance of God, in any degree, is not to be considered as prior but posterior in the order and method of God's proceeding in this affair. Though a respect to the natural suitableness between such a qualification, and such a state, does go before justification, yet the acceptance even of faith as any goodness or loveliness of the believer, follows justification. The goodness is on the fore-mentioned account justly looked upon as nothing, until the man is justified; and therefore the man is respected in justification, as in himself altogether hateful. Thus the nature of things will not admit of a man's having an interest given him in the merits or benefits of a Saviour, on the account of any thing as a righteousness, or virtue, or excellency in him.

2. "A divine constitution that is antecedent to that which establishes justification by a Saviour, (and indeed to any need of a Saviour,) stands in the way of it, viz. that original constitution or law which man was put under; by which constitution or law the sinner is condemned, because he is a violator of that law; and stands condemned, till he has actually an interest in the Saviour, through whom he is set at liberty from that condemnation. But to suppose that God gives a man an interest in Christ in reward for his righteousness or virtue, is inconsistent with his still remaining under condemnation till he has an interest in Christ; because it supposes, that the sinner's virtue is accepted, and he accepted for it, before he has an interest in Christ; inasmuch as an interest in Christ is given as a reward of his virtue: but the virtue must first be accepted, before it is rewarded, and the man must first be accepted for his virtue, before he is rewarded for it with so great and glorious a reward; for the very notion of a reward, is some good bestowed in testimony of respect to and acceptance of virtue in the person rewarded. It does not consist with the honour of the majesty of the King of heaven and earth, to accept of any thing from a condemned malefactor, condemned by the justice of his own holy law, till that condemnation be removed: and then such acceptance is inconsistent with, and contradictory to such remaining condemnation; for the law condemns

him that violates it, to be totally rejected and cast off by God. But how can a man continue under this condemnation, i. e. continue utterly rejected and cast off by God, and yet his righteousness or virtue be accepted, and he himself accepted on the account of it, so as to have so glorious reward as an interest in Christ bestowed as a testimony of that acceptance?

"I know that the answer that will be ready for this is, that we now are not subject to that constitution that mankind were at first put under; but that God, in mercy to mankind, has abolished that rigorous constitution or law that they were under originally, and has put us under a new law, and introduced a more mild constitution; and that the constitution or law itself not remaining, there is no need of supposing that the condemnation of it remains, to stand in the way of the acceptance of our virtue. And indeed there is no other way of avoiding this difficulty; the condemnation of the law must stand in force against a man till he is actually interested in the Saviour, that has satisfied and answered the law, effectually to prevent any acceptance of his virtue, before, or in order to such an interest, unless the law or constitution itself be abolished. But the scheme of those modern divines by whom this is maintained, seems to contain a great deal of absurdity and self-contradiction: they hold, that the old law given to Adam, which requires perfect obedience, is entirely repealed, and that instead of it we are put under a new law, which requires no more than imperfect sincere obedience, in compliance with our poor, infirm, impotent circumstances since the fall, whereby we are unable to perform that perfect obedience that was required by the first law: for they strenuously maintain, that it would be unjust in God to require any thing of us that is beyond our present power and ability to perform; and yet they hold, that Christ died to satisfy for the imperfections of our obedience, that so our imperfect obedience might be accepted instead of perfect. Now, how can these things hang together? I would ask, what law these imperfections of our obedience are a breach of? if they are a breach of no law, then they be not sins; and if they be not sins, what need of Christ's dying to satisfy for them? but if they are sins, and so the breach of some law, what law is it? they cannot be a breach of their new law, for that requires no other than imperfect obedience, or obedience with imperfections; and they cannot be a breach of the old law, for that they say is entirely abolished, and we never were under it; and we cannot break a law that we never were under. They say it would not be just in God to exact of us perfect obedience, because it would not be just in God to require more of us than we can perform in our present state, and to punish us for failing of it; and therefore, by their own scheme, the imperfections of our obedience do not deserve to be punished. What need therefore of Christ's dying to satisfy for them? What need of Christ's suffering to satisfy for that which is no fault, and in its own nature deserves no suffering? What need of Christ's dying to purchase that our imperfect obedience should be accepted, when according to their scheme it would be unjust in itself that any other obedience than imperfect should be required? What need of Christ's dying to make way for God's accepting such an obedience, as it would in itself be unjust in him not to accept? Is there any need of Christ's dying to persuade God not to do unjustly? If it be said, that Christ died to satisfy that law for us, that so we might not be under that law, but might be delivered from it, that so there might be room for us to be under a more mild law; still I would inquire, what need of Christ's dying that we might not be under a law that (according to their scheme) it would in itself be unjust that we should be under, because in

our present state we are not able to keep it? What need of Christ's dying that we might not be under a law that it would be unjust that we should be under, whether Christ died or no?"

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER IX.

My dear Timothy,—

Although in my last letter I advised you to form and adhere to a general plan or method of sermonizing, in which regard should be had to the ultimate completion of *a system*, yet you may recollect that I made some provision for a departure from this course. Perhaps indeed we ought not to call any thing which is right in itself a *departure* from a proper course of preaching—it is rather a part of such a course. Certain it is, however, that a minister of the gospel ought sometimes to make addresses to his people, for which a place might not easily be found in such a system as I have recommended, and yet they might be well calculated to illustrate some truth or enforce some duty belonging to that system. Beside, if you live to spend half as many years as I have already spent in preaching the gospel, you will have gone through your systematick course, both of sermons and catechetical lectures. To that period it is lawful to look forward, and to make preparations for the pulpit, which, while they are useful for the present, may perhaps be still more useful in time to come—a time in which you will find it your principal business to dilate and ramify the great truths and subjects of divine revelation. I suppose I have now said enough to show that what I recommended in my last letter is not inconsistent with what I propose in this—which is *to notice several different methods and subjects of publick address*, by a due regard to which you will be likely both to profit and please the people of your charge; and to "make full proof of your ministry" among them, as a preacher of the gospel.

1. *Expositions of the scripture.*—These should never be entirely neglected by any pastor of a Christian congregation—I say *entirely* neglected; because I am willing to make some allowance for every man's natural turn, or for the manner in which experience may have shown that his talents may be employed to the most advantage: and facts demonstrate that there are some clergymen that excel as expositors, who do not, at least equally, excel in discussing a single text; and that, on the other hand, there are some powerful preachers on detached texts, who sink below themselves whenever they attempt expository discourses. Yet I am not clear that, in both cases, the deficiency ought not to be attributed more to the want of a careful endeavour to improve in the department in which the deficiency is apparent, than to any natural impediment or defect.

In the early ages of the Christian church, the publick reading and expounding of the scriptures formed a much larger part of the exercises of worshipping assemblies than they do at present. At that time copies of the sacred writings, which existed only in manuscripts, were exceedingly scarce; and but few of the common people were able even to read the scriptures, if they had been in their hands. Their knowledge, therefore, of what the Bible contained, was necessarily and almost wholly derived from what they heard read and explained by their publick teachers. Such, likewise, was much the case in the early periods of the protestant reformation. At present, when the art of printing has enabled us to multiply copies of the scriptures with ease and rapidity, and when Bible societies have put the sacred volume into the hands of almost all who choose to possess it, and the mass of the poor as well as of the rich can read it for themselves, there is really not the same reason why so much of it should be read in publick, or so

much time be spent in commenting on it, as at the periods to which I have referred. The change, therefore, which has taken place, if not carried to an extreme, ought not to be condemned—the change of circumstances has rendered it proper. Still, it is beyond a question with me, that the reading and expounding of the scriptures ought to make an indispensable part of the stated service of the sanctuary, at present as well as in former times. God blesses the truths of his own word, as the ordinary means both of converting sinners and edifying saints; and a portion of it, distinctly read and seriously attended to in publick worship, may be of more benefit than any thing else. Expositions, also, may be still highly profitable. They are always, I think, when well made, peculiarly agreeable to the most serious part of a Christian audience. It is delightful to the practical Christian to dwell on the word of God, and to hear the short remarks which a pious and judicious minister will passingly throw out, on every verse or every clause. And after a portion has been expounded, a number of inferences may be drawn from the whole, which may be applied to persons of all descriptions, with as much pertinence and pungency as can be done in the close of a regular sermon. But in addition to all this, it should not be forgotten, that though all may possess and be able to read the Bible, yet many of those who attend publick worship do in fact read it but little, and that carelessly; so that they still remain stupidly ignorant of its contents and its import. And of those who read with some care and diligence, probably not one in ten has ever perused a commentary on the scriptures, so as to be much profited by it. Of those parts, therefore, which really require comment and explanation, in order to a full understanding of them, this whole class must need information of a very important kind, and will receive it with peculiar pleasure.

I have not time to specify very particularly—and to you it is not necessary—the parts of scripture that are most proper to form the subjects of exposition, nor the various methods in which it may be conducted. Every part of the sacred oracles, indeed, is fit for this mode of public instruction. Luther's Commentary on the Epistle to the Galatians, which was delivered in a series of discourses to a worshipping assembly, has been far more useful to me, than any other part of his works that I have ever read.

I once conceived the design of framing a sermon, or lecture, on every book in the Bible; giving the history and general scope and character of each, with remarks explanatory and practical on the most striking and useful parts. I have not yet done it, and probably shall not now attempt it. But I think, if well executed, it would be very instructive, and have wondered that we have not had a publication of this kind, calculated for popular use. *Prophecy* needs explanation. A general view of it every well informed Christian ought to possess. An exposition of the Book of Daniel, whose prophecies look forward from his time to the end of the world, would afford to your people instruction, entertainment and profit. The *psalms* of David, and the *parables* of our Lord, admit of an exposition of the most practical and useful kind. Parts of the book of *Acts* are in the highest degree interesting, and may lead naturally to remarks and an application of a very impressive character. The *epistles* of Paul furnish portions for exposition, from which almost all the truths of the gospel may be illustrated, and all the duties of the Christian be powerfully urged.

It has been, and I believe still is, the practice of a few of our clergy, to give a short exposition of a portion of scripture, previously to the regular sermon, at least once, on every Lord's day. This practice was heretofore general in the church of Scotland, as well as in the Presbyterian churches of Ireland; and it has my hearty approbation, although I have never

adopted it for myself.—What portion of your publick addresses shall consist of such expositions as I have now referred to, must be left to your own discretion. It ought to be varied, with some regard to the different periods of your ministerial life, and the existing circumstances of your congregation.

I will not add to my prolixity on the subject of expositions, more than just to mention, that I think it very proper and profitable, occasionally to take a connected passage of scripture of considerable length, and after explaining it generally, to educe from it certain propositions, to be treated and applied in the same manner as when you speak on a single text.

2. *Characteristick sermons* may be made exceedingly instructive and impressive. Blair, you know, has recommended this method of sermonizing, and has referred to bishop Butler's discourse on the character of Balaam, as an excellent specimen of what he advises others to attempt. The attempt, probably in consequence of his advice, has accordingly been made by several; but, so far as I have observed, with but moderate success. Characteristick sermons are indeed the most difficult of all in the composition, as they require discrimination, and a careful observation of real life. They can never be hasty effusions; but if well conducted, they always command great attention, and seldom fail to leave a lasting impression on the mind. I would advise you to make some attempts in this way, but not to make them often. There is, however, something analogous to this, which is less difficult in the execution, and scarcely less calculated to produce a powerful effect—It is to take some leading trait, or striking feature of character, of some individual, good or bad, which is given in Holy Scripture, illustrate it distinctly, and then make it the subject of recommendation or of warning. For example—the *faith* of Abraham; the *meekness* of Moses; the *pious attachment* of Ruth; the *decision* of Joshua; the *self-ignorance* of Hazael; the consequences of *self-exaltation* in Nebuchadnezzar; the *impiety* of Belshazzar; the *holy fortitude* of Daniel on one occasion, and of his companions on another; the *precipitancy* of a good man, in the character of Peter; the *vileness of hypocrisy* in Judas; the *humble, firm,* and *lovely* character of John; the unparalleled *self-devotion* and *activity* of Paul—But I forbear—the examples to which I might refer, both in the Old Testament and the New, are almost innumerable.

3. An *incident, caution,* or *admonition* of scripture, which is *particular* in the sacred text, may be extended to *a whole class of actions or duties,* of a similar kind, so as powerfully to awaken attention, and leave a lasting impression on the memory. My meaning here may need illustration. I will give it by mentioning some instances, in which I have attempted what I now recommend. From the words "What dost thou here, Elijah?" 1 Kings, xix. 9, I preached a sermon, specifying a number of instances in which Christians, and especially those of considerable influence, may be found *sadly out of their proper place,* and *negligent of their duty.* From 1 Kings, xv. 14, "The high places were not removed, nevertheless Asa his heart was perfect with the Lord all his days,"—I delivered two discourses on *the omissions of duty by truly pious people*—showing particularly what the omissions were, and their unhappy influence, both on the parties chargeable with the sinful neglect, and on others as a matter of evil example. 1 Cor. v. 6—"Know ye not that a little leaven leaveneth the whole lump"—furnished me with the subject of a discourse on *the importance of resisting the beginnings of evil;* in which a variety of examples were given of the incalculable mischiefs which had followed from disregarding this admonition.—I need not proceed farther, although I could easily do it. I will only remark, in addition, that it appears to me that in using such texts as we here contemplate,

in the manner I have mentioned, we conform precisely to the design for which they were left on record—"Whatsoever things were written aforetime were written for our learning—all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

4. *Providential occurrences* of a remarkable kind, whether in the world at large, or in the nation, or in the place or congregation to which you belong, ought not to pass unnoticed in the pulpit, either in prayer or in preaching. The providences, as well as the word of God, are intended for our instruction and improvement; and it is always the duty of a faithful minister of the gospel, to point out to his people the right view and improvement of them, and to inculcate the duty as closely and tenderly as he can. Discourses of this kind are always heard with more than ordinary attention, and therefore should be prepared with more than ordinary care. Care is necessary, not only because whatever is said will probably be marked and remembered, but because many occurrences in providence require to be treated with much caution, and sometimes with great delicacy and reserve. Neither a place nor an individual is to be represented as *certainly* more vile or wicked than another, merely on account of any unusual calamity experienced; and yet the right view of the calamity ought to be shown, and the right improvement of it urged. Personalities of every kind are, as far as possible, to be avoided; and every thing, especially in your own congregation, that would wound personal feelings unnecessarily, must be studiously shunned: and yet there are occasions on which flagrant enormities must be publickly rebuked. On no occasions more than on these, will you find it difficult, to be at once discreet and faithful. Meet the difficulty with prayer to God for special direction, and with watchfulness over your own spirit, that you say nothing from personal irritation, or merely to gratify your own feelings. Thanksgiving and fast sermons, are sometimes not easily conducted, so as neither to omit duty nor to give offence. Duty must always be performed, and as little offence be given as its faithful discharge will permit. My father, who was a minister of the gospel for nearly half a century, and who served a congregation in which a funeral sermon was expected at the death of every man, woman, and child, who had belonged to his charge, steadily refused to give, at the time of the funeral, the character of the deceased. Sometimes, when a character was insisted on by the relatives, he cheerfully consented to their sending for a neighbouring minister to give it, but he would not do it himself. He believed that, on the whole, less offence would be given, and duty and a good conscience be better consulted and preserved, by this course, than by any other. Yet, toward the close of life, he took a suitable occasion to deliver a discourse, the notes of which I now have, in which he paid a tribute of respect to several individuals in his congregation, who had been eminently exemplary and useful; most of whom had been dead for a number of years. This course I neither censure nor recommend—think of it for yourself. It was, however, a course which was taken by as conscientious a man, and as faithful a minister, as I ever knew. He would not, I am persuaded, have refused to give the character of an eminently faithful minister of the gospel, in preaching his funeral sermon—if he had been called, as he never was, to that duty.

5. *Particular sins and vices, and particular duties and virtues,* are proper topicks to be discussed in the pulpit. More point and interest can be given to a discourse on such topicks, than on those of a more general kind; and the truth can be brought more home to the consciences of those who ought to take it to themselves. A drunkard, a liar, a miser, a slan-

derer, and a quarrelsome or vindictive person, will sit undisturbed for half a lifetime, under sermons that inculcate religious truth and duty in a general way; but they cannot easily escape without some feeling and sense of guilt, when their character, practices, vileness and danger, are clearly and strongly depicted. In like manner, the duty of relieving the necessities of the poor, and of contributing to charitable and benevolent designs, and the extent to which this ought to be done, will never be seen and felt, in any measure as it ought to be, by the great body of your people, unless you explain it fully, and press it upon them warmly, frequently, and discreetly. To be *particular* and yet not *personal*, is the way to make our hearers feel that they have a concern as individuals, in what we deliver from the sacred desk. This indeed is a task, not at all times easily executed. I have myself, in more instances than one, been supposed to be pointedly personal in my sermons, when I did not know or suspect that what I was saying was peculiarly applicable to those who took it as intended wholly for themselves. Such occurrences, however, are not to be regretted—they are rather to be rejoiced in, as an evidence that the bow which was drawn at a venture, has sent an arrow to a heart which ought to be pierced.

Thus, my dear son, I have noted some of the chief methods and subjects of publick address, which will demand your attention—*partially* while you are pursuing the systematick plan recommended in my last letter, and *more extensively* after that plan shall have been completed—if it shall please God to continue your life and labours till that time. But alas! how uncertain is life! How important is it that all men, and especially that ministers of the gospel, should be found employed exactly as they would wish to be found, if death should overtake them in the most sudden and unexpected manner! It were well to prepare and preach every sermon, under the impression that it may be our last. Then we should be most likely to lay our plans aright, and to pursue them advantageously. Then we should never preach ourselves, but always Christ Jesus our Lord. Then we should never pen or speak a word merely from a desire to shine, or to advance our reputation for talents or eloquence. We should forget ourselves, in a concern for the glory of God and the salvation of the souls committed to our pastoral care. Let us therefore endeavour steadily and earnestly to aim at this, both in the pulpit and out of it. If we do so, it will assuredly have the most happy influence in preserving us from wrong motives, and in giving a right direction to all our preaching and all our practice. May the Lord be your teacher and guide.

Affectionately adieu, —— ——.

Miscellaneous.

In our last number we published two letters from Dr. Ramsay to Dr. Witherspoon. We propose now to insert extracts from several letters of Dr. W. to his youngest son, David Witherspoon—who had accompanied his brother-in-law, the Rev. Mr., afterward Dr. Smith, to Virginia—whither he had been called to take charge of Hampden-Sydney college, in Prince Edward county of that State. It appears from the following letters, that Mr. David Witherspoon was still in his boyhood—his exact age at the time is not known to the writer.

About eight months after Dr. W. had thus parted from his youngest son, he, with his whole family, was driven from his home, by the memorable march of the British army through the State of New Jersey, in

the autumn and beginning of winter of the year 1776. He fled into the State of Pennsylvania, and found a cordial reception of himself and his family at Pequea, in the house of the Rev. Dr. Robert Smith, the father of Dr. Saml. S. Smith, within a short time after the marriage of the latter to Dr. W.'s eldest daughter. Here Mrs. Witherspoon remained till she was able to return to her home, in the following summer. The youngest daughter, Frances or Fanny—afterterwards married to Dr. Ramsay, and whose mournful death was the subject of the letters published in our last number—went, it appears, in the course of the winter, and joined her youngest brother at Hampden-Sydney. Dr. W. himself was, during this whole period, a member of the Continental Congress; and was one of those who subscribed the Declaration of American Independence, on the 4th of July, 1776. He was, of course, exceedingly obnoxious to the British forces; and the more so, because he was a native of Britain, and had been but about eight years in America. He resided, as the dates of the following letters show, sometimes at Princeton, mostly in Philadelphia—attending on Congress—and for a while, after Congress left that city, at Baltimore. He had three sons, James, John, and David, and two daughters, Ann and Frances—James the eldest, was a Major in the American army, and fell at the battle of Germantown. He had previously been connected with the northern army.

These notices of a man greatly distinguished both in church and state, and of his interesting family, will, it is believed, not be unacceptable to our readers—while they will serve to render the following letters more intelligible than they would otherwise be.

Our principal motive in publishing the letters is to show—and we wish it may be well observed—in what manner an eminently enlightened Christian parent, in the hurry of publick business and the confusion of war and exile, still regarded and wrote to a beloved son; anxious, in the first place, that he should be a real Christian,—in the second, that he should be learned and useful. The letters, at the same time, advert to events and circumstances in the state of our country, at that memorable period, which will not be without interest—at least to those, who, like the writer, may have a recollection of the trying scenes which were then passing.

"*Princeton, May* 6, 1776.

"My dear David—It gave me much pleasure to see by your last, that you propose to teach the French. If you do this with care and application, it will soon perfect you in that language. Take particular pains to prepare and fit yourself for any thing you do. Take pleasure in doing things with accuracy and perfection. To see you a complete scholar will be the greatest delight you can give me, except your being a good man, which is of more consequence still; but I hope they will both go together. I beg it of you not to forget the particular advices I gave you at parting, and have often recommended. Keep pen and ink always about you, or by you, and take notes of many things, as well as of your expenses. In writing your letters keep black lines, till you can write straight and neatly without them. To write letters well and with spirit, is a great accomplishment, and I desire that you would write to me as often as possible. Mr. Smith is mistaken as to the miscarriage or opening of letters; I believe it was owing to my not writing so frequently as I ought to have done. But if you write to me often, you may depend upon it your letters shall not be henceforth long neglected.

"As you are now among strangers, take particular care of your behaviour, for a character is soon formed, and often easily lost. If you mind your business with diligence, every body will approve and applaud you; on the contrary, idleness is soon observed, and always blamed. Be ob-

liging and friendly to all. I do not know so general or so excellent a rule for good manners, as to think concerning others as every good man ought to think. If you wish them well in your heart, you will certainly be civil to them in your behaviour.

"I would be happy that you would write to me sometimes a letter in Latin or French; but you may delay that till you receive one from me, in one or other of these languages, by way of example. La premiere lettre que je vous ecrirai sera en Francois, ou en Latin, ou peut etre en tous les deux.

"I am, dear David,
"Your affectionate father,
"JNO. WITHERSPOON."

—

"*Philadelphia, July* 29, 1776.

"DEAR DAVID—It gives me great pleasure to hear from every quarter that the school is increasing, and I hope to hear that you are exerting yourself for your own improvement, and to be useful in your station. You will hear that our northern army have retreated as far as Ticonderoga. I had a letter from your brother James lately, in which he tells me he and Mr. Whitelan, with another, went over through the woods for intelligence, and when they came to St. John's, found it in the enemy's hands; were in great danger of being taken, and obliged to return through the woods with but one biscuit a piece, to maintain them for two or three days. The people in Rygate have left the town and come to Newbury, where they are making a fort to protect their women and children from the Indians. Mr. Mayo will, no doubt, tell you all the news of this country, so that I shall not need to repeat them. Our college is broke up for three weeks.

"Pray write me as often as you please by the post, for I don't think the letters are often broken open now; and be particular as to your own situation, and what studies you are applying to. Improve and perfect your French, which you may easily do now. Your brother John is at New York in the General Hospital, and well pleased with his situation. I have not been at Princeton these ten days, but our friends there are well. Fanny and I still propose a journey to you in October; though, as to me, there must be some uncertainty on account of the Congress. I will now send you a copy or two of my sermon complete, and would send a good many for sale, if Mr. Mayo could carry them along. I will advise him also to take newspapers for your entertainment.

"As the distance between us is so great, I must not omit, my dear child, to put you in mind to walk in the fear of God. Give yourself much to the exercise of prayer; and if you desire to improve and persevere in that duty, you must be punctual as to the times of it. Irregular people do nothing to purpose, either in that or any other respect.

"I am, dear David,
"Your affectionate father,
"JNO. WITHERSPOON."

—

"*Philadelphia, Aug.* 26, 1776.

"DEAR DAVID—Your letter of the 8th of August, I received yesterday by captain Stewart, and only this day, by post, that of July 22d. * * I am glad to perceive that you are endeavouring to make yourself master of the French: continue in it carefully, and be sure to read through, and be well acquainted with the dialogues and conversation phrases in the Grammar. You say you have not taught any yet. I am willing to understand this only of the French, for I hope you have not been wanting in teaching Latin in the school. Make yourself as useful as possible to Mr. Smith, and perfect your classic learning.

"It gives me great pleasure to see that the school increases so fast. I hope no pains will be spared to make the scholars as complete as possible. You ought to exercise them well in the grammar and syntax. It would be a great advantage, if they were kept some part of their time to writing and arithmetick. If among you,

you can bring it about that the boys write their letters to their parents, neatly and sensibly, it will give them great pleasure. Many of them are not judges how far they profit in Latin and Greek; but if they write their letters well, they will perceive their improvement: and, on the contrary, if they write nothing home but blotted, ill-spelled nonsense, they will suppose they have learned nothing, though you take ever so much pains.

"Your two letters which are now before me, please me better than any you have written. If you take pains, you will write a good hand. There are, however, some few oversights in point of spelling, which I hope you will guard against for the future. I think you will write better than either of your brothers. John is in the Hospital at New York, where they expect an attack every day. Some of the English troops are landed on Long Island: there has been a small scuffle with their advanced guard, in which we have had the better. I had also a letter from James lately, by which it appears probable that he will be at Princeton soon. The northern army at Ticonderoga, is now in a much more promising situation than heretofore. A treaty has been just concluded with the Indians at Fort Stanwix, which was read in Congress to-day, and by which they have promised a strict neutrality. I am glad to hear that John Smith is studying divinity. His brother William has just passed his trials in New Castle Presbytery, and I hear has given great satisfaction. Mr. Smith, his father, is now gone to the camp at Amboy, and has carried Mrs. Smith with him to Princeton. I expect to see them both there at the end of this week. I was at Pequea, and preached there about a fortnight ago. * *

"The Philadelphia Associators, who went to the camp, have many of them behaved very badly. They were mutinous and disorderly; many went away without leave, and I believe they are now mostly dismissed. * * Remember, my dear boy, to fear God, and serve him in sincerity and truth. Let this be your first and highest care, and accomplish yourself as much as possible for usefulness in life. * *

"I am, dear David,
"Your affectionate father,
"Jno. Witherspoon."

—

"*A Philadelphie, le 3me d' Octobre,* 1776.

"Mon cher fils—J'ai recu votre lettre ecrite en Francois, laquelle me donna le plus grand plaisir. Je vous avoue franchement que j'avois oublié ma promesse de vous ecrire en Francois, et j'espere d'obtenir votre pardon. Votre Frere Smith par la lettre, et Mr. Jean Smith par la conversation, m'ont rendu tout a fait heureux, en m'assurant de votre diligence et bonne conduite. Ils m'ont dit que vous enseignez dans lécole avec prudence et assiduité, et que vous ne vous melez point avec les folies & badinages des jeunes gens; enfin que vous etes respecté & aimé des ecoliers, et vous appliquez aussi a vos autres Etudes.

"Continuez, mon cher fils, d'etre sage et diligent. C'est le tems dans votre jeunesse de cultiver vos talents, d'acquerir des connoissances, et de vous rendre capable des plus hauts et honorables emplois. Vous savez bien avec quel ardeur je souhaitte votre progres dans les arts, et votre bonheur pour toute la vie. Vous avez beaucoup de douceur et de tendresse dans votre naturel, et j'espere que vous augmenterez ma felicité par des semblables nouvelles de tems en tems.

"Il me donna un grand plaisir de voir que vous ecrivez bien. Vous ecrivez deja beaucoup mieux qu'aucun de vos freres. Soyez diligent; ecrivez souvent et avec tout le soin et precaution possible, afin que vous soyez perfectionné dans cet art. Souvenez vous des regles que je vous donnai avant que vous partites de Philadelphie. Ayez toujours pres de vous du papier, de l'encre, et des plumes, et ecrivez beaucoup. Comme vous etes parmis les etrangers, traitez

les tous avec complaisance, avec humanité, & la plus sincere amitié. Mons. Jean Smith m'a dit souvent qu'il a eté parfaitement heureux dans votre societé. Faites vous aimé de tous.

"Votre lettre Francoise est bien ecrite. Elle n'a que deux ou trois fautes dans la construction, que ne meritent presque d'etre nommées. Vous apprendrez bientot a parler quand vous aurez opportunité et occasion. Pour cet effet lisez souvent les phrases familieres dans la grammaire. Je souhaitte aussi que vous lisiez beaucoup en Latin, afin que vous pouviez lire les livrez classiques avec plaisir. Sitot que vous entendiez fort bien Horace & Virgile, vous les lirez & repeterez avec le meme plaisir qu'une poeme Angloise. Je voudrois que vous m'ecririez quelquefois en Francois, quelquefois en Latin, et quelquefois en Anglois, & toujours avec attention et netteté.

"Je n'oublierai pas ma promesse que je vous donnerois vingt-cinque ou trente livres par an, et je vous envoye les depenses de Messrs. Mayo, que leur pere vous payera sans doubte pour votre salaire de six mois.

"Pour les nouvelles de Princeton & les affaires publiques je vous renvoye a votre sœur & je suis.—

"Mon cher fils, votre pere tres affectioné,—

"J. WITHERSPOON."

—

J. W. DAVIDI SUO.
SALUTEM.

Scripsi ad te, fili mi carissime, gallico sermone, per sororem; & nunc latine brevissime, ut tempus postulat, scribere volo. Gaudio quam maximo affectus fui, per fratris literas & per amicum vestrum Joannem Smith, audire te esse modestum, diligentem, & studiis deditum. Optime dixit Soloman, "sapiens filius Patrem lœtum efficit." Perge obsecro, mi fili; amato libros, incumbito studiis, ut sis doctus, & ideo carus amicis, amabilis omnibus. Mitto ad te unum par calceorum; quanquam incertus sum an sint pedibus tuis apti & idonei. Cupio plurimum, quam sæpissime a te audire. Scribantur literæ, Latine, Gallice, Anglice, ut vis. Valeas. J. W.

Octr. 25, 1776.

See "Log college" p. 144.

FOR THE CHRISTIAN ADVOCATE.

The following paper is from the pen of the late venerable Doctor ELIAS BOUDINOT, and is now before us in his own hand writing. It was intended for "The Assembly's Missionary Magazine, or Evangelical Intelligencer," published in the years 1805-6-7; but we cannot find that it was inserted in that Miscellany, and we believe it has never till now been made publick. It contains a short account of the origin of one of the first Presbyterian churches in the United States; and some notice of the successful ministry of the Rev. Messrs. JOHN and WILLIAM TENNENT, men whose memory ought ever to be precious in the Presbyterian Church. But our principal inducement to publish the paper is the statement which it gives of a great revival of religion —commenced in the year 1739, by the instrumentality of the Rev. GEORGE WHITEFIELD, and continued for several years afterwards—as it appeared in the congregations of Freehold and Hopewell, under the ministrations of the Messrs. Tennents and Mr. Rose. The nature of the exercises then experienced, by those who were hopefully "renewed in the spirit of their mind," will not, we think, be without interest, and we hope edification, to our pious readers. It may be gratifying to compare them with what has been witnessed in recent revivals. There is an artless simplicity in the statement, which appears to be made almost wholly in the language of Mr. William Tennent's letter, to which the writer refers.

—

An Account of a Remarkable Revival of Religion in Freehold, New Jersey.

Some time about the year 1740—a very remarkable revival of religion took place in New Jersey and other

parts of the neighbouring provinces. At the request of a particular friend, Mr. Tennent gave him an account of what had come to his knowledge, of this kind providence of God to his American Zion. A rough draught of this letter, dated in October, 1744, has enabled the writer of this to give some sketches of it.

Mr. Tennent begins by mentioning that Freehold, in the county of Monmouth, where he then lived, was the first place in East Jersey, on the south side of Rariton river, which was settled with a gospel ministry. That this was owing, under God, to the agency of some Scotch people, who first settled in that part of the country. Among them there were none more laborious in the establishment of the gospel than one WALTER KER, a man of great attainments in the Christian life. In the month of August, 1685, he was apprehended in Scotland, and banished for his faithful adherence to God and his truth, as professed by the church of Scotland. He came to America and settled in Freehold. Here he became more eminently serviceable to the church of Christ and the interests of his kingdom, than it was possible for him ever to have been in his own country; whereby the emissaries of the devil lost their aim in their attempts to punish and afflict one who, they supposed, was marring their plans of iniquity. Mr. Tennent observes, that this servant of God was then alive, and adds "blessed be God, flourishing in his old age, being now in his 88th year." The love of many had waxen cold, and a worldly spirit and careless temper had taken possession of the congregation at large. The savour of religion was lost, and the major part of the congregation could not be said to have so much as a name to live. Family prayer was scarcely known. Ignorance so overshadowed their minds, that the doctrine of a new birth, or regeneration, when clearly explained and powerfully pressed home on the conscience as necessary to salvation, was made a common jest: and the preachers of this doctrine were nicknamed *New lights* and *New born men;* and generally considered as holders forth of new and strange doctrines. The practices of many were even worse than their principles —loose and profane.

In the year 1729 their minister left them, and they became so grievously divided among themselves, that it appeared very improbable they would ever again unite in the settlement of another minister. In this miserable, helpless, and almost hopeless state, they continued some time, few among them having either eyes to see, or hearts to bewail their woful and wretched circumstances. Thus they seemed "to be cast out" as in Ezek. xvi. 5. But the Lord, "who is rich in mercy," of his unmerited goodness, "passed by them lying in their blood, and said unto many of them, live,"—and live they will, to all eternity.

About this time, Mr. John Tennent, younger brother to William Tennent, was licensed as a candidate for the ministry—a young man, whom the Author of every good gift had uncommonly furnished for the exalted trust. To him some of the congregation applied, entreating him to supply them for a season; which, with the consent of the Presbytery, he reluctantly did. But, as he himself said, when he went to Freehold, he became heartily sorry that he had engaged in the business: as they seemed to be a people given up of God, for their abuse of former gospel privileges. But "God's thoughts are not as our thoughts, nor his ways as our ways." He had not preached more than four or five sabbaths, when the Lord so blessed his labours, that many were solemnly engaged to attend to the fervent exhortations of the preacher, and "to search the scriptures to know if these things were so." This gave him such great encouragement, that he was enabled to preach with such uncommon fervour and zeal, that he told his brother, he was fully persuaded, Christ Jesus had a large harvest to be

brought home; so that, notwithstanding they were a poor broken people, he determined, if they should agree to call him as their stated pastor, he would accept their call, though he should beg his bread. In the spring of 1730, the congregation unanimously gave him a call, and he was ordained the 19th of November following. He continued their pastor till the 23d April, 1732, and was then translated to glory.

During his short life, his labours were greatly blessed, so that the place of publick worship became crowded by people of all ranks and orders, as well as professions, in the neighbourhood.—They appeared to hear as for their lives—many were taken in the gospel net.—A solemn awe of God's majesty seemed to prevail in a remarkable manner at publick worship, and sometimes the body of the congregation would be moved, so that both minister and people would be overwhelmed with tears.—Let the Lord alone have all the glory. It was no uncommon thing to see persons in time of sermon, sobbing as if their hearts would break, but without any crying out; and some have been so overcome, that they were carried out as if they had been dead.

Religion was the general subject of discourse, though some did not approve it. The Holy Bible was searched by all parties, and knowledge was surprisingly increased.

The terrors of the Lord fell generally on the inhabitants; so that wickedness, as astonished, in a great measure hid itself. Frolicking, dancing, horse racing, and other idle amusements, were broken up and discontinued. The gay people of both sexes, felt themselves bound in conscience to meet in private societies, each sex by themselves, for the purpose of confessing their abominations before God, and praying for a pardon of their sins.

Before Mr. John Tennent's death, and while he was declining, Mr. William Tennent supplied his pulpit for about six months. Many applied to him, inquiring what they should do to be saved; and others to tell the great things the Lord had done for them. His labours were greatly blessed to the conviction and conversion of many, who had as yet opposed this day of grace. Indeed, the effect of Mr. John Tennent's preaching, seemed more discernible a few months after his death, than at any time before. Almost in every neighbourhood, and it may be said, with few exceptions, in every house, there were some found longing and seeking after the divine physician Jesus Christ. Many of these, afterwards, savingly closed in with him, and shouted, glory, glory to his holy name.

Some time after the death of his brother, Mr. William Tennent was called to the pastoral charge of the congregation, and was ordained on the 25th October, 1733. Thus, he observes, that his Lord had sent him to reap that on which he had bestowed no labour, and he earnestly prayed that he might be made thankful for this as long as he lived. He adds, "that he must declare to the honour of Almighty God, that he had continued his grace to them, ever since the more particular and remarkable outpouring of his spirit; and especially had blessed his own ordinances to the conviction, conversion, and consolation of many precious souls, so that every year, some more, some less, have been, in a judgment of charity, added to his mystical body. To his holy name be all the glory."

The number of those who had tasted the sweet fruits of the Redeemer's purchase in a saving manner, in the congregation, he could not tell, having never kept any account of numbers. It was his great comfort that the Lord knew who was his. Many, he remarks, both old and young, have been renewed by divine grace, though none so young, as have been reported in other places. Some Negro slaves were made free in Christ; and more appeared to be unfeignedly seeking after him. But, after all the Lord had done, he was persuaded that many were yet "in

the gall of bitterness and bonds of iniquity." This often tempted him to wish, that he "had in the wilderness a lodging place of a way-faring man," that he might leave his people and go from them: or, that his "head was water and his eyes a fountain of tears, that he might weep day and night for them."

Such as had been converted, were prepared therefor by very severe convictions, discovering to them, in a heart afflicting manner, their sinfulness both by nature and practice; their liableness to damnation, both for their original guilt and actual transgressions; their misery as being exposed to divine vengeance for their aggravated crimes; and seeing no way in themselves, by which they could hope to escape—for that their whole life past was not only a continued act of rebellion against God, but their present endeavours to better it by prayers, &c. were so imperfect that they could not endure them, and concluded, much less would they be considered meritorious by a holy God. They all confessed the justice of God in their exposedness to eternal perdition, and seemed shut up to the blessed necessity of seeking relief by faith in Christ alone.

It is needless to mention the evils they complained of—as ignorance, unbelief, hardness of heart, hatred to God, his laws and people—worldly mindedness, wanderings of heart in holy duties, pride, sensuality, slothfulness, &c. &c. With what grief, shame, and self-loathing, did he hear them bewail their loss of time, and neglect of the great gospel salvation. Those who were communicants before their awakening, had with trembling declared that their unworthy conduct grieved them more than any thing they ever did; for thereby they had crucified their Lord afresh, and his blood cried out against them. It is almost incredible with what indignation these awakened souls would speak against themselves, on account of their sinfulness. Let it be noted here, that some who thus witnessed against themselves, had been considered as believers, both by themselves and others; having been externally sober and regular in their walk and conversation.

Their sorrows were not all alike, either in degree or continuance. Some did not think it possible for them to be saved, if God should vindicate the honour of his justice; though these thoughts, blessed be God, did not continue long at a time. Others thought that their salvation was possible, though, from their vileness, very improbable. The greatest degree of hope, before closing with Christ, generally ended in—"It may be the Lord will have mercy upon me." Some, in coming to Jesus, have been greatly vexed with blasphemous and other horrible temptations; but they soon, through Divine mercy, were enabled to serve God without distraction, in gladness and singleness of heart. The convictions of some were instantaneous, by the Holy Spirit applying the law to the conscience, and discovering to the eye of the understanding, as it were, the deceits of their hearts, by which they were stabbed as with a sword. In others the work was carried on in a progressive way, in which their abominations were discovered by them one after another, till they were convinced that the fountain of corruption was in the heart; and thereby were brought to despair of life but through the atonement of the blessed Jesus, who saves his people from their sins.

After these sorrowful exercises, many seemed to be thoroughly reconciled to God, and were blessed with the spirit of adoption, enabling them to cry Abba Father; though some had greater degrees of consolation than others, in proportion to the clearness of the evidences of their sonship. Some, the Lord suddenly drew out of the horrible pit of distress and darkness, and brought them into the light of his countenance, when he filled their hearts with joy and their mouths with praises—yea, to them was given the full assurance of faith. Others were brought to peace in believing, but had not so

great degrees of joy, yet they went on trusting in the Lord. The way they were comforted, was either by the application of some particular portion of the scriptures, or by an affecting general view of the way of salvation in Christ, as free without money and without price, in favour of the poor, sinful, weary, and wounded soul—with his ability and willingness to relieve them from all that they felt and feared, and that not for their own sakes, but for his own great name's sake. With this they were well pleased, and thereupon ventured their all upon his faithfulness, expecting help from him only, who accordingly gave them both peace and rest—yea, he filled them with joy unspeakable and full of glory.

Mr. Tennent knew of none, who received their first consolation in any other way.

Some few obtained a settled confidence in God, without any severe questioning of their state, although they did not always taste the sensible comfort of it—but for the greater number, they did frequently question all, and doubted it was a delusion. This was supposed, generally, to be owing to the remains of corruption, and especially to the awful sin of unbelief, with the prevalence of a legal spirit, which urged them to a perfect personal righteousness on pain of death; and because they could not obtain that, they concluded they were unsanctified and had no personal interest in the Saviour. It might be added, as another cause, their ignorance of the nature of true spiritual mortification. They seemed to think that in the truly justified, sin was done away in its very being, as well as its governing power; and therefore because they felt their old sins stirring in them, they concluded all was wrong—nay, although they disapproved of the doctrine of perfection in this imperfect state, as held by some, yet because they were not perfect, they could not think they had grace.

But although it was distressing to them to feel their imperfections, it was a good evidence of their being in the right way, otherwise they would not have been so distressed on that account. However, the Lord Jesus, who comforts those who are cast down—even that wonderful Counsellor—taught them in time that he not only saves those who have been sinners before conversion, but even such as, after it, find a law in their members, which too, too often causes them to do the things they would not; and by enabling them to reflect on what they had and did daily experience, and to compare this with the evidences of grace in his word, as well as by giving repeated tastes of his love, even after missteps, they were gradually established in faith and hope; so that they had a prevailing persuasion of an interest in Christ—except it was in a time of desertion and temptation, with which some were more exercised than others—the reasons of which are best known to a sovereign God.

(*To be concluded in our next.*)

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor.—A literary taste is very generally spreading through the various classes of our population; and this I think not a sudden occurrence, but the result of a real love of improvement, which has been gradually advancing, refining, and strengthening with the affluence and leisure enjoyed in our country. It has been justly remarked, that "there is an infancy in nations as well as individuals, during which the reflecting faculties repose, while the materials of reflection are accumulated." This infancy, with us, seems to have terminated, and to have given us reason to anticipate an active and vigorous manhood. To enter into the details upon which this opinion is founded, would not only be foreign to your work, but also to my design in this communication; which is, merely to direct your attention to something which is not favourable

to real improvement—to a kind of literary gossiping, almost universal with our educated females, and the moral tendency of which, deserves, I think, some notice in a work like yours. The literary trifling to which I allude, is manifested in what are called *Albums* and *Scrap Books*. These fashionable volumes are to be found lying on the table in almost every parlour; and almost *every* pen is put in requisition to blacken their pages. Their contents are therefore not only very miscellaneous, but often very equivocal in their tendency; and not unfrequently very censurable. The licentious effusions of Moore, the impieties of Byron, and the folly and nonsense of many an anonymous scribbler, are too often transferred into these repositories.

Now although the literary and moral character of the fair Album collector is not always to be correctly ascertained, by the pieces which fill the pages of her book—yet it were well if she would recollect, that it is in some measure implicated by them. I know that worthless pieces are sometimes permitted to remain in an Album, for fear of giving offence to the writer, by their erasure; but in no event should they be spared. A little discretion and resolution, in exterminating productions of such a nature, would go far to remedy this growing evil. Effusions filled with mawkish sentiment, are the most common of all; and if it be pleaded that they are *harmless*, it should be remembered that they at least afford but a very poor specimen of the taste and talents of the collector. With regard to Scrap Books, in which *prints* are collected, I will only say, that the *pictures* should have the same tendency as the pieces which compose a good Album.

I should be glad, Mr. Editor, if some of your correspondents would take up this subject, and give us some directions how a proper Album and Scrap Book may be formed, for I feel persuaded that the subject well deserves the attention of the Christian Advocate.

EXCERPTA.

EDITORIAL REMARKS.

Although we think with our correspondent, that the subject of her [or his] communication is not unimportant, either in a literary or moral point of view, yet it would seem that little can be said on it, beyond what is suggested above—that impiety, impurity, and stupidity, should be carefully and resolutely excluded from the pages of an Album; because the possessor's character will be, in a measure, estimated by the contents of her book. If we add to this, that an Album should be the repository only of the productions of talent, taste, and piety, what more can be said? It must, at last, be left to every individual to determine what productions really possess this character. We are of the opinion, that parents should take the superintendance of this concern, while their daughters are under their care; and if practicable, engage some judicious friend to aid them in making a good collection. We shall, however, very cheerfully publish any useful hints in relation to this subject. And if any of our young readers have original matter in their Albums, which they think may deserve a place in our miscellany, we will, *provided we think so too*, insert it, if it be offered for that purpose.

Among the more recent English poets, who have possessed merit enough to command not only the attention of the reading world, but the notice of scholars and criticks, Cowper and Montgomery are most distinguished for the vein of moral and pious sentiment which runs through almost every production of their pens. With these names, it would appear, that that of BERNARD BARTON, who belongs to the Society of

Friends, is likely to be classed. His later pieces manifest far more talent than those which he first published. From his last publication, entitled "Poetick Vigils," which has not yet been reprinted in this country, we extract the following beautiful verses.

—

HOME.

Where burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?
Where is the smile of sadness,
Of meek-eyed Patience born,
Worth more than those of gladness
Which Mirth's bright cheek adorn?—
Pleasure is marked by fleetness,
To those who ever roam;
While grief itself has sweetness
At Home! dear home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joys visits when most brief:
There eyes in all their splendour,
Are vocal to the heart,
And glances gay or tender
Fresh eloquence impart:
Then, dost thou sigh for pleasure?
O! do not widely roam;
But seek that hidden treasure
At Home! dear Home!

Does pure religion charm thee
Far more than aught below?
Wouldst thou that she should arm thee
Against the hour of wo?
Think not she dwelleth only
In temples built for prayer;
For Home itself is lonely
Unless her smiles be there:
The devotee may falter,
The bigot blindly roam;
If worshipless her altar
At Home! dear Home!

Love over it presideth,
With meek and watchful awe,
Its daily service guideth,
And shows its perfect law;
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?
Go! leave thy gift unoffer'd,
Beneath Religion's dome,
And be her first-fruits proffer'd
At Home! dear Home!

Reviews.

RUDIMENTS OF GEOGRAPHY, ON A NEW PLAN; DESIGNED TO ASSIST THE MEMORY BY COMPARISON AND CLASSIFICATION. *By William C. Woodbridge. pp.* 216.

A SYSTEM OF UNIVERSAL GEOGRAPHY, ANCIENT AND MODERN; ON THE PRINCIPLES OF COMPARISON AND CLASSIFICATION—MODERN GEOGRAPHY, *by William C. Woodbridge:* ANCIENT GEOGRAPHY, *by Emma Willard, Principal of the Female Seminary at Troy. pp.* 450.

MODERN ATLAS ON A NEW PLAN; EXHIBITING, IN CONNEXION WITH THE OUTLINES OF COUNTRIES, THE PREVAILING RELIGIONS, FORMS OF GOVERNMENT, AND DEGREES OF CIVILIZATION; THE COMPARATIVE SIZE OF TOWNS, RIVERS, AND MOUNTAINS, AND THE CLIMATE AND PRODUCTIONS OF THE EARTH. *By W. C. Woodbridge.*

The multiplication of school books produces an amount of inconvenience and expense to parents, teachers, and pupils, for which slight variations and improvements are no adequate compensation; and we would always discountenance the mere book-maker, and above all the plagiarist. But while new discoveries in science and improvements in art are continually developed, we cannot believe that the human mind has reached its *ne plus ultra*, on the subject of education. We are persuaded that this subject may fairly claim the application of as much talent and industry as the researches of philosophy, or the experiments of art; and we fear that those who are labouring for the civil and moral improvement of the world, estimate too little the importance of the foundation on which all other plans must ultimately rest. How can that day, in which "all

shall KNOW *the Lord*," be more hastened, than by improving the means of communicating knowledge. With these views, we shall welcome new labourers in this field, who appear to be qualified for their task; and we are gratified to witness the advances made in the works before us, in one of the most interesting branches of knowledge.

Works of this kind may be considered with reference to the *materials*, the *arrangement*, and the *illustrations*.

On the first point, our personal knowledge of the author of the Modern Geography, prepared us to expect talent and care in the collection of his materials—nor have we been disappointed. A slight examination will satisfy any competent judge that there is an unusual accumulation of interesting facts, many of which are only to be learned from recent systems and journals of science.

In regard to the Ancient Geography, Mrs. Willard's high reputation as an instructress, affords just ground for a favourable opinion in relation to that portion of the work. But its real merit can be ascertained only by a minute examination and comparison of facts and dates, which we have not found time to make. So far as our observation has extended, she appears to have performed her part with ability and judgment.

As *to the arrangement*,—the authors claim, and we believe with truth, that it is novel;—that it is conformable to the method of science;—and that it is best adapted to the communication and recollection of facts. But on these points we will allow them to speak for themselves. Mr. Woodbridge begins his preface with the following remarks.

"The foundation of geographical knowledge must be laid in a familiar acquaintance with topography, or the location of places on the globe. It is well observed by Watts in his treatise on the Improvement of the Mind, that 'The situation of the several parts of the earth is better learned by one day's conversing with a map or sea-chart, than by merely reading the description of their situation a hundred times over in books of geography.' Indeed the point is now fully admitted in the practice of geographical writers, and confirmed by the experience of teachers, that no method of study is so easy or effectual, as the examination of maps with the aid of questions; and no explanation is necessary to justify its adoption as the basis of the present system.

"Descriptive geography has usually been left in the state which was common to every subject in the origin of knowledge—presenting a mass of insulated facts, scarcely connected by any association but that of locality. In other subjects, facts have been carefully compared, arranged in distinct classes, and traced to general principles; and thus have been reduced to the beautiful order and simplicity of science. The natural philosopher, and the political economist, collect facts on each subject from every part of the world; and deem it essential to present, at a single view, the similar characteristicks of distant regions. Why should the geographer be required to reverse this method, and scatter the dismembered portions of a subject to the four quarters of the globe? Why especially, should those facts which have been traced with so much labour to the universal laws of nature, or the stable principles of intellectual and political philosophy, be severed from their connexions, and arranged according to the limits which power or caprice has assigned to the jurisdiction of kings—limits perpetually fluctuating with the waves of conquest, and the tides of revolution? If we would save the student from confused, and even erroneous conceptions, we must describe the operations of nature according to the limits she has established; and leave for separate consideration, those artificial boundaries which man has drawn, to divide regions of the same original character—influenced by the same climate—and furnished with similar productions.

"Physical and political geography are but the anatomy of the world—the one exhibiting the structure and surface of the globe—and the other, the state of its inhabitants. He that describes the human frame is expected to give a distinct account of the bones—the arteries—the muscles—the nerves—the organs and the functions of the body. Why then should the geographer mingle rivers and climates—mountains and productions—government and manners in the same page? It is true the latter are combined in nature, but so are the former. It is also true that it is desirable to have the complete picture of a country presented: but this would seem to be rather the province of poetry than of science; and if we attempt

to comprehend a landscape of new objects at a glance, we shall have but imperfect conceptions of its parts. The novice in drawing, first delineates individual objects or the several parts of the body. It is the business of a more advanced stage of his progress to draw even a single human figure; and it is not until he is master of the elements of the art, that he is permitted to combine a variety of objects into a group or a landscape, and to imitate the colouring of nature.

"With these principles in view, the author has endeavoured to present the essential facts of geography in the order of science, and to make the student familiar with its great outlines. The less important details, which form the "filling up" of the picture, are thrown into supplementary paragraphs and articles in a smaller type, for subsequent study. In order to complete the delineations, a series of statistical and topographical descriptions is added, in which each country forms a distinct subject of consideration, and a collection of tables, exhibiting the most important numerical statements which are well established."

The following very sensible observations introduce the preface of Mrs. Willard.

"When a system is brought before the publick, professing to be new, and claiming to be considered as peculiarly useful, it is incumbent on those who introduce it, to show in what respects it is original, and why it is an improvement.

"The objects to be attained in arranging the parts of any science for the use of learners, admitting the elements of that science to be first correctly ascertained, are to place them in that order which shall be most advantageous to the pupil in three respects: first, facility of acquirement; secondly, durability of impression; and thirdly, discipline of the mind. An attempt has been made to keep these objects steadily in view, and to discard all others as foreign to the purpose, and calculated rather to perplex than to enlighten the student: and it is not known to us, that any preceding writer has, with respect to the subjects of this work, done the same. The traveller who wishes to trace out the course he is to pursue, or to gain at one view a description of the country to which he is journeying, will not find this book and atlas so well fitted to his purpose as many others. No facts or modes of arrangement, however desirable to him, are here admitted, if detrimental to the work as to its sole object, the improvement of those who wish to learn the science.

"With regard to the facility with which geography may be acquired, this plan includes the system of teaching from maps, formed upon the principle of making the eye the medium of conveying instruction; and it contains some new modifications of this principle, for which the publick are indebted solely to Mr. Woodbridge. Such is the chart, from which the pupil learns the government, religion, and comparative civilization of countries, at the same time that he is fixing in his mind their shape and relative position; and such is the chart of climates and productions.

"The principle of teaching by the eye, has also a place in the classification of such objects as are compared by means of numbers. For example, after the pupil has learned the tables of population, he will, in many instances, forget the exact class to which a city belongs; but he will retain in his mind a picture of the page containing his table, and he will recollect whether the city whose rank he wishes to remember, was near the beginning, about the middle, or at the close of his catalogue, and thus he will know whether it is of a large, a middling, or a small size. In entering so systematically into the formation of tables of this kind, the work here offered to the publick, differs, it is believed, from all preceding publications on the study of geography. The arrangement relieves the memory from a fruitless burden, by substituting few numbers for many, and perhaps it is not asserting too much to say, that some such mode of classification is not merely the easiest and the best, but that it is, in fact, the only method of conveying instruction to the youthful mind, on subjects where numbers are the medium of comparison. A person who knows by rote merely, that a city contains a certain number of inhabitants, cannot, from that circumstance, be said to understand its rank; that is, he does not know whether it is a great or a small city, for all ideas of great and small are relative, and are obtained by comparing things with others of their own kind.

"With regard to durability of impression, we discard that method of arrangement generally found in the description of countries, where many distinct and dissimilar subjects are treated of in quick succession; because, from the want of any associating principle, information received in this way cannot be well remembered. We admit little which may not be traced to one of these two laws of intellect;—first, that the objects of sight more readily become the subjects of conception and memory, than those of the other senses; and secondly, that the best of all methods to abridge the labour of the mind, and to enable the memory to

lay up the most in the smallest compass, is to class particulars under general heads.

"That this method of teaching geography is a judicious application of these principles, has become completely evident to me from observing the fact, that, of all the branches of study which my pupils learn, geography, taught in this manner, is that which they most easily call to recollection; and this is the case, whether the examination takes place after the lapse of a few months, or a few years.

"But in none of the objects of education do I conceive that this system is so peculiar, as in that which relates to the discipline of the mind; and none are, in my opinion, of so much importance. Although it is of consequence to teach the student what to think, yet it is more important to teach him how to think. However well it may be for a man to have a good knowledge of geography, yet, it is still better for him to possess a sound judgment, and a well regulated intellect. "The correctness of every process of judgment and reasoning depends either immediately or ultimately on the accuracy of our comparisons."* Capacity of mind is acquired by those habits of study, which cultivate the powers of abstraction and generalization. The study of geography has heretofore been regarded as a mere exercise of the memory; but taught in this manner, it brings into action the powers of comparing and abstracting, thus laying the foundation, not only of good scholarship in the science of which it treats, but of a sound judgment and an enlarged understanding."

We are aware that many of the scientific principles are stated in the introduction to every geographical work; but we are not acquainted with any work in which the attempt has heretofore been made to arrange all the essential facts under these principles. The plan of a general and numerical classification of cities, rivers, &c., is one unknown in any system published before this; and certainly it affords a help to the memory more philosophical than the arbitrary associations which are often employed.

After the usual introductory statements and definitions, the author of the Modern Geography presents us with a brief view of the structure of the globe itself; and exhibits, in a novel and interesting manner, the connexion of this subject with the surface, soil, mountains, springs, and rivers of a country.

The atmosphere is then described, and a more full and scientifick account is given of the variations of climate, and productions in countries of the same latitude, than we have hitherto met with.

The varieties of race and language form an introduction to the account of the human family. The government, religion, and civilization of different countries, and the state of knowledge, arts, and commerce among nations, are then described in the comparative manner, and complete the view of political geography.

The third division of the work is occupied with an account of individual states, considered as political bodies.

The Ancient Geography is formed on similar principles. A view of countries is followed by a description of the most celebrated cities of antiquity. The difficulties arising from the changes of the world in successive periods are stated, and classified in an interesting manner; and the intimate connexion of ancient geography and ancient history is exhibited and maintained, by means of a brief table of chronology, accompanied with geographical references.

The "Rudiments of Geography" are adapted to minds yet immature, and much of the scientifick detail is necessarily omitted. Generalization is gradually introduced, and those comparative views which form the most prominent part of the larger work, are either much abbreviated, or thrown into the conclusion, to be learned after the pupil has felt his way through the various countries, and impressed on his mind some of the leading facts.

Under the head of *illustration*, it is common to introduce maps. But we think these authors entirely correct in making them the very *basis* of geographical knowledge. The maxim of Horace, which forms the

* Hedge's Logic.

motto of the Atlas,* has been well applied in rendering the maps a striking exhibition of the state of the world. They show us not only the outlines of a country, but its moral and political condition, and many particulars of its statisticks.

Engravings of interesting objects of curiosity, and figures designed to illustrate scientific details, are among the most important improvements under this head. In the smaller work they are introduced in greater numbers, in order to excite interest; and we are assured they have been found to answer a very valuable purpose in this respect.

The extensive tables of this work present the details of statisticks in a manner which not only renders association and recollection easy, but which leads to unlooked-for and interesting comparisons.

The exhibition of the moral state of the world, and of the principal missionary stations in the maps, recommends the work especially to the religious publick. Who can see upon the chart the emblem of that "gross darkness which covers the people," without finding that his eye affects his heart!

The tendency of the work, we are persuaded, is to promote habits of philosophical arrangement and moral reflection. But for this it would have passed without notice in our pages. The authors have aimed not merely to communicate geographical knowledge, but to communicate it in such a manner as to improve the habits of thinking, and to elevate the moral feelings of their young readers.

We are assured that the testimony of experience is entirely in favour of the method adopted in these works. The circumstance that two persons, totally unknown to each other, should be led to adopt the same system, although not unprecedented, is certainly remarkable, and affords a strong collateral evidence that it is a rational system.

* Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus.

On the whole, we can with freedom and pleasure recommend this work as the best of the kind with which we are acquainted. We are persuaded that its general use in schools and academies will be equally advantageous to teachers and pupils; and we anticipate that the ingenuity and labour of its authors will be rewarded, as it ought to be, by an extensive and lucrative patronage.

The Evidence of Christianity, derived from its Nature and Reception. By J. B. Sumner, M.A. Prebendary of Durham, &c. 8vo. pp. 430. Price 10*s.* 6*d.* London. 1824.

(*Continued from page* 370.)

From this analysis, our readers will perceive that the evidence here appealed to, is partly external, partly internal: to a certain extent, the gospel is shown to be its own witness, while the history of Christianity is made to furnish an attestation of its credentials. The pre-eminent recommendation of the work is, that Mr. Sumner has succeeded in putting his argument into such a shape as gives, to use his own expression, "a substantive form both to belief and unbelief." After reading some apologies for Christianity, one is almost led to suppose, that the point at issue is only a literary question, and that what Watson believed more than Gibbon did, amounted to nothing more than a difference of opinion as to an historical fact.

In showing the originality of the Christian doctrines, Mr. Sumner remarks, that the success of Mahommed's imposture may be ascribed, in a great degree, to the simplicity of what he taught, and its agreement with human reason, as well as with the previous belief of many of his disciples. "The truth to which he owed his success, and *to which the long duration of*

his religion must chiefly be attributed,—the unity of the Godhead, he found in the Jewish and Christian scriptures: he had only to pronounce it anew, and to clear away the intrusive worship of images and martyrs, saints and angels, which had corrupted the church in that dark age and country." We are inclined to think, that sufficient stress has not been laid on this circumstance, in accounting for the success of the Arabian Reformer—for such, to a certain extent, he was. Islamism has not triumphed over Christianity properly so called: it had scarcely, till of late, come into contact with it. The pretensions of Mahommed are not more anti-christian than those of the Pope, nor was his, of the two, the viler imposture. The ascendency of the Mahommedan religion is to be accounted for, therefore, not merely by the fact, that it was propagated by the sword, but by its being truth which was thus propagated,—truth as opposed to the hagiolatry of popery; for all that he required his followers to believe, in addition to truths admitted on all hands, was the divinity of his own mission. This was the only original position, and there was nothing incredible in it, taken by itself; nothing opposed to the prejudices of his followers. But the case is quite otherwise with Christianity. We cannot in any such way account either for its success or for its fundamental doctrines.

"They are agreeable, indeed," remarks Mr. Sumner, "to experience and observation: they explain appearances which are and always have been universal throughout the world: they suit the character, and meet the necessities of mankind; but they are so far from being on that account 'as old as the creation,' that a moment's reflection on what the tenets of the gospel really are, will show them to be in the strictest sense original. Like the theory of attraction, they explain phenomena long observed and every where observable; but, like that theory, the explanation was perfectly novel. It is difficult to suppose that unauthorized men, of any rank, education, or country, could ever have undertaken to promulgate such doctrines. '*The Son of man is come to seek and to save that which was lost.*'—'*So God loved the world, that he gave his only begotten Son, that all that believe in him might not perish, but have everlasting life.*' It is implied in these passages, and others which confirm them, that mankind are under the wrath and condemnation of God; who had sent his Son, in the form and nature of man, to undergo in his own person the penalty incurred by sin, and to proclaim the offer of eternal happiness to as many as became his faithful and obedient disciples.

"Now, when we reflect on these propositions, and divest our minds of the familiarity derived from long acquaintance with them, do they appear such as would be likely to occur to any man or party of men, as the foundation of a religious system which they were intending to promulgate to the world? Can we believe that imposture, having an unlimited field open before it, would choose this ground to expatiate upon? There is no reason to think that, as Jews, the authors would entertain this view of the state of mankind; still less that, supposing such to be their opinions, they would make this the groundwork of a religion which was to be proposed for their acceptance to their countrymen and to all nations.

"These, however, are the doctrines on which the religion of Jesus is built. The basis of the whole is, the alienation of mankind from God, and their consequent state of darkness, error, and condemnation. This is no after-thought, or comment of a later age: it is declared by Jesus himself, in express terms, and in various ways. It is declared by him, when he explains the object of his coming into the world, and applies to himself the prophetick passage of Isaiah, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to *heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.*' He affirms it expressly, when he says, '*I am the way, and the truth, and the life: no man cometh to the Father but by me.*' He implies it, when he affectionately complains of those who rejected his message, 'Ye will not come unto me, *that ye might have life.*' He implies it, when he says, 'He that heareth my word, and believeth on him that sent me, *hath everlasting life, and shall not come into condemnation, but is passed from death unto life.*' He implies it, in ascribing his incarnation to the merciful design of God,

'who had not sent his Son into the world, to condemn the world, but *that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.*'"

The opposition of modern Unitarians to these very doctrines, is made use of by our author as a striking confirmation of the argument drawn from their opposition to men's previous opinions.

"The little probability which existed, of such a revelation being believed, or invented in order to its being believed, is sufficiently plain from what we ourselves know and feel, and have constant opportunity of observing. The doctrines in question, that Jesus came to make atonement for the sins of men; for that 'all have sinned and come short of the glory of God;' and that 'eternal life is the gift of God through him,' or for his sake: how are these statements usually received? Are they the first, or the last doctrines which mankind are willing to acquiesce in? Are there not multitudes who do not dispute or doubt the evidence which confirms the authority of the scriptures, and yet refuse their assent to this leading tenet? Is it not generally understood to be so contrary to the prepossessions of mankind, that it is often kept out of sight, and has been seldom insisted on as the main object of the gospel, in treatises which were intended to give a popular view of the evidences of Christianity. Notwithstanding the clearness with which it is laid down, and the various proofs which can be alleged to show, that divine revelation, from the beginning, has hinged upon this as its principal point; we know that a considerable body, even among those who do not neglect religion, labour to exclude this article from the gospel, on the express plea that it is contrary to the suggestions of our reason, and, therefore, cannot be admitted by those who profess themselves 'rational Christians.'

"The proposition which they maintain is, that 'God freely forgives the sins of men, upon repentance; and that there can be no occasion, properly speaking, for any thing further being done to avert the punishment with which they had been threatened.' On this ground, the sacrifice which Jesus declared that he came to make, and which his apostles affirmed that he had made upon the cross, is explained away. His death is sometimes said to have confirmed the truth of his mission. Others treat it as an 'illustrious example, showing us the most perfect obedience to God and the most generous goodness and love to man, recommended to our imitation by all possible endearments and engaging considerations.' And they object against the doctrine of atonement, 'as having greatly debased the truths of the natural placability of the Divine Being, and our ideas of the equity of his government.' So they consider Jesus as a man commissioned by God to make a fuller communication of his will, and teach a purer morality than the world had known before; by his life, to set an example of perfect obedience; by his death, to manifest his sincerity; and by his resurrection, to convince us of the great truth which he had been commissioned to teach, our rising again to future life.

"If those who do not discard the authority of scripture, nay, who profess to revere it, can be thus induced to bend and distort its plain declarations, in order to bring them to the level of their previous opinions; we have a striking argument to prove what I began this chapter by alleging; namely, that the purpose which Jesus assigns for his appearance in the world was very little likely to have been fabricated in order to deceive; and if invented, either by fraud or enthusiasm, very little likely to have obtained attention and credit, without overpowering evidence."

The Socinian, indeed, maintains that the doctrines and phraseology of the New Testament are so far from being original, that all that is seemingly peculiar in the doctrine is figurative, the language being accommodated to the notions and prejudices of the Jews. In this manner he attempts to explain away altogether the doctrine of a propitiation. But Mr. Sumner proceeds to show, that the very phraseology of the New Testament is so original as to afford a strong presumption that the ideas meant to be conveyed, required such innovation in language. There is the clearest proof, that the doctrines and phraseology of the apostles, though in accordance with the Jewish scriptures, were not in conformity to Jewish opinions; that the ideas were so new as to be accounted for only on the supposition of an original revelation. A revelation from Heaven containing nothing

original in its communications, a revelation such as it required no supernatural wisdom or knowledge to dictate, and accommodated to the previous opinions of mankind, is the figment of the *soi-disant* rational Christians. The manner in which Mr. Sumner has made Socinianism bear involuntary witness to the truth of revelation, in its very attempt to strip Christianity of all that is characteristick in its doctrines and most convincing in its internal evidence, is—we will not say ingenious; it is just and triumphantly satisfactory. It is an admirable feature of the work, that there is, at the same time, nothing in his tone or style of expression, that can justly offend an opponent. The fair, and temperate, and candid manner in which he states the points at issue, will, we are persuaded, enhance in no small degree the efficiency of the work.

But "it is the object of the Christian scriptures, not merely to declare certain truths, but to recommend and form a particular character." "Does this character," inquires Mr. Sumner, "agree with the natural bias of the human mind? If so, we need seek no further for its origin."

"If, on the other hand, it is such a character as had no existing original, when it was first proposed in the gospel; such a character as men are naturally inclined to hold in low esteem, yet, admirably suited to the end for which it was designed; then, fresh probability will be added to the arguments in favour of the religion."

This chapter is more especially worthy of a "master in Israel." We have read it with feelings of no ordinary satisfaction, but could not do justice to it by any partial extracts. The general spirit of it may be gathered from the author's citation of the following noble passage from Bishop Reynolds.

"'The sublimest philosophy that ever was, did never drive man out of himself for a remedy; did never teach man to deny himself, but to build up his house with the old ruins, to fetch stones and materials out of the wonted quarry. Humiliation, confusion, shame, to be vile in our own eyes, to be nothing within ourselves, to be willing to own the vengeance of God, to judge ourselves, to justify him that may condemn us, and be witnesses against ourselves, are virtues known only in the book of God.'"

"Take away," remarks Mr. Sumner, "the judicial purpose of the cross, take away its expiatory effect, and there remains no basis for humility like the Christian." It is, therefore, a natural consequence, that those who do not receive the doctrine of atonement, do not pretend to such humility as the gospel prescribes and the apostles profess. But the sceptick doubts, whether this character can have a favourable aspect on virtue and happiness. This is the moral paradox: "reliance upon Christ, the main-spring of the whole character, instead of producing carelessness, has quickened the apprehension of offending." The appeal lies to experience, and experience universally sides in favour of Christianity. But Mr. Sumner anticipates an objection drawn from the very originality of these doctrines, as if, in the same proportion, they must be both improbable and unreasonable.

"I conceive," he adds, "that this objection is the root of all unbelief. The direct proofs of the truth of Christianity are so full, so various, and so irrefragable, that men cannot remain unbelievers through defect of evidence. They doubt or deny in spite of evidence, because of the unexpected and unpalatable nature of what that evidence attests. The scriptures themselves lead us to anticipate this. They tell us, that the doctrines are such as the heart naturally revolts from; receives slowly and unwillingly: such as are contrary to the suggestions of human philosophy, and will not be cordially embraced until the heart is brought into a docile and submissive posture, and is disposed to bow humbly before the oracles of God.

"The two points, I imagine, at which reason is disposed to cavil, are, first, the punishment to which the scriptures declare that men are liable from the judgments of God: and next, the means of-

fered them to escape from that punishment, through the vicarious sufferings of Jesus as the Redeemer."

With respect to both of these points, therefore, Mr. Sumner proceeds to show, that the gospel is in accordance both with reason and with experience; that the former doctrine coincides with other undeniable facts or appearances which confront us in the world, and agrees with the apprehensions which mankind are disposed to entertain; and that the latter is alone and perfectly suitable to the condition in which the gospel finds the human race. The author just glances at the argument so profoundly handled in Bishop Butler's "Analogy of Natural and Revealed Religion;" as an answer to the objections against the declarations of scripture on the subject of God's moral government. The world itself is not such as, according to the reasoning of human philosophy, would have been thought probable: it is by no means consistent with the views of philosophical perfection which the sceptick desires to entertain. There are difficulties which meet us at every view of the creation, which revelation does not enable us entirely to unravel, which it does not profess to remove. But it is a sufficient reason for not rejecting on that ground what Christianity does reveal, that these difficulties are infinitely aggravated, that the book of nature becomes still more inexplicable, if we set aside revelation.

The credibility of the doctrine of Redemption depends, Mr. Sumner remarks, on the reception given to the former point,—the essential demerit of sin. Every offence which is committed against the light of reason, or of conscience, or of the Divine law, is a practical effect of the prevailing error, that the conduct of men is a matter of indifference to their Creator.

"Multitudes imagine that, though what they consider very heinous sins may be avenged, yet, a neglect of their Maker, and a systematick indulgence of their natural passions, and in particular the transgression, whatever it be, to which they are individually most addicted, will be passed over. The deceitfulness of the heart, the prevalence of vice, the moral disorders of the world, encourage all these delusions. Men contemplate the habits of their fellow creatures, instead of the Divine holiness; and comfort themselves with the poor satisfaction, that the majority are in the same condition with themselves.

"Now, of these vague or false imaginations, every one is swept away, when the mysterious truth,—God appearing in the form and suffering the punishment of man,—is received into the heart. So stupendous a sacrifice discovers the misery of those in whose favour it was prepared. It speaks a language which cannot be refuted: a language addressed to the heart, no less than the reason. It puts an end to the delusive hope, that men may pass through the world regardless of God as their Creator, and disobedient to Him as their Moral Governor, and yet fear no evil: that if any eternity lies before them, it must be an eternity of happiness. Let them be once persuaded, that one who 'was with God in the beginning, and was God,' became man, that he might redeem men from the penalty incurred by their sins; that he might satisfy the offended justice of God in behalf of all who should commit themselves to him as a deliverer and a ruler;—then there is an end of all vague conjectures and groundless expectations. We know that sin is noticed, nay, is condemned by God, because he required a propitiation for it: we are sure that its recompense is dreadful, since a dreadful recompense has already been exacted. If Jesus underwent the death which is reserved for the worst of human crimes, we have convincing evidence of the doom which impends over all for whom he is not a substitute. His cross exhibits an inscription which testifies at once 'the goodness and severity of God: on them that continue rebellious, severity: but goodness towards all that receive his goodness.' For if God spared not his own Son, if the bitter cup might not pass from him except he drank it, how vain must be the prevalent expectation, that, if there is another world, those who fear him, and those who fear him not, will fare in it equally well!

"The force of this palpable argument, this sensible proof of the evil of sin, is sufficiently exemplified by its effects. It daily produces a transformation of moral character which nothing else can achieve. Its power is attested by the fact, which some deny, and others treat as a paradox, but which really admits of easy explanation, and is confirmed by every page in

the annals of Christianity: that those persons are uniformly the most fearful of sin, and the most singular in their walk of holiness, who have the fullest reliance upon redemption through Jesus. There is nothing wonderful or unaccountable in this: it is the natural effect of their belief. For they, of all men, have the liveliest conviction of the responsibility, danger, and lamentable consequences of sin. Others may hesitate, and do hesitate to admit the certainty of its condemnation. But they who believe in the sacrifice of Christ have the clearest apprehension and assurance of this truth. Nothing can make so certain the punishment which, if indulged, it will hereafter incur, as the punishment which it has actually incurred. In proportion, therefore, as a man's views of the atonement are clear, his abhorrence and dread of opposing the Divine will are sincere and operative. The cross of Christ is at once a refuge in which his conscience may find shelter, and a beacon holding forth to him a constant warning against the carelessness, the errors, and the corruptions of the world.

"If this is the natural result and the practical effect of the death of Jesus, we seem to approach towards a clearer understanding of the wisdom of that mysterious dispensation." pp. 281—285.

We must make room for the following admirable passage: the author is showing how wonderfully suited are even the indirect effects of the Christian doctrine to the nature and situation of mankind.

"Again, the humble condition in which Jesus appeared, might at first sight be deemed inconsistent with the high character which he assumed. And certainly it is improbable, that men who contrived a fiction, should represent the Son of God to be so born and so descended; or, if they invented the history of his life, should make it so little dignified, so little attractive to the imagination. But when we consider the whole purpose ascribed to him; not only to offer an atonement for sin, but to show a pattern of virtue; not only to reconcile men to God, but to 'leave them an ensample' of a life led according to his will; then, what might be thought an inconsistency in his history, becomes an additional testimony to its truth. Had he assumed a situation of worldly splendour, had he been invested with the dignity of royal honours, he might have furnished an example of moderation in affluence, and of humility in power, to that very small proportion of mankind to whom riches or honours can ever belong. But to the vast majority of what mankind are and always must be in all ages, he could have left no lesson. They could not have trodden in his steps, for he would have walked in paths very different from theirs.

"Philosophical teachers, indeed, have commonly bestowed little thought upon the poor and uninstructed classes, who were neither able to appreciate nor repay their labours. But, in the sight of God, we cannot possibly imagine that one of his creatures is more valued than another, however different their earthly conditions. The probability is, therefore, that the interests of the majority would be consulted. And to how great a degree they are consulted by the poverty and humility of Jesus, is seen by daily experience. No consolation is more frequently recurred to, or more gratefully received, than the reflection that 'he came not to be ministered unto, but to minister,' and often 'had not where to lay his head.' The evils of life lose much of their bitterness, when we believe that similar evils were actually experienced by him 'who for us men and for our salvation came down from heaven;' and who having himself suffered human trials, and known human infirmities, is able to succour them that are tempted. For it was no temporary character that he assumed. His office was not finished nor his mercy exhausted, when he left this world. The Christian enjoys an additional encouragement in the difficult warfare which he must needs maintain in his progress towards eternity, from the assurance, that he whose compassion was first attracted by the state of man, still extends his care over all who apply to him; still watches their spiritual interests, and intercedes for their many failings; so that enlivened by his presence, and strengthened by his support, they may go on their way rejoicing, and fulfil the course of probation allotted to them.

"It appears, therefore, that the Christian doctrine of redemption through a Mediator, is intelligible, as well as original; and is recommended to our reason no less than to our faith. Considered as it ought in all fairness to be considered, according to things as they exist, and in connexion with the actual state of the world and of mankind, it derives additional probability from its adaptation to the purpose for which it was professedly devised. It finds mankind in a condition of moral ruin and spiritual ignorance; whatever be the cause, this fact is indisputable; and it brings to their restoration a deliverer, who is God, with power to save,—who is man, with tenderness to pity;—who has assured mankind of his love, by a proof the most incontrovertible and endearing,—who is with us to animate our exertions in his service, and is with God to make intercession for our infirmities. Can we suppose a reasonable man to be asked, what would

best enable him to pursue a religious course in his passage through this world, he could hardly have required less, and certainly he could not have expected more." pp. 289—293.

Here we must close our extracts, and it cannot be necessary for us to add one word in recommendation of the work. We deem it, indeed, a very valuable addition to the class of works with which it will range. Such a work can never be deemed superfluous, to whatever extent the field may seem to have been preoccupied. On some points, Bishop Butler, on others, Mr. Erskine and Mr. Fuller, have employed a similar line of argument; but we recollect no work that takes at once so comprehensive a view of the subject, and treats the various branches of the argument in their mutual connexion with so much perspicuity and force. Mr. Sumner's style is luminous, chaste, and unaffected, and we cannot too highly commend the Christian spirit of the work. At page 206, we meet with some remarks on the supposed incompatibility of the Divine prescience with human liberty, which would lead us to suspect that he is not perfectly well acquainted with the best writers on that subject. He refers to Edwards, but to which theologian of that name, he does not specify; we presume Dr. Edwards, not the President. We never met with any writer, however, who held "that unbelief is morally necessary to any man;" and it hardly seems worth while to say, that "few persons deliberately maintain" a sentiment which no one has been found wild enough to advance. "That election is absolute and grace irresistible," are positions neither to be admitted nor hastily to be denied without an explanation of the terms. Possibly, Mr. Sumner might find, that, when explained, agreeably to the sense attached to them by Calvinistick writers, they are not so objectionable as he imagines. Mr. Sumner speaks of many who "call themselves predestinarians:" it is somewhat remarkable, that, though our acquaintance with the religious world is tolerably extensive, we never met with any persons of this description. We presume that he himself believes in the Scripture doctrine of Predestination and Election, in the meaning attached to those terms in the Thirty-nine Articles; and if so, he is as much a "predestinarian" as the greater part of those who profess Calvinism. If we might presume to suppose that these pages will meet Mr. Sumner's eye, we would refer him, in explanation at least of our own sentiments as Calvinists, if not for information on the general subjects, to two articles on Dr. Copleston's Inquiry, which appeared some time since in this Journal.* We have no doubt that, if he will ascertain for himself what Calvinism is, as substantially held by those who profess it, and not take the word of their adversaries for their sentiments, he will be led to the conclusion, that at least some part—if not a very large part—of the opposition made to Calvinistick doctrines, is to be accounted for in precisely the same manner as the opposition of the sceptick to the Christian doctrine at large, or the objections of the Socinian against the doctrine of Atonement.

A SERMON ON THE ATONEMENT, PREACHED AT THE ANNUAL CONVENTION OF THE CONGREGATIONAL AND PRESBYTERIAN MINISTERS OF THE STATE OF NEW HAMPSHIRE, CONCORD, JUNE 2, 1824. *By Daniel Dana, D. D. Minister of the Gospel in Londonderry. Concord: Printed by John W. Shepard,* 1824. *pp.* 23.

TWO DISCOURSES ON THE ATONEMENT. *By Moses Stuart, Associate Prof. of Sacred Literature in the Theol. Sem. at Andover. Published by request of the Students. Andover: Printed by Flagg and Gould,* 1824. *pp.* 54.

Justification by the righteousness

* Eclectick R. May 1822, and Jan. 1823.

of Christ imputed to us, and received by faith alone, we regard as Luther did—as the article by which a church must either stand or fall.* This doctrine rests entirely on the proper vicarious atonement or satisfaction of the Redeemer, made for the sins of men. We can never therefore see the *real* atonement of Christ impugned, or an attempt made to set it aside *virtually*, while it is retained *nominally*, without regarding such an attempt as a blow aimed at the very vitals of practical Christianity. And such an attempt we thought was clearly visible, and indeed all but distinctly avowed, in the sermon of Doctor Murdock on "the nature of the atonement," of which a review was some time since given in our pages. That review was made particular and extensive, not only because the subject discussed was important, but because the error combated appeared to proceed from a source which we apprehended might give it a wide diffusion. The sermon was preached by a professor of a Theological Seminary, in which are nurtured more pupils than in any other in our country; it was addressed directly to those pupils, and avowedly with the design to enable them to form their opinions on the nature of the atonement; and it was printed at the request of those to whom it was addressed. Holding, as the Presbyterian church does, a formal connexion and a fraternal intercourse with the Congregational churches of New England, by which the Theological Seminary at Andover was established and endowed, and by which it is now supported, we were anxious for ourselves, as well as for others. We shall not disguise that we had serious fears that a leaven of corruption had begun to work, even among those of our Eastern brethren whom we had been accustomed to regard and love as orthodox Christians, which might destroy the life and power of religion with them, and through the instrumentality of their candidates for the gospel ministry, might extend its poisonous influence into our own church. We knew, indeed, and were careful to state in the review of Dr. Murdock's publication, that he was not the professor of "Christian Theology" in the Seminary at Andover; and we expressed an earnest hope that his colleagues would not be found to agree with him in the opinions he had promulged. Still, when we considered that the founders of the Andover Seminary had adopted the Shorter Catechism of the Westminster Assembly of Divines, as the standard or publick and avowed formula, of those doctrines which were to be taught by every professor in that institution; and that if Doctor Murdock had professedly set himself to disprove and discredit the doctrine of Justification, as laid down in that catechism, he could scarcely have spoken and printed any thing different from what appeared in his sermon; and that the publication of this sermon had been called for by a vote of the pupils—what could we think? It seemed natural to suspect that all this could not have taken place, unless the professor had not only entirely departed from the formula which he had explicitly adopted at his inauguration, but was also pretty confident that the trustees, visiters, founders and pupils of the Seminary, and probably the publick sentiment in that region of the church, would bear him out, or at least bear him harmless, in openly opposing the doctrine of Justification as expressed in the Westminster Catechism. How could we forbear to suspect this, unless we indulged a supposition, which seemed unwarranted, that Dr. M. was a weak or a rash man, careless of consequences, and resolved to give vent to his opinions, let them affect as they might, either others or himself? And we confess we have yet to

* Articulus vel stantis vel cadentis ecclesiæ.

learn, how the Doctor could preach and print what he did, in consistency with his solemn engagements at coming into office, or with any prospect of retaining his professorship, if the trustees and visiters of the Seminary should faithfully perform their duty. This we say immediately after a careful perusal of a pamphlet, consisting of forty pages, printed at Andover in 1817, and entitled "The Constitution and Associate Statutes of the Theological Seminary in Andover."

The sentiments we have now expressed, we have reason to believe were those generally entertained, after the circulation of Doctor M.'s sermon among us, in the whole circle—not a small one—of our clerical acquaintance: and we have made the statement because it is our wish to make known to those who participated in our feelings and apprehensions, that although it was natural, and almost unavoidable, in the circumstances in which we were placed, that such feelings and apprehensions should be indulged, yet that we are now persuaded they would not have been entertained, if a full knowledge of the facts of the case had been possessed. We are now persuaded, that Dr. Murdock's sentiments are not cherished by many beside himself—That, if he stands not alone, he is supported by few and feeble auxiliaries; and has brought into active and formal array against himself the talent and piety of the orthodox Christian community of New England. This change in the state of our mind has not been produced solely by the discourses which have led to these remarks; but by inquiries which we have had opportunity to make, and have made with care and caution, of those who were both able and disposed to give us correct information. Yet the discourses before us afford much evidence that the information which we have derived from other sources is correct. Dr. Dana's discourse was not only preached, as the title shows, before "the Annual Convention of the Congregational and Presbyterian Ministers of the state of New Hampshire," but it was printed at the request of that Convention, expressed in the following note—

The Rev. Daniel Dana, D.D.

DEAR SIR,—Your discourse, delivered last evening, before the Congregational and Presbyterian ministers of New Hampshire, was on a subject believed to be of vital importance to the interests of religion; and it is wished that it may be extensively circulated. We would therefore respectfully request a copy for publication.

By order of the convention.

A. BURNHAM,
J. CURTIS,
J. WEBSTER,
} *Committee.*

Concord, June 3d, 1824.

This discourse contains a correct and clear statement, a judicious illustration, an able defence, and a short but earnest enforcement of the orthodox doctrine of the atonement—as much of all this as we think it was practicable to bring within the narrow limits of a single sermon. Dr. Murdock is not mentioned by name, but the sermon is directed to the subversion of his whole theory; and this is avowed in a note, in which there is an immediate reference to him and his publication. We therefore consider this sermon, published by order of the Convention of New Hampshire, as a declaration of what is held by the representatives of the Congregational and Presbyterian churches of that state, on the great doctrine of the atonement; and that they utterly reject, as erroneous and as fatally dangerous, the monstrous opinions of Dr. Murdock. We even believe that the publication was made by them, with the design and desire that it should be so considered; and in so doing, we certainly think that they have done no more than was due to themselves and to the cause

of truth. Had they been silent, they might have been suspected of favouring a departure from "the faith once delivered to the saints." It well became them to rid themselves of all such suspicion; and they have done it temperately, frankly, and effectually.

Professor Stuart's two discourses are of the same purport and tendency as that of Dr. Dana; and what is a little remarkable, they are on the same text, Isaiah liii. 5, 6., except that Dr. Dana has taken in the fourth verse in addition to the other two.—This coincidence we suppose was entirely accidental. The Professor has prefixed to his discourses the following advertisement.

"The following sermons were preached on a sacramental occasion, in the chapel of the Theological Seminary, on the last Sabbath and last day of the winter term, when many of the students had left town. At the commencement of the summer term, when the students had reassembled, the writer received a request, that they might be again delivered in the chapel. With this request he complied; but on the second occasion of delivering them, several of the topicks which the subject comprises were enlarged upon, and some others introduced, so that the whole constituted four discourses from the pulpit. As the discussions contained in this enlarged form were designed, in a particular manner, for students in theology, the author has judged it to be unnecessary to retain them all in the present publication; and he has reduced the whole to the size of two discourses, by many omissions and abridgments. While he is not without fears, that some things may now be represented in a manner less perspicuous than he could wish, on account of his compressed limits, he indulges the hope that the great points which he has aimed to establish, may be clearly discerned.

"The publication of the sermons is now made at the request of the students of the Theological Seminary. A state of health which obliged the writer to retire from the circle of his duties for the remainder of the summer term, necessarily hastened the printing, much beyond what he could have wished. As this was unavoidable, he hopes it will be duly estimated, if an apology is found necessary for any small blemishes in the discourses. For the leading sentiments, he stands fully responsible. They are the result of the deliberate consideration and deepest conviction of the author."

After a short introduction, in which Professor Stuart shows in the most conclusive manner, that the passage on which he grounds his discourses refers to "the person of the Messiah," he says,

"From the language of our text, as applied to Christ, I deduce the proposition, that HE SUFFERED AS OUR SUBSTITUTE; or, that HIS SUFFERINGS AND DEATH WERE AN EXPIATORY OFFERING, ON ACCOUNT OF WHICH OUR SINS ARE PARDONED AND WE ARE RESTORED TO THE DIVINE FAVOUR.

"My present object is to discuss the doctrine of the atonement made by Christ, which this proposition brings to our view; and in doing this, I design

"I. To make some explanations necessary to a right understanding of the subject.

"II. To prove the doctrine.

"III. To answer some objections alleged against it."

The same learning, perspicuity, and spirit, which characterize the former publications of the author of these discourses, are apparent in discussing the divisions of his present subject, as here exhibited. In a few instances, probably owing to the cause adverted to in the advertisement, a little more explicitness and enlargement would have been gratifying to us. But we can truly say, that we have carefully and repeatedly read these sermons, with a pleasure which we seldom derive from the productions of the day. The fundamental and distinguishing doctrine of the Gospel, that the Lord Jesus Christ suffered and died *in the place* of perishing sinners, and that it is solely and strictly *on account* of his "obedience unto death," that they are pardoned, sanctified, and saved, is here brought out in all its strength and fulness; objections to the doctrine are shortly but satisfactorily answered; and the practical importance of this essential truth is inculcated, with a warmth and an eloquence which we have not seen equalled in any of the author's former publications. Pro-

fessor Stuart does not mention the *strange* sermon of his brother professor, on "the nature of the atonement;" but every leading idea of that sermon is opposed and triumphantly confuted: and the folly and pernicious consequences of resorting to philosophical investigations to explain a matter of pure revelation, and in this way to bring out a result, not only unsupported by revelation but contradictory to it, is exposed in a masterly manner, and condemned with a just severity.

Considering that these discourses were first delivered a short time after that of Dr. M.; that they were repeated after a short space and with much enlargement, and at the request of the students of the Seminary; and that in compliance with a similar request they are now given to the publick, we make the inference—and we hope it is the inference which it was intended should be made—that Dr. M.'s notions are not approved but opposed and condemned, both by the teachers and the taught in the Theological Seminary at Andover. We are not indeed warranted to infer as we have done, from any direct communication had with any individual connected with that Seminary, but only from the circumstances we have mentioned: yet we think we are justified by those circumstances in making our inference, and we shall rest in it with pleasure, till we are compelled to believe that it is erroneous.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Swiss Liberality.—By the last number of the Missionary Herald, we perceive that the Baron de Campagne, of Pfefficon in Switzerland, has remitted $300 to Jeremiah Evarts, Esq. of Boston, and has directed $200 of this sum to be presented to the missionaries in the Sandwich Islands, and $100 to the American Education Society. The former donations of the Baron to the American Board amount to $876, making a total of nearly $1200 contributed by a Swiss nobleman for the support of Christian enterprises in this country.

Tracts used as School Books.—From the Tract Magazine for July, published at Albany, it appears that Mr. Yates, the superintendant of common schools in this state, has addressed a circular letter, at the request of the executive committee of the New York Tract Society, to the commissioners and inspectors of common schools throughout the state, recommending the use of tracts as an excellent substitute for the English Readers now in use. "I am perfectly satisfied," he says, "that a judicious selection of tracts in common schools, not only on account of their moral tendency, but for the simplicity of their style, and the classical taste they generally exhibit, will essentially promote the great ends of education. These tracts, combining *the agreeable with the useful*, possess many attractions; and, from their novelty and variety, are calculated to make strong and lasting impressions on the youthful mind, which, in time, will produce the most happy effects."—*N. Y. Observer.*

Rocking Stones.—We copy from Blackwood's Magazine, the following notice of the destruction of one of these natural curiosities in Cornwall. Similar curiosities have been discovered in various parts of this country, and some of them have met a fate similar to that here described. There was one in Durham, N. H. which had been occasionally visited by the curious for many years past, as an object deserving of attention; but, a year or two ago, on the fourth of July, a party of young men, provided with crowbars and levers, rolled it from its bed. A similar stone at Roxbury, in this vicinity, computed to be of the weight of forty tons, so balanced that it might be moved by a single person, was reckoned among the remarkable curiosities of the country. A few weeks ago a number of men were employed to roll it from its pivot, to a place where it lies immovable.

Cornwall.—A party of sailors, belonging to his Majesty's cutter, Nimble, commanded by Lieut. Goldsmith, lately came

on shore for the purpose of removing from its situation, that great natural curiosity, the *Logan* (rocking) stone; which object they unfortunately accomplished.

This mass of granite, which is nearly 100 tons weight, was one of the objects that excited the curiosity of every visiter to the western part of Cornwall: it stood on the summit of a mass of rocks at the Land End, and was so poised on a natural pivot, that the force which a man could exert, was sufficient to cause it to vibrate. In this situation, it remained from a period antecedent to our authentick records, until the visiters abovementioned, in sheer wantonness, removed it from its place. This act of *Vandalism* has excited the greatest indignation in every part of Cornwall.

Liberal Bequest.—The late Ebenezer R. Dexter, of Providence, marshal of Rhode Island, who died recently, has by his will bequeathed to the town of Providence the residue of his estate, (after the payment of a few inconsiderable legacies to individuals) for the purpose of erecting an asylum for the poor of the town. The value of the bequest is estimated at sixty thousand dollars.

The Queen Bee.—The Rev. Dr. Dunbar has, by a series of experiments in Scotland, ascertained, that when a queen bee is wanting for a hive, her majesty can be and is produced from the egg of a working bee. In one experiment, having removed the queen, the bees set about constructing royal cells, and placing common larvæ in them; in seven days two queens were formed. One of these killed the other, and though, while in a virgin state, treated with no distinction whatever, she no sooner began to lay, than she became the object of constant solicitude and respect, to crowds of her admiring subjects, who watched, fed, and waited upon her.

Method to prevent Ships Sinking.—There is a method to make it almost impossible to sink ships, which was known to the ancients, and is now employed by the Chinese. The hold is divided into a number of compartments; so that should the ship spring a leak, or should her sides be stove, in several places at once, those compartments only which are adjoining to the leaks, will fill with water, and the vessel keep afloat. This method is susceptible of many improvements; and seems particularly applicable to ships of war, the extent of whose stores, and manner of stowage are known before hand, and are not subject to be shifted about like the cargoes of merchant vessels.

This principle is applied to the construction of many of the boats which navigate the Mississippi river. A compartment called the *snag-room*, is made in the bow of the boat, and when the vessel strikes upon any of the snags or sawyers, with which the river abounds, the snag-room is commonly the only part of the boat which fills with water, the remainder being protected by a partition which separates it from the snag-room.

The population of Charleston appears by a late census, taken with care and correctness, to be 27,817, to wit:—Whites, 12,357—Slaves, 13,852—Free coloured, 1608.

Steam Drag.—A steam-drag, similar to those which have so long been used on the Thames, for removing sand-banks and other obstructions, and thereby improving the navigation of the river, has lately been employed on the Seine, at Paris, with great success. This serviceable invention is about to be generally adopted by the Directors General of bridges and dykes in France.

Near Howel's Ferry, S. C., on Broad river, on the York side, stands a sycamore tree, which, for its great size and capacity, surpasses perhaps any one in the United States. It is 72 feet in circumference—with 16 feet of a hollow in diameter—has held within that space 7 men on horseback. Tradition reports it gave shelter and afforded protection to many families, during the lowering days of the American revolution.—*Yorkville Pioneer.*

Luminous Plants.—It is well known that some plants are luminous. The following exhibit instances of this property: 1. Potatoes, kept in cellars, in a growing state, sometimes become so luminous, that we can read by them the print of a book in the dark. 2. The Dictamnus albus spreads around it, in dry summer evenings, an atmosphere, which, on the approach of a taper, inflames with a bright blue flame. 3. Other plants give out a *sparkling light*, probably of an electrical nature; such is the case with the flowers of Calendula, Tropœolum, Lilium bulbiferum and chalcedonicum, Tagetes, Helianthus, and Polyanthes. 4. Some plants give out a calm steady light, of a bluish, greenish, or yellowish white colour, such as Dematium violaceum; Schistostega osmundacea; Phytolacca decandra, Rhipomorpha pinnata, &c. The luminous appearances in the galleries and shafts of our mines are often to be traced to rhizomorphous plants. 5. The milky juice of some plants is very luminous. 6. Trunks, branches, and roots of trees, in an incipient state of decomposition, become luminous.

Philadelphia, August 23d.—About thirty families of coloured people, under the di-

rection of M. Grandville, sailed to-day from this port for Hayti. Other families will soon follow them.

Mr. Perkins is, we learn, busily employed in fitting out a steam-boat with one of his engines, to go to Calcutta by the Cape of Good Hope.

It has been stated to us, that Mr. Perkins has received the sum of 36,000*l.* from an enterprising individual, for a share of his patent.

The following neat and appropriate motto was inscribed on one of the civic arches in Boston, erected in honour of the arrival of La Fayette.

WELCOME LA FAYETTE.

The Fathers in Glory shall sleep,
That gather'd with thee to the fight,
But the Sons will eternally keep
The tablet of Gratitude bright.
We bow not the neck,
And we bend not the knee,
But our hearts, LA FAYETTE,
We surrender to thee.

Iron Chimneys.—It is recommended in one of the London newspapers that chimneys should be constructed of iron, instead of brick, as they might thus be rendered more elegant, and being made of separate pieces, more easily cleansed, and be secure from fire originating in them, and communicating to the house.

If the above plan were adopted in this country, it would go far towards improving the condition of our climbing boys, or chimney sweeps.

Method of Preserving Engraved Copper-plates.—Copper-plates are apt to be injured by lying by; a thin coat of oxide forms on the surface which is rubbed off by the hand of the workman in the first inking, when the plate is again called into use; and by repetition of the formation of oxide, and its removal, the fine lines on the plate are soon injured, and ultimately obliterated. Dr. M'Culloch recommends the application of common spirit varnish to the surface, when the plate is laid by; it is easily applied, and can be removed when requisite by spirit of wine.—*Edinburgh Journal of Science.*

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from page* 377.)

We must postpone, till the coming month, several articles which we wished to insert in this department of our miscellany; that we may lay before our readers as large a part as we can of the remaining Minutes of the General Assembly, which we know that many are anxious to see.

June 1, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Talmadge obtained leave of absence during the remaining sessions of this Assembly, and Mr. Winne and Mr. James Kennedy obtained leave after the sessions of this day.

It being the order of the day, the Board of Education reported, and their report was accepted. Ordered that the foregoing report be printed in the Appendix.

The following resolution was submitted to the Assembly, and the consideration of it was made the order of the day for to-morrow: viz.

Resolved, That the Assembly be requested to authorize the Board of Education to select such young men as are contemplated by the Constitution of the Board for the Gospel Ministry, and make provision for their support.

Mr. Nevins resigned his seat to Rev. William C. Walton, his alternate, and Mr. Walton took his seat as a member.

A memorial from the Synod of Kentucky was overtured, on the subject of instituting a seminary of learning within its bounds, upon scriptural principles, and to be entirely under its direction and control.

The memorial and accompanying papers being read, the following resolution was adopted: viz.

Resolved, That the memorial and papers from the Synod of Kentucky, be referred to the Trustees of the General Assembly; and that they be directed to report to this Assembly their opinion on the practicability and expediency of the application.

The committee appointed to report to the Assembly what measures ought to be adopted in consequence of the charter of the Trustees of the Theological Seminary, reported, and their report being read, was in part adopted; and the considera-

tion of the remaining part of the report, was made the order of the day for the afternoon.

Mr. Ogden resigned his seat to Rev. Ezra S. Ely, D.D. his alternate.

An appeal of Mr. Donald M'Crimmon from a decision of the session of Ottery's Church having been submitted to the Assembly by the Judicial Committee, was taken up; and Dr. Ely was, agreeably to the request of the appellant, appointed to support the appeal.

The documents on the subject were read, and Dr. Ely and Mr. M'Iver were heard at some length, the former in support of the appeal, and the latter in defence of the decision of the session. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Messrs. Bruen, Douglass, and Caleb S. Green obtained leave of absence during the remaining sessions of this Assembly, after this day.

The order of the day for this afternoon was postponed, and the unfinished business of the morning was resumed; viz. the consideration of the appeal of Mr. M'Crimmon. The parties were heard till they were satisfied, and the roll was called, agreeably to a constitutional rule on the subject.

Dr. Leland, Mr. Robert Kennedy, and Mr. William L. Maccalla, were appointed a committee to prepare a minute proper to be adopted by the Assembly on the appeal.

The committee to which was referred the request of the Synod of Pittsburgh, to fix the boundary line between that Synod and the Synod of Ohio, so that the missionary station at Maumee shall be included within the bounds of the Synod of Pittsburgh, reported, and their report being read, was adopted, and is as follows: viz.

Resolved, That the section of the state of Ohio, lying west of that section commonly called the Connecticut Western Reserve, included between the parallel boundaries of said section, and including the site of the Maumee mission, under the direction of the Board of the Western Missionary Society, is to be considered, and hereby is declared to be, within the jurisdiction of the Synod of Pittsburgh.

The committee appointed to examine the records of the Synod of Kentucky, reported, and the book was approved to page 77.

Messrs. Rawson, Hunter, Crane, Bergen, Thomas Mead, and Azariah Clark, obtained leave of absence during the remaining sessions of this Assembly.

A communication was received from the Board of Directors of the Theological Seminary, recommending the following resolution, which was adopted: viz.

Resolved, That permission be, and the same is hereby granted, to the Rev. Charles Hodge, to erect, or cause to be erected, on the ground adjoining the Theological Seminary at Princeton, a good and substantial two story brick building, on such plan and part of the lot, as may be agreed upon by the Board of Directors of the Seminary, and Professor Hodge; provided the said building shall not cost more than five thousand dollars.—The said building is to be occupied by the Professor while he remains connected with the Seminary as a professor; but to be and remain, the property of the Trustees of the Theological Seminary, and to be paid for in the following manner:—As soon as the building is completed, and the actual cost ascertained, the Trustees of the Theological Seminary are hereby directed to execute a mortgage to the Rev. Charles Hodge, of the building and lot which may be set off for the use and convenience of the same, for the amount of the cost of the building, not exceeding five thousand dollars; and which sum shall not bear interest, so long as the said Charles Hodge shall hold and exercise the office of a professor in said Seminary, and shall not be payable until five years after the death or removal of the said Charles Hodge from the Professorship, unless the Trustees may think proper to pay it off: provided, always, that an interest of six per cent. per annum, shall be paid on such mortgage, from the day of the death or removal of the said Charles Hodge, from his office of Professor in said Seminary. Adjourned till 8 o'clock to-morrow morning. Concluded with prayer.

June 2, 8 o'clock, A.M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Hodge resigned his seat to the Rev. Archibald Alexander, D.D. the principal mentioned in their commission, and Dr. Alexander took his seat as a member.

An appeal of Mr. E. Mason from a decision of the Synod of Geneva, having been submitted to the Assembly by the Judicial Committee, was taken up, and Dr. Ely was appointed to support the appeal. The documents on the subject were read, and Dr. Ely and the Commissioners from the Synod were fully heard. The roll having been called agreeably to a constitutional rule, Messrs. John Clark, Squier and King, were appointed a com-

mittee to prepare a minute proper to be adopted by the Assembly on the subject.

A communication was received from the trustees of the Assembly on the subject of Dr. Boudinot's bequest, containing a report made to that board by a committee of their body, in relation to a proposal of the executors of Dr. Boudinot's last will, made to the last Assembly, and by them referred to the trustees of this General Assembly; and recommending the following resolution, which being read, was adopted, viz.

Resolved, That the propositions contained in the letter of Richard Stockton, Esq. on behalf of the executors of the late Dr. Boudinot, be accepted, and approved; and the trustees of the General Assembly of the Presbyterian church in the United States, hereby are authorized and directed to take all lawful ways and means, to bring about a settlement of the estate of the late Dr. Boudinot, accordant to the wishes and propositions of the executors, as expressed to the General Assembly, during the life of Mrs. Bradford, one of said executors and trustees, in the same manner as is authorized and directed in the will of the testator, after her decease.

Messrs. Stone, Lathrop, Lewis and Mills, obtained leave of absence during the remaining sessions of this Assembly.

The Board of Directors of the Theological Seminary, made the following report, which was adopted, viz.

The Board have procured from the Treasurer of the Trustees of the General Assembly, the following statement of the permanent funds of the Institution, the interest of which only can be used, viz.

Permanent Funds -	$22,012 21
Professorships.	
Synod of New York and New Jersey, - -	8,234 07
Synod of Philadelphia, -	2,732 84
Southern Synods, -	11,395 54
	$44,374 66

From the information of the Treasurer, the Board also learn, that the Trustees of the General Assembly have, under their authority, and by the direction of the Assembly, from time to time, borrowed sums to meet the current expenses of the institution which now amount to $11,000.

The present current expenses of the institution, for the payment of the salaries of the Professors as voted by the General Assembly, amount to $4,200. The other contingent expenses for the current year, the Board supposes will be met by the Room-rent, now called General Expense Fund, authorized some years since by the Assembly.

The Assembly then have to provide ways and means to meet at least the following expenditure, through the ensuing year, viz.

Professors' Salaries, -	$4,200
Interest on the $11,000 loan, at 6 per cent, - -	660
	$4,860

To meet this expenditure, the Assembly have the following means, viz. Interest of Permanent Fund and Professorships, at 6 per cent.	$2,662 47
Contingent Fund, in the hands of the Treasurer, - -	444 00
Proceeds of Dr. Wheelock's legacy, supposed about -	500 00
	$3,606 47
Leaving a balance of expenditure through the ensuing year to be provided for by the Assembly of -	$1254 00

To provide for this balance, and at the same time, to increase the Permanent Fund, that the Assembly may have the means of supporting the Institution in years to come, the Board beg leave to recommend the adoption of the following resolutions, viz.

1. That it be earnestly recommended to the churches under the care of this Assembly to make as soon as practicable a collection for the Contingent Fund, and transmit the same to Mr. Isaac Snowden, Treasurer of the Trustees of the General Assembly, Philadelphia. And the Board of Directors, if they judge it expedient, are hereby authorized to direct a circular letter, postage paid, to the congregations on this subject.

2. *Resolved*, That the Rev. John M'Dowell, D.D. be, and he hereby is appointed a general agent, to solicit funds for the Seminary, with discretionary powers, as to the places in which he shall pursue his agency.

3. *Resolved*, That the Rev. Henry. R. Weed be, and he hereby is appointed an agent, within the bounds of the three Northern Synods of Albany, Geneva, and Gennessee, with like discretionary powers, within the bounds of said Synods.

4 *Resolved*, That Dr. Ashbel Green, Dr. William Neill, Dr. Ely, Robert Ralston, and John M'Mullin, be a committee, with power to appoint other agents, and prescribe their routes; and further to direct the compensation of agents, and provide for the supply of their pulpits, while engaged in their agency.

5. *Resolved*, That the agents be, and they are hereby directed, in their solici-

tations, to pay particular attention to the increase of the Permanent Fund, and when they solicit for the Permanent Fund, within the bounds of the Synods which have resolved to endow Professorships in the Seminary, the agents are hereby directed to solicit for the endowment of said Professorships.

The memorial from the Synod of Ohio, in the case of Mr. Samuel Lowry, having been overtured, was taken up, and the documents on the subject, and also a paper signed by Mr. Lowry were read. After a considerable discussion, the memorial was committed to Dr. Alexander, Mr. Beman, and Mr. Green, to prepare a minute proper to be adopted by the Assembly on the subject. Adjourned till 4 o'clock, P.M. Concluded with prayer.

Four o'clock, P.M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Lee obtained leave of absence during the remaining sessions of this Assembly, and Messrs. Lyman and Day, and Dr. Herron, obtained leave of absence after this day.

The treasurer presented a copy of his annual account, as settled and approved by the Board of Trustees, which was laid on the Table for the inspection of the members.

The Committee to which had been referred the Synodical and Presbyterial reports, reported, and their report being read, it was directed that the Stated Clerk transcribe it into the Compendious View; and it was agreed that the following part be entered on the minutes, viz.

From the Compendious View, it appears, that there are, under the care of the General Assembly, thirteen Synods, comprising seventy-seven Presbyteries. Eight of the Synods, and all of the Presbyteries, have sent up to this Assembly reports, more or less complete. All the Presbyteries have reported the names and number of ministers and congregations; and nearly all have reported the number of licentiates and candidates. Seventy-four Presbyteries, and 1092 congregations, have reported the number of communicants; and 73 Presbyteries, and 902 congregations, have reported the number of baptisms. Deducting the number of Presbyteries and congregations who have reported upon these subjects respectively, from the whole number under the care of the Assembly, there remain three Presbyteries and 587 congregations who have made no report on the number of communicants, and four Presbyteries, and 777 congregations, who have not reported the number of baptisms. Generally, however, the congregations delinquent in these particulars, are those which are small, and without pastors.

Forty-six Presbyteries have reported collections for the Missionary Fund; leaving 31 which have made no report on this subject. Sixty-three Presbyteries report on the Commissioners' Fund; 13 on the Presbyterial Fund; 47 on the Education Fund; and 21 have reported collections for the Theological Seminary.

Upon the whole, though many of the reports are, in some respects, considerably deficient, yet it is believed that the reports of the present year are more complete than those of any former year. And the Assembly are gratified to find, that the Presbyteries and congregations under their care, are paying an increasing attention to this subject.

The Stated Clerk was directed to add to the report, any further particulars which he may receive from the Prebyteries, to supply the deficiencies there are in several of the Presbyterial reports.

The committee to which was referred the petition of certain individuals, members of the congregation in Tammany Street, Baltimore, reported, and their report being read and amended, was adopted, and is as follows; viz.

That while it is unquestionably the privilege of individuals and members of the Presbyterian Church, when they think they see the peace, purity, or prosperity of the Church in danger, either from an individual, or from an inferior court, to apply to the General Assembly, in an orderly manner, for redress or direction, yet, in such cases, unless they mean to come forward as prosecutors, with the necessary testimony, they should most carefully avoid mentioning names connected with charges of the most serious kind; in support of which no evidence has been orderly adduced. Nor have the individuals thus accused, had an opportunity of replying to those charges, or of making any defence of themselves:—The Assembly, therefore, cannot witness a procedure of this kind, without expressing their disapprobation of it. But, inasmuch as this step may have arisen from inadvertency, or a want of information respecting the course proper to be taken in such a case; and as the petitioners declared, that it was not their design or intention to exhibit charges against the persons whose names were mentioned in the petition, but that their only object was to bring the subject of this petition before the Assembly, that they might obtain an expression of the sentiments of the Assembly on the importance and binding character of the Confession of Faith, as recognised by the Presbyterian Church; the committee beg leave to report the following: viz.

1. That, in the opinion of this Assembly, confessions of faith, containing formulas of doctrine, and rules for conducting the discipline and worship proper to be maintained in the house of God, are not only recognised as necessary and expedient, but as the character of human nature is continually aiming at innovation, absolutely requisite to the settled peace of the church, and to the happy and orderly existence of Christian communion. Within the limits of Christendom, few are to be found in the attitude of avowed hostility to Christianity. The name of Christian is claimed by all, and all are ready to profess their belief in the Holy Scriptures; too many reserving to themselves the right of putting upon them what construction they please. In such a state of things, without the aid of Confessions, Christian fellowship can exist only in a very limited degree, and the disorder of the Corinthian Church, condemned by the Apostle, would be realized: "*I am of Paul, and I of Apollos.*"

2. That though the Confessions of Faith, and standards of our church, are of no original authority, independent of the Scriptures, yet we regard them as a summary of those divine truths which are diffused throughout the sacred volume.

They, as a system of doctrines, therefore, cannot be abandoned in our opinion, without an abandonment of the word of God. They form a bond of fellowship in the faith of the gospel, and the General Assembly cannot but believe the precious immortals under their care, to be more safe in receiving the truth of God's holy word, as exhibited in the standards of our church, than in being subject to the guidance of any instructor, whoever he may be, who may have confidence enough to set up his own opinions in opposition to the system of doctrines, which men of sound learning, full of the Holy Ghost, and mighty in the scriptures, have devised from the oracles of the living God. It should never be forgotten, that the church is solemnly cautioned against the danger of being carried about by every wind of doctrine.

3. This Confession of Faith, adopted by our church, contains a system of doctrines professedly believed by the people and the pastors under the care of the General Assembly, nor can it be traduced by any in the communion of our church, without subjecting the erring parties to that salutary discipline, which hath for its object the maintenance of the peace and purity of the church, under the government of her great Master.

Finally, The General Assembly recommend to all who are under their care, steadfastly to resist every temptation, however presented, which may have for its object the relaxation of those bonds of Christian fellowship, which have hitherto been so eminently blessed of God, for the order, edification, and extension of the Presbyterian church, and conclude with the words of the holy Apostle:— "*Now we beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.*"

Messrs. Squier, Clayton and Alexander, obtained leave of absence during the remaining sessions of this Assembly.

Mr. Wallace resigned his seat to Mr. Samuel M'Learn, his alternate, and Mr. M'Learn took his seat as a member. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

June 3, 9 o'clock, A.M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. White of the Presbytery of Philadelphia, resigned his seat to Mr. Alexander Henry, his alternate, and Mr. Henry took his seat as a member.

Messrs. Condit, Root, John F. Clark, John Clark and Parker, obtained leave of absence during the remaining sessions of this Assembly, after this morning, and Mr. Snowden obtained leave after this day.

The committee appointed on the report of the Board of Missions, reported, and their report being read and amended, was adopted, and is as follows, viz.

1. That the report of the Board be approved.

2. That the Trustees be directed, and they hereby are directed, to issue a warrant, for the payment of the sum now due to the Missionaries which have been employed by the Board, and the committee recommend that the Assembly pass the following resolution.

Resolved, That it be recommended, and it hereby is most earnestly recommended to all the churches under our care, most seriously to consider the thousands of families in our new states and territories, growing up, and forming constituent parts of this great Republic, almost wholly without the preached word: and in order more efficiently to aid the operations of the Board, that the annual Missionary collection be not divided, and that one whole collection be taken up once a year for this purpose.

FROM THE MISSIONARY HERALD FOR AUGUST, 1824.

Recent Intelligence from Jerusalem.

By letters recently come to hand, it appears that Mr. Fisk was at Jerusalem at

the close of the last year and during the first months of the present. He expressed great pleasure at hearing of the arrival of Messrs. Goodell and Bird at Beyrout. Having learned that Mr. King was with them, and that he, in company with one of the other brethren, were expecting soon to visit Jerusalem, Mr. Fisk thus wrote to the Corresponding Secretary near the last of December:—"You may well suppose that I am eagerly expecting their arrival. There are several subjects on which I mean to write to you, after I have had conversation with them; particularly in regard to *Armenian* studies, and labours, and types." He adds,—"I have had many interesting and I trust mutually profitable discussions with Mr. Jowett about missionary plans, stations, and labours."

It was stated at pp. 215 and 216 of our last number, that Messrs. King and Bird left Beyrout on the 2d of January, and arrived at Jerusalem on the 21st. There Mr. King remained till the 6th of the next month, when he departed for Jaffa, where he continued at least during that month. Soon after his departure, Messrs. Fisk and Bird met with some trouble from the Turkish authorities, which however terminated much better than could have been expected. The Catholics had entered a charge against them, that they distributed books which were neither Mussulman, Jewish, nor Christian. This charge they of course found no difficulty in refuting; and after some inquiries on the part of government, which it would seem were answered satisfactorily, they were set at liberty from a brief arrest. "The next morning," says Mr. Fisk, "we recommenced the sale of the Scriptures, and in four days sold 190 Testaments among the Armenian pilgrims for near 60 dollars. We trust that the things which happened to us have fallen out unto the furtherance of the Gospel."

Our readers will bear in mind, that it is emphatically true of the missionaries to Jerusalem, as it was of the Apostle of old, that they have gone thither "not knowing the things which shall befal them there." One thing is certain, pretty severe trials of faith, patience and zeal, can hardly come unexpectedly. Such trials entered into the estimate of the probable cost of this mission, made, before it was commenced, both by the Missionaries and the Board. And should modern missionaries run no risks, when ancient missionaries thought it their duty to risk every thing earthly?

The obstacles in the way of doing good at Jerusalem, have, nevertheless, been hitherto not so great, and the present prospects of usefulness in that city are quite as animating, as was ever anticipated. Nothing has occurred to discourage from increasing efforts in behalf of that interesting portion of our sinful world; but much to stimulate to more united and fervent prayer among all who love Zion, in behalf of our brethren in Judea.

In a postscript, dated March 16th, Mr. Goodell says, that the brethren at Jerusalem were still in trouble. Through the agency of Mr. Abbott, the English consul at Beyrout, he had procured a special document from the Pasha of Damascus, which he had sent by express to Jerusalem, and which, it was hoped, would put an end to the disturbances. *Let prayers be offered continually*, says Mr. Goodell, *that our brethren "may be delivered from those who do not believe in Judea."*

OBITUARY.

Departed this life, at Mount Holly, Burlington county, New Jersey, on Friday the 25th of June, 1824, at 10 o'clock, A. M. in the 90th year of his age, Mr. William Innis, long a respectable brewer of Philadelphia.

Mr. Innis was a native of Scotland, and migrated to this country about the year 1765. At the commencement of our revolutionary struggle, he took a decided stand in favour of his adopted country; and, through life, he uniformly maintained the character of a firm and consistent friend of liberty. In him was conspicuously united, the character of the philanthropist and the Christian. This character distinguished him alike in prosperity, and in adversity. While he was uniformly governed by the strictest regard to integrity, he always considered the poor; and the liberality with which, in his prosperity, he contributed to every plan, designed to promote the glory of God, and the benefit of the human family, is still remembered by many. It pleased God to try him in the furnace of affliction; to bereave him of dear friends; and to deprive him of his substance. It was then he showed

what a good man is. His confidence in God, rose with the occasion; his submission was entire; and his humility exemplary. Patience had her perfect work; for he was long subjected to much severe suffering, from that excrutiating disease, the gout; and besides this, he had, through life, been a subject of bodily infirmity; his hearing, for some time, was considerably impaired; and, for the last two years that he lived, he was entirely deprived of sight: and yet, amidst all these accumulated afflictions, not a murmur was he known to utter. He was strong in faith, giving glory to God. He was, habitually, a devout man; he enjoyed much communion with his God; and he delighted in his praise. Of him, it might with truth be said,

"Pray'r all his business,—all his pleasure, praise."

He possessed that hope that entereth within the vail; and those who approached him, heard him expatiate, with rapture, on that exceeding and eternal weight of glory, upon which he longed to enter. He had long walked with God, and enjoyed the light of his reconciled countenance; and, for more than half a century, he was so highly favoured with the assurance of hope, that he scarcely for a moment, during that long period, entertained a doubt of his acceptance with God.

On the afternoon following his departure, his remains were interred; attended by a respectable concourse of relatives, friends, and neighbours; when an impressive discourse was delivered by the Rev. S. Hill, from these appropriate words, contained in Revelations vii. 14—17. "*These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat. For the Lamb which is in the midst of them shall feed them, and lead them into living fountains of waters: and God shall wipe away all tears from their eyes.*"

Although his disembodied spirit is now far beyond the reach, either of the praise or the censure of mortals; yet, our knowledge of the virtues and Christian graces he possessed, and the evident duty of holding up, as fit models for the imitation of others, the example of such as have faithfully served God in their day and generation, both justify and require this tribute of respect, to the memory of a man, whose life was so exemplary; and whose death, while it was the loss of others, was his unspeakable gain.

M—— ——.

Mount Holly, 1st July, 1824.

Editorial Remarks.

The subject of the foregoing obituary notice was, for six-and-twenty years, a member of the church under the Editor's pastoral care. At his instance the notice here inserted was prepared, and he cannot let the opportunity pass without testifying, that even more than is here stated, might with truth have been said of Mr. Innis. His compassion for the poor, his liberality in almsgiving, while he had it in his power, his sympathy with the distressed, his kindness to all, his integrity and industry, his fervent devotion, his unshaken confidence in God in all circumstances, his humility, patience, and resignation in painful trials and deep affliction—in a word, the influence which an unfeigned and mature piety shed over his whole character and conduct, the Editor has probably never seen exceeded. He will carry to his grave the recollection of his last interview and prayer with this excellent man, a few months before

his death. He was still in the full possession of his faculties, and was the same in Christian meekness, faith, and hope, that he had been for about seventy years—the allotted period of human life—for he dated the commencement of his piety from about his twentieth year. The Editor knew that during the entire period that Mr. Innis belonged to his pastoral charge, it was the invariable custom of this holy man, not to retire from the house of God during the interval of publick worship; but to spend the whole time, never less than three hours and sometimes more, in devotional exercises, in his pew—the house being commonly left entirely to himself. It was therefore believed that some account of the manner in which he passed the Sabbath, might be interesting and useful to others. The following short narrative was, accordingly, at the request of the Editor, drawn up by a daughter, the only surviving child, of Mr. Innis.—"Though engaged in a business every operation of which is affected by changes of the atmosphere, and no experience avails so to conduct it, that occasional attention shall not be required on the Lord's day, he was accustomed to leave his cares at 'the foot of the Mount.' So much did he love the house of God, that he constantly spent the whole day there. He used frequently to dwell with delight on the happy hours thus spent —on the communion he enjoyed with his God, during the interval of worship. And as he was enabled to continue the practice, with but few interruptions from sickness or other Providential occurrences, during a period of thirty years—from 1784 to 1815—he would sometimes calculate the years of Sabbaths he had thus passed, as affording an earnest of his eternal Sabbath in the heavens."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Rev. John Codman, of Dorchester, Mass. the fourth year's payment of his generous subscription of $100 a-year for ten years, and appropriated to the Contingent Fund		$100 00
Of Rev. Samuel Robertson, per Rev. W. C. Blair, being interest money, he gives it to do.		7 00
Of Rev. Francis M'Farland, of Bethel, Augusta County, Va. Lexington Presbytery, his donation and that of his elder, Mr. Matthew Wilson, sen. each $5, for do.		10 00
Amount received for the Contingent Fund		$117 00
Of Thomas Fitch, Esq. the four last instalments in full of his subscription for the Permanent Fund		40 00
Of Joseph Montgomery, Esq. in full of his do. for do.		50 00
Of Rev. Samuel Robertson, per Rev. W. C. Blair, for the New York and New Jersey Professorship		18 00
Of Rev. Dr. William Neill, for the Philadelphia Professorship, collected by him in Lancaster	$180 00	
Yorktown	45 00	
Wilmington, Del.	111 50	
From an individual in Donegal	5 00	
Ditto in Philadelphia	5 00	346 50
The receipt of $100 from Mr. Conrad Hanse, by Rev. Dr. Neill, was acknowledged last month.		
Of "A Friend," the third instalment in full of his subscription for the Oriental and Biblical Literature Professorship		50 00
Of the United States Branch Bank, New York, the third year's interest of the Nephew Scholarship		175 00
Total		$796 50

View of Publick Affairs.

EUROPE.

Nothing novel in the general aspect of this portion of the globe has occurred, so far as we know, to vary the view which we presented in our last number.

GREAT BRITAIN.—The British Parliament adjourned on the 25th of June to the 24th of August. Since the adjournment, there has been a perfect dearth of news from Britain. Except what relates to sending an army to Portugal, and to the war with the Burmanese, of which we shall elsewhere speak, we have noted nothing of national concern that is worth reciting. To us, however, it is a matter of concern to have learned that the king and queen of the Sandwich Islands have both deceased—the queen first, and the king very soon afterwards. We have no doubt that this has been owing to the total change of their habits of life; and we think it might have been anticipated, that such an effect was likely to follow from such a cause. When barbarians exchange the food, and dress, and usages, by which their constitutions have been formed, for the sumptuous living and constraining etiquette of royalty in London, the wonder would be if they should live.—It is no wonder that they die. The death of these princes may have a serious influence on the missions in their native islands; and it is easy to conceive that it may be an influence either highly salutary or deeply injurious. The design of Providence in the occurrence can only be developed by future events. We feel great interest in the situation of the missionaries.

Unhappy Ireland is yet suffering grievously—in some parts by a scarcity which approaches to famine, and in every part from oppressive taxes and rents, and a whole system of measures calculated to produce poverty, dissatisfaction, and political disorder.

SWEDEN.—It appears that the Norwegian diet have, by a unanimous vote, rejected thirteen propositions, submitted to them by their king, the ci-devant Bernadotte. These propositions went to change a part of the existing constitution of Norway—Among the rest to grant to the king the power of naming the president and secretaries of the Storthing—that nothing should have the force of a law without the royal sanction—that the supreme tribunal of the kingdom should receive a new organization; and that a new hereditary nobility should be established in Norway. The increase of royal power and influence was obviously the design of these propositions. The refusal by the diet to sanction these changes, manifests a determination to withstand the wishes of the prince. But we think that Bernadotte has too much sagacity—hated as he is by the whole corps of *legitimate* monarchs—to quarrel with his subjects at the present time.

FRANCE.—Nothing of publick interest has reached us from France during the last month. The kingdom appears to be tranquil. The health of the monarch is such as seems to presage his speedy dissolution; but he continues to attend, with some interruptions, to state affairs. The French are rapidly diminishing their national debt by the operation of a sinking fund. It seems to be believed that it is at the instance of France, that Spain so pertinaciously refuses to listen to any thing on the subject of the independence of her late American colonies.

SPAIN.—The political state of Spain remains *in statu quo*. The prisons are filled with constitutionalists; thousands of the best part of the population are trying to get out of the kingdom; efforts are made to increase the army by impressments; the infatuated monarch and his ministers are still bent on reducing to submission the South American colonies; and it is said there is to be a congress of the European powers at Madrid, to deliberate on the actual state of Spain.

PORTUGAL.—English influence would seem, for the present, to be dominant at the court of Lisbon. It appears that the king of Portugal is willing and desirous to have the aid of a British military force, to keep his own subjects in subjection—much in the same manner as the Spaniards are now controlled by the French. Will Britain consent to this, after refusing to take any part in the Spanish business? We perceive that the subject exercises the ingenuity of the newspaper paragraphists of London. We shall see how it will terminate.

THE HOLY ALLIANCE.—The monarchs who are concerned in the confederacy thus denominated—those of France, Austria, Russia, and Prussia; for Spain and Portugal are at present nothing—are apparently very busy about something. Couriers are rapidly passing from one court to another; and frequent conferences are held by their plenipotentiaries, which seem to be conducted with much earnestness. The affairs of Greece, of Spain, of Portugal, and of South America form, we suppose, the subject of these errands and deliberations. It also appears that the prevalence of opinions in favour of free government in Germany and Prussia, and especially in the universities of these great states, is the cause of a good deal of royal disquietude. Rigorous measures have already been adopted in regard to the universities; and the monarchs will doubtless do as much as they dare, to put down the spirit of freedom in their own dominions.

and throughout the world. They may succeed for a time; but ultimately the powers of intellect and the claims of human nature, will, in spite of all resistance, be triumphant.

GREECE.—We think it may be relied on that the Greeks have defeated the Turkish army at the straits of Thermopylæ. Yet the last accounts by the way of Austria, where the Greek cause is not favoured, represent the Turks as having lately obtained some important advantages. It is also said that the English officers generally, for some unknown cause, have quitted the Grecian armies since the death of Lord Byron. On the whole, however, we have little doubt that the events of the present campaign hitherto, have been decisively in favour of the ultimate success of the Grecian cause.

ASIA.

We have learned nothing, in addition to what we stated the last month, relative to the scarcity of the necessaries of life in India. It appears, however, that war is determined on, if not commenced, between the British authorities in India, and some princes of the Burman empire. A London paragraphist, we perceive, prognosticates that the contest will not be of long continuance. Our anticipations are different. The Burman empire is extensive and powerful; and if roused to hostility, as it probably will be if war in any part of it is begun, the conflict it is likely will be sanguinary and protracted. The British charge the Burmanese with being the aggressors; but this is a matter of course. The truth is, the British wish to be the masters of *farther* as well as of *hither* southern India; and they probably will at length be so—at the expense of much blood, and of incalculable sufferings by the wretched natives. It is stated that a collision has begun to take place between the Russian and British agencies; the former wishing to push their claims to territory farther south, and the latter being determined to resist them.

AFRICA.

The last accounts from Monserrado represent the American colony of *Liberia* as in a very prosperous state. This will be joyful news to the friends of "The African Colonization Society," in this country. We do hope that the agency and operations of that society are to be instrumental, under the smiles of Providence, in spreading the blessings of civilization and Christianity throughout the whole African continent. The society appears to be rapidly attracting publick attention, and acquiring publick patronage. A state society, auxiliary to the parent institution, has lately been formed in New Jersey, which we understand is there obtaining popular countenance and support.

Recent accounts confirm those formerly received, that the victory of the *Ashantees* over the British, was complete. The victors, it also appears, were pursuing the vanquished, far beyond what was expected. There is, however, we believe, no reason to apprehend that they will extend their march so far as to disturb the British settlement at Sierra Leone, or our's at Cape Monserrado. No attack has as yet been made by the British on Algiers.

AMERICA.

MEXICO.—The ill fated ITURBIDE has paid for his temerity, or his misplaced confidence, with his life. It appears, that with his wife and two small children, he sailed from London in the English brig Spring, and after a passage of 64 days, arrived, on the 14th of July, at Soto La Marina. He attempted to reach Padilla, a town on the river at the mouth of which he arrived. On his way he was taken, and though in disguise, was recognised by the officer who took him, and who referred his case to a provincial congress. The congress ordered that he should be beheaded—"giving him the necessary time to prepare himself in a Christian manner." But the following day, at 6 o'clock in the afternoon, he was shot—probably to prevent any attempt to rescue him; to which farther delay, or the process of beheading him, might have been favourable. We are glad to observe that a publick and adequate provision has been made for his wife and children. The political concerns of Mexico have more the appearance, at present, of being consolidated under the form of a Federal republick, than at any former period. Still, the issue of every thing there is, in our view, very uncertain.

BUENOS AYRES.—Our minister to this republick, the Hon. CESAR A. RODNEY, died suddenly, at Buenos Ayres, on the 10th of JUNE, and was buried with appropriate marks of respect, on the following day. At the place where his remains are deposited, a *sepulchral monument* is to be erected, at the expense of the government of Buenos Ayres, as a publick testimony of the esteem in which he was held. The affairs of this republick wear, at the present time, a favourable aspect.

PERU.—We regret that the account which we published in our last number, of the surrender of the city of Lima and the port of Callao to the liberator Bolivar, now appears to have been a fabrication. We stated that we hesitated to place a full reliance on it, although we were strongly disposed, from the manner in which it was announced, to accredit it. Lima and Callao, at the date of the last authentick informa-

tion, were still in the hands of the traitors who surrendered them to the royalist Spaniards. Yet all accounts agree, that the royal cause in that quarter seems to be desperate; and that Bolivar, with a large and well appointed force, is likely soon to establish the cause of republican liberty in Peru.

UNITED STATES.—On the 16th ult. the expected and wished-for arrival of the benefactor of our country, General La Fayette, was announced at New York. Nothing can exceed the gratulations and honours with which he has been and continues to be hailed. So far as our knowledge of the history of the world extends, the expressions of national and popular joy, respect, gratitude and affection, which have been manifested to this illustrious man, are absolutely without a parallel. When a great publick deliverance has been recently achieved; or a battle won, on which the fate of a nation was suspended; or a service performed, the benefit of which was sensible and great in the present feelings of the multitude; popular demonstrations of joy have often been enthusiastick, and honours without measure, and praises without bounds, have been heaped on the hero, the sage, or the patriot. But here is a man who has been absent from the country which he served and helped to save, for more than forty years. Very few individuals who knew him personally are now alive. One whole generation, and part of another, has risen up, that know him only by name, or from history or report. Yet such an ardent excitement and spontaneous expression of feeling as we now witness, and such a desire to confer every token of publick respect, and every honourable distinction that ingenuity can devise, and this by every class of the community, high and low, rich and poor, cultivated and rude, clergy and laity, male and female, was never before seen in this country, and taken in all its circumstances, never, we verily believe, in any other. It really seems like "a new thing under the sun." If republicks are proverbially ungrateful, we are certainly furnishing, at this time, a most wonderful exception to the general truth. We have been fearful, indeed, that our illustrious national guest, if not literally "killed with kindness," will be oppressed and fatigued beyond the bounds of comfort, by his exertions to manifest, as he always does and will, his grateful sense of the attentions which he receives. We were sorry to remark that, in a single instance, and this in New England too, where we should have least expected it, the horses were taken from the General's carriage, and their place and labour supplied by men. We greatly mistake if La Fayette is not too much of a republican, to have been gratified with this exhibition of *human degradation*. Such another instance, we hope and trust, will not be witnessed. We were greatly pleased with the poetical inscription on a civic arch in Boston, which we have inserted in another page.

Still more were we pleased to learn from the publick papers, that the General, in his journey through New England, would not travel in the hours of publick worship on the Sabbath, and that he attended personally on this worship in Boston. Such, we know, from our own recollection, and La Fayette we doubt not recollects it too, was the general practice, in the good old days of our revolutionary struggle, when, *as a people*, we felt our dependance on the God of heaven. Most earnestly do we wish, that the General's example may be followed by certain men among us in high stations, who ought to be ashamed that a foreigner, after forty years passed in Europe, where the Sabbath is so generally disregarded, should still pay a respect which they refuse, to the day and the house of God. We shall put an end to our remarks on a subject which, in common with our fellow citizens, it is so delightful for us to dwell upon that we know not how to quit it, by observing—that every real Christian ought to remember that he recognises a BENEFACTOR, to whom he and his fellow men are infinitely more indebted than they can be to any human being; that it is mournful to think how men who render due honours and plaudits to an earthly deliverer, forget, and disesteem, and dishonour the SAVIOUR of the world; and that among all the just and commendable expressions of regard which are now manifesting to the man whom our nation "delights to honour," the very best will be, to offer in his behalf our humble and fervent supplications to God, that felicities and distinctions transcending what mortals can bestow, may await him in the kingdom of glory above.

We regret to state that the yellow fever has made its appearance at New Orleans, and at Charleston, South Carolina. Sickness also prevails in several other places and portions of our country; not as yet, however, to the extent in which it was experienced in the latter part of the summer and the subsequent autumn, of the last year.

TO CORRESPONDENTS.

We have received from ZETA his Nos. II. III. and from the Rev. W. C. BROWNLEE his No. II. But they did not reach us till it was utterly impracticable to insert any one of them in our present number—They will receive due attention in our next. It should be remembered that an essay, which we do not receive by the 20th of the current month, cannot *ordinarily* appear in the number for that month.

MIKROS. M. and A PLAIN MAN, are also received, and are under consideration.

THE

CHRISTIAN ADVOCATE.

OCTOBER, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE X.

The subject of discussion at this time, is the seventh answer in our Shorter Catechism. It is expressed thus—

"The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass."

There are probably few present who need to be informed, that this answer presents one of the most difficult, and most controverted points, in theology. Yet, in my apprehension, the chief difficulty has always arisen from the reluctance which many feel to receive as truths or facts, things which they know not how to reconcile or explain. But it ought to be recollected that we do this in things of daily occurrence, and with which we are most familiar. For example—how *matter* should be moved by that which is *immaterial*—which takes place continually when the volitions of our minds produce the motions of our limbs and of our whole bodies—is quite as hard to explain or to see through, as how the free actions of moral agents should consist with, and carry into effect, the absolute decrees of God. We are, indeed, so familiar with the first of these inexplicable things, that we do not often think about explaining it; but when we do, we find it attended with as much difficulty—it as completely baffles our investigations—as the abstruse inquiry with which we have compared it.

I have made the remarks you have just heard at the very entrance of this discussion, in hope they may have some influence in preventing a prejudice against the method in which I propose to conduct it; and in which alone, I am fully persuaded, it can ever be satisfactorily conducted. That all truth is really consistent with itself, or that every truth is perfectly reconcilable with every other truth, no one who knows what truth is, can for a moment doubt. But human intellect is not competent at present to investigate and reconcile all that is true, or all that may be perfectly easy of solution to beings of higher powers. Let me then request you to remember, that the *manner* in which one truth agrees or is consistent with another, is often unknown to us; and therefore that we ought never to resist the proper evidence by which truth is ascertained, because we see not *how* it is to be reconciled with something else which, on good grounds, we have been accustomed to receive as true. When truths or facts appear to militate with each other, it is indeed a reason why they should be repeatedly and most closely examined on all sides. But if, after such examination, the things which seem to militate appear to be accompanied by all the evidence ne-

cessary to establish them severally as truths or facts, we ought to receive them as such—especially if repeated examination serves only to clear and strengthen the evidence. It is perfectly reasonable in such cases to say—as perhaps you may have heard it said—here are two things, both of which appear to be true; both supported by evidence which obliges me to admit them to be true; yet how they are reconcilable I cannot for the present perceive; although I cannot doubt that they are reconcilable, because both are truths.—Satisfied, as I am, that we ought to proceed in this way, in disposing of the difficulties which belong to the subject before us, I apprize you, at once, of my views generally—they will be more fully explained and applied in the close of the discussion. My method will be,

I. To endeavour to ascertain and state distinctly the doctrine contained in this answer.

II. To prove it from reason, and from scripture.

III. Not only to admit, but to assert and vindicate, other truths, with which the doctrine of the divine decrees may seem to be in conflict; to repel the false allegations which have been made, in regard to those who believe in the absolute sovereignty of God; and to show in what manner, the apparently militating truths, relative to this subject, ought to be received and held.

First, then, we are to endeavour to ascertain and state distinctly, the doctrine contained in the answer before us.

The word *decree*, or *decrees*, in the sense in which it is used in this answer, is not found in the New Testament. In the Old Testament, the word occurs, in several instances, and in a manner which might be supposed to be the same as that in which it is used in the Catechism. Yet in other instances it will be found, that the same original word is rendered *statute*. The word *decree*, or *decrees*, therefore, is altogether a *technical* term, adopted by theologians to convey a complex idea; that is, to convey a number of ideas by a single term. The framers of the Catechism seem to have been fully sensible of this, for the express design of the answer before us is to explain the import of this term, or rather of the phrase—*the decrees of God;* and they go on to do it in language which is taken from the scripture. They define the decrees to be—"God's eternal purpose," formed "according to the counsel of his own will, whereby, for his own glory, he hath foreordained whatsoever comes to pass." This language is all purely scriptural. Whoever will carefully read over the first chapter of the epistle to the Ephesians, will there find mentioned, *the choice and purpose of God before the foundation of the world*—that is, from eternity; and that it is expressly declared that believers are *predestinated to their inheritance according to the purpose of him who worketh all things after the counsel of his own will.* And the same apostle, in 1 Cor. ii. 7, says—"We speak the wisdom of God in a mystery, even the hidden wisdom, which *God ordained before the world*, to our glory."—In like manner, in the 11th chapter of the epistle to the Romans, after exclaiming—"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—he concludes the whole with declaring—"For of him, and through him, and to him, are *all things:* to whom be glory for ever. Amen."

I have made these references to show you distinctly, that the explanation given in our Catechism of the decrees of God, is wholly scriptural, with scarcely a departure from the very words of inspiration. The phrase "according to the counsel of his own will," taken from Ephes. i. 11, has, I find, been thought, by the systematick writers, to need explanation. Ridgely says—"We are not hereby to understand that the decrees of God are the result of deli-

beration, or his debating matters within himself, as reasoning in his own mind about the expediency or inexpediency of things, or calling in the advice of others, as creatures are said to do, when acting in council; for he must not be supposed to determine things in such a way, since that would argue an imperfection in the divine mind.—It implies that his decrees are infinitely wise; as what is done with counsel, is said, according to human modes of speaking, to be done advisedly; in opposition to its being done rashly, or with precipitation." This is doubtless both just and pertinent. But it seems to me, that the remarks are nearly as applicable to almost all the other terms and phrases which are used in this answer, and which are commonly used when speaking on this subject. The words *decrees, providence, purpose, ordaining, predestinating, determining, appointing*, and the like, are all descriptive of mental acts; which acts, when they relate to man, must not only be subsequent to his existence, but to many other mental acts from which they result. But the whole of this is utterly inapplicable to the Deity. His decrees, providence, purpose, ordination and predestination, are as much eternal as his existence.

Perhaps the whole difficulty and darkness in which this subject is involved, arises from our having neither words nor ideas, which are more than very imperfectly applicable to it. We are obliged to use terms which are strictly applicable only to ourselves, and far from being so with regard to our Maker. Succession, both as to time and thought, is inseparable from all that is done by a human individual. But succession of any kind, is not predicable of the Deity. When we speak of *decrees*, in the plural number, we do not mean that he decreed one thing at one time, and another after a considerable interval—or after any interval whatever. We use the plural form in this expression, because the innumerable events that take place in time, are all ordered and fixed by the divine purpose and appointment, as much as if each one had been separately the subject of a decree. But the purpose, or decree of God, is really *one, simple, undivided, act of his will.* In a word, the following lines of Dr. Watts, appear to me not only poetically beautiful, but logically correct—

"Long ere the lofty skies were spread,
Jehovah filled his throne,
Or Adam form'd, or angels made,
The Maker lived alone.

His boundless years can ne'er decrease,
But still maintain their prime;
Eternity's his dwelling place,
And *ever* is his time.

While like a tide our minutes flow,
The present and the past,
He fills his own immortal *now*,
And sees our ages waste."

Having thus explained the terms that we use, in regard to this subject, and seen that in their application to it, the use is not *strict*, but *accommodated* and *analogical*, I would state the doctrine before us thus—All events, of whatever kind, that take place in time, were determined, or foreordained by God, from all eternity, thus to take place; and all for the ultimate promotion of his own glory. It ought, however, to be carefully noted here, that all who soundly hold this doctrine, maintain that there is a difference, always to be kept up, between what have been denominated the *efficacious decrees*, and the *permissive decrees* of God. His efficacious decrees relate to whatever is *morally good;* his permissive decrees, to whatever is *morally evil.* In other words, his *immediate agency*, according to his decree, is concerned in whatever is morally good. His immediate agency is *never* concerned in what is morally evil. Evil he permits to take place, and efficaciously overrules it for good—for the promotion of his glory.

It must also be here distinctly noted, although it is clearly implied in the general statement, and will afterwards be more particularly con-

sidered, that the decrees of God relate as much to the *means*, or *secondary causes*, by which events are brought about, as to the *events* themselves. Means and ends are equally, and undividedly, the subject of the decree. And the nature and character of the means, whether moral or natural, are not changed, but fixed and preserved, by the divine purpose.

Thus have I endeavoured to ascertain and state distinctly, the doctrine contained in the answer of the Catechism before us. I am now to endeavour—

II. To prove it, from reason and from scripture.

Here I shall not detain you long. For whatever difficulty some may find, in receiving this doctrine, the process of reasoning by which it is established, is, as I apprehend, both short and conclusive; and the scripture proof is extremely plain and direct. The reasoning process is this —We must believe that the Deity *foreknew* all things, or we cannot believe in the *perfection* of his nature. To say that he was, or could be, ignorant of a single future event, is to deny his omniscience—one of his essential perfections; and it is also directly to impeach his wisdom, by supposing that he acted without a perfect plan. But nothing can be foreknown while it remains *uncertain*. What is not certain, may be the subject of *conjecture*, but not of absolute *knowledge*. Future events, then, to be foreknown, must be perfectly certain. Now, before the events took place—innumerable ages before they took place—nothing could make their occurrence perfectly certain, but the *determination* of God—of God unchangeably ordaining that a system should go into operation, which would infallibly produce these events at a certain time, and with all their attendant circumstances. Thus, we think, that the decree and the foreknowledge of God are inseparably connected together; and that, according to human conceptions, the decree, in point of order, must precede foreknowledge.

The reverse of all this, is the doctrine of the Arminians. They say that the foreknowledge of God is the ground of his decree: and some, that he foreknew all things without properly decreeing any thing. But it seems to us that the whole of this system exhibits nothing more than an abortive attempt to avoid a startling difficulty.* We think so, because what its advocates say, appears to us, when fairly viewed, not to afford any relief whatever, in regard to the difficulty from which they seek to escape. We do by no means deny that the future and contingent actions of free moral agents, may be foreknown by the Deity. We think that Reid, in his essays on the intellectual powers of man—in the chapter on memory—has very satisfactorily illustrated this point. But it really affords no sort of solution of the difficulty in question. For it must still be admitted, that with a full and perfect view of what free moral agents would do and be, and all the consequences that would follow, the Deity gave being to those agents—He put into operation the system that was certainly to result in all their actions with all their consequences: and what is this, but virtually to admit, that he determined that these actions, and events, and consequences, should take place? For if he had not determined that they should take place, could he not, and would he not, have foreborne to put in train, what he knew would infallibly produce them? So that it comes precisely to the same thing at last. But the doctrine of divine foreordination, as seems to us, is more

* It is believed that the Socinians, on this subject, generally agree with the Arminians. There have been some Socinians, however, (and perhaps there may be some still,) who have denied the omniscience and foreknowledge of God altogether. But of these, it has been well observed by Dr. Witherspoon, that "they are so directly opposite to the letter of scripture, that they deserve no regard."

fair than the Arminian system, in statement—more conclusive in reasoning—more agreeable to scripture, and more calculated to honour God. It was a just and striking reply, which King William the Third of England, made to one, who asked him, if he could believe in this doctrine of foreordination. The reply was to this effect—"I cannot help believing it—for I cannot degrade my Maker below the character of a wise man, by thinking that he acted without a plan, and without considering and regarding the consequences of what he did."

The scripture proof of this doctrine is abundant, and as we believe palpable. We know, indeed, that many learned and ingenious criticisms and arguments have been used, to show that the passages we allege will admit of another construction. But with all the erudition and talent which has been employed for this purpose, we do not think that, in regard to many passages, even a plausible interpretation has been given to them, so as to set aside the doctrine in question: And we do maintain, that it is a very strong presumption against any exposition of a passage of scripture, of which the language is plain and the subject evident, if the expositor labours hard to make out a sense different from that which would otherwise occur, and be received, as the most obvious and natural. The sacred writers are certainly to be understood in the sense in which they would most naturally be understood by those to whom they wrote and spoke. A portion of scripture, already referred to,—the first chapter of the epistle to the Ephesians—may be taken as an example of what I have here in view. After all the learned and elaborate efforts which have been used, to show that this chapter may consist with a different construction, its obvious and natural import must, we think, have been understood by the Ephesians, and must now strike every unprejudiced reader, as decisively in favour of the doctrine of foreordination or predestination, and of particular election: and so it seems to me it must for ever stand, in opposition to all human ingenuity that may be employed to give it another bearing. The very same might be said of several other extended passages in Paul's epistles, especially in his epistle to the Romans. But such passages are not confined to the writings of Paul, or to any one part of the sacred writings. They are scattered throughout the whole Bible: so that I might spend the greater part of the time assigned to this lecture in repeating texts or portions of scripture, which either plainly and distinctly, or by fair implication, teach this doctrine. The passages need no comment, and therefore I will not repeat them. I will only refer you, in a Bible with marginal references, to the 9th and 11th chapters of the epistle to the Romans; or to that first chapter only of the epistle to the Ephesians, which I have repeatedly mentioned.*

(*To be continued.*)

From the London Christian Instructor.

ON RECTITUDE OF CONDUCT.

Every one who is at all acquainted with modern literature, must have perceived the anxiety with which many writers have laboured to detach morality from the principles of religion. The light essayist, and the grave philosopher, aim at the same object, though their genius prompts them to employ different means to attain it. Bayle, that subtle and se-

* In committing his lecture to the press, the author thinks proper to specify some of the portions of scripture which he thinks establish the doctrine of divine foreordination and particular election.—Rom. viii. 28—39. ix. 6—33. xi. throughout. Ephes. i. 4—12. 2 Tim. i. 9. Acts ii. 23. iv. 27, 28. xv. 18. 2 Thes. ii. 13. 1 Pet. i. 5. ii. 8. 2 Pet. i. 10. Mat. xi. 25, 26. John vi. 37. 64, 65. viii. 47. x. 26. xvii. 9. Jude 4. Rev. xiii. 8. xvii. 8. Gen. l. 20. Isa. x. 6, 7. 12. xii. 7. Prov. xvi. 4. Ex. iv. 21. Job xiii. 13, 14. xxxiv. 29.

phistical sceptic, has hazarded the bold assertion, "that a nation of atheists might live very virtuously and happily." A position so extravagant and mischievous can be maintained only by setting at defiance all reasoning and all experience.

Where shall we find the infidel's code of morals? What are its grounds, rules, and sanctions? "A man," says Helvetius, "born in a desert isle, and abandoned to himself, would remain without vice and without virtue. What then must we understand by the words virtuous and vicious, but actions either useful or injurious to the publick." "Since," observes Raynal, another writer of the same school, "society should be useful to all its members, they ought every one in return to be useful to society: to be virtuous is to be useful, and to be vicious is to be useless or hurtful: behold the sum of morality." With these French sages, it is well known David Hume, and others of our own countrymen agree.

Many of the ancient pagans had far more definite and correct ideas on this interesting subject. Cicero affirms, that by superseding the obligations of religion, the greatest disorder and confusion would ensue in human life: and "together with piety, mutual fidelity, and the social ties, which bind mankind one to another, and that most excellent virtue, justice, would be banished out of the world."*

It requires but little penetration to detect the shallowness and inadequacy of those ethical systems which have no hold of the conscience; and without the belief of a superintending Providence and a future judgment, conscience is necessarily paralysed and deprived of all its active power. He who neither honours nor fears God, can with no reason be expected to serve and regard man. The moral theory of an atheist is a baseless fabrick; that of the pagan rests on loose and precarious grounds; but the foundations of Christian morality are obvious, definite, solid and immutable. "Could we," observes Mr. Locke, "gather moral sayings from all the sages of the world, sufficient to make an entire body of the law of nature, (which in fact cannot be done,) this would not amount to a *steady rule.* Did the saying of Aristippus or Confucius give it authority? Was Zeno a lawgiver to mankind? *All* their dictates must go for law, certain and true, or *none* of them." But they contradicted themselves, and one another; and what then is to be done? The bulk of the human race, involved in business and care, have neither leisure nor ability to examine the reasonings and researches, or to sift the maxims and rules of philosophers. "It is at least," adds Mr. Locke, "a surer and shorter way to the apprehensions of the mass of mankind, that one manifestly sent from God, and coming with a visible authority from him, should as a king and law-maker, tell them their duties, and require their obedience."*

If a man maintain that "adultery when known is a small crime, and when unknown no crime at all;" that "the violent extinction of human life is nothing more than diverting the course of a little red fluid called blood, and merely lessening the number by one of many millions of fugitive contemptible creatures;" he may indeed never *actually* become a debauchee, or a murderer; but what is to hinder him? What barriers stand between him and these enormities? Considerations of expediency or utility, it will perhaps be said, of which he himself is constituted the sole judge. But I would ask, is it equally safe to trust such a man, as to confide in one, whose fixed principles recognise the guilt and odiousness of nefarious deeds, independently of their being known to the world, or their palpably pernicious influence on society?—one who, when the baits and allurements

* Cic. de Nat. Deor. lib. 1. cap. 2.

* Locke on the Reasonableness of Christianity.

of sensuality, of avarice, or of ambition, are presented, starts back from the contact of impurity, or the commission of crime, with mingled aversion and horror, exclaiming, "How shall I do this great wickedness, and sin against God?" The case here put is too plain to require any acuteness or uncommon power of discrimination; a small portion of good sense, and good feeling, will suffice instantly to decide it.

If we advert to critical conjunctures, to times of persecution, which bring principle and character to the severest test, the justness of these observations will demonstrably appear. Let the reader of history compare the behaviour of John Huss with that of his friend Jerome of Prague, or the vacillation and temporising policy of Archbishop Cranmer with the decision and unbending principle of his companion Latimer. The previous studies and habits of the men, account for the striking difference of their conduct in the last trying emergency. Jerome and Cranmer were both sincere servants of God, but one too eagerly aspired to rank with philosophers and orators, and the other had mingled too much with princes and courtiers. In honest Latimer, whose chief work had been studying and preaching the word of God, we see less learning, but more spiritual wisdom—less acuteness and skill in argument, less insinuation and readiness of address, but more simplicity, more fortitude, more true greatness, dignity, and excellence of character.

But to secure rectitude of conduct, it is not enough that we acknowledge the authority and study the meaning of the holy scriptures; we must possess the spirit of grace, of power, and of purity. To have the understanding informed can avail little, while the will is perverted. When the faculties of the mind, and the feelings of the heart, are brought under the effectual influence of divine truth and divine grace, a course of virtuous, holy, and consistent conduct, will follow. The man who is thus taught and transformed from above, can adopt, as his own, the language of the Psalmist, "Lord, I have esteemed thy precepts concerning all things to be right, and I hate every false way." Both scripture and common sense assure us, that the tree must be made good ere the fruit can be made good, and the fountain must be cleansed, before the streams become pure and salutary. Yet the speculative philosopher, and the self-sufficient moralist, are always boasting of the wonders they are able to do by foolish experiments, which cannot possibly reach the root or the spring. They come again and again with new projects and promises. Failure after failure is witnessed, yet flushed with unabated confidence, they have still in reserve some new process for pruning the luxuriances of nature, some fresh and marvellous discovery for preventing the blights of profligacy.

From what has been said, it may be fairly inferred, that he is the best teacher and promoter of morality, who explicitly unfolds the great doctrines and impressively enforces the solemn sanctions, of the everlasting gospel. These doctrines must be cordially embraced and openly avowed; these sanctions must be deeply felt and revered, before the domination of sin can be broken, or the reign of righteousness commenced. Christian principles only, can ensure uniformly holy and consistent practice. He that would keep his life unspotted from the world, must exercise himself daily to keep a conscience void of offence towards God and towards men. He must learn his own weakness, and trust in divine strength; renounce human wisdom, and follow the guidance of the divine word; be watchful amidst temptation, patient under sufferings and trials, continuing instant in prayer.

AMICUS B.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER X.

My dear Timothy,—

In my last letter I noticed several different methods and subjects of publick address, in preaching the gospel.—I shall now offer you a few thoughts *on the preparation or composition of sermons*—remarking that here, as before, I do not propose to treat the subject formally or fully; but only to mention such things as my observation and experience have led me to think may be useful to you, after what I know you have have read on the subject.

1. Enter on every preparation for the pulpit with *prayer for divine assistance* in all that is before you—in the choice of your text, the train of your thoughts, and the views and feelings which may dispose and enable you to pen that which may be best adapted to do good to souls, and to promote the glory of God. I do not forget, my dear son, that I have, in substance, recommended this in a former letter. But I repeat it now on account of its importance, and of a few thoughts which I wish to add to what I have heretofore suggested. You do not, I am sure, need to be convinced that a gracious assistance is actually afforded to those who humbly and earnestly seek it; and that it is indispensable to the right performance of every duty, and especially of all duties which have the acceptable service of God for their immediate object. Nor do you, I think, need to be informed that this assistance is not ordinarily to be expected in any very striking or perceptible manner; but to be so mingled, as it were, with the natural and vigorous exercise of the human powers, as not to be distinguished from that exercise, otherwise than that the man of prayer is made sensible that he has often succeeded in the services he has had to perform, beyond his own expectations, and sometimes really beyond the reach of his unaided powers. But what I wish you particularly to notice is, that those who precompose their sermons, may and ought to feel their need of divine aid, as much as those who make little or no preparation. You know that this is contrary to the popular opinion, which is, that those who speak extemporaneously, rely on God's assistance, and receive it; but that those who study their sermons rely on themselves, and forget their dependence on God. This is not only a great but a very hurtful error. No doubt their need of help from on high *may* be forgotten or disregarded, both by those who study for the pulpit, and by those who do not. But surely those who neglect preparation, for so sacred a service as that of handling the revealed will of God, and of addressing their fellow men on the most important of all concerns—concerns which involve their eternal happiness or misery—must have strange and unwarrantable notions about divine assistance, if they suppose the course they take is that in which they are most likely to find it. They cannot show us, from the sacred oracles, that divine assistance is promised to sloth, to carelessness, to unconcern, or to any inaction of our own faculties, when important duties are to be performed. To expect divine assistance when we have made no suitable exertions to help ourselves, is not to exercise humble confidence in God, but to become chargeable with gross delusion or with daring presumption. I do indeed greatly fear that your extemporaneous declaimers from the pulpit, are commonly less sensible, not only of their need of help superior to themselves, but also of the sacredness of divine truth, and of the worth of souls, than any other class of preachers who have not deliberately embraced erroneous opinions on these subjects.—You will well observe, that I am here to be understood as speaking of what is done *habitually:* for I hold that

every preacher of the gospel is bound to speak, as well as he can, whenever he has a fair opportunity, or a proper call, to address his fellow sinners, whether he has had time to make preparation for the service or not: and it is by habitual and diligent study, when he has time at command, that he will be enabled to meet these special or occasional calls of duty, in a creditable, acceptable, and profitable manner.

It is then my earnest advice, that in preparing for the pulpit in your study, you be much in prayer to God to keep you constantly in a right frame of spirit—to enlighten your mind, to direct your thoughts, to quicken your diligence, to enliven your affections, to purify your motives, and ultimately to bless the preparation you are making, to the glory of his name and the edification and salvation of the souls committed to your care. Those who go to the sacred desk with a discourse which has been formed amidst such exercises, go there assuredly with a far deeper and juster sense of dependance on God, both for saying what they ought to say, and for that blessing on what is delivered which alone can render it effectual, than those who profess, however sincerely, to cast all upon God, without much thought or labour of their own. It is by a spirit of habitual prayer, that we preserve our minds in a state *naturally* the most favourable to a right discharge of every duty; as well as secure the aid of Him "from whom all holy desires, all good counsels, and all just works do proceed." It is my deliberate conviction, that a principal reason why the preaching of the gospel is not more blessed is, that it is not accompanied by more fervent and humble prayer, both by those who preach and by those who hear it.

2. Take *a few suggestions*, the result chiefly of my own experience, *in regard to the selection of texts.* (1.) Keep a text book.—Let it be of considerable size. Whenever a text or portion of scripture strikes you forcibly, either in reading or in meditation, put it down in your text book—and while your mind is excited with the view that you have of it, note down, along with the text, some leading thoughts. If even the whole plan of a sermon rushes on your mind, as it sometimes will, delineate it rapidly. Thus, in time, you will have a store of texts and of the skeletons of sermons, to which you may resort whenever you are at a loss: and what is written under a strong impression of truth, is always more natural, and in all respects better, than what is elaborated merely by intellectual effort. Hence (2.) Whenever a text is made *precious* to your own soul, preach upon it as soon as you properly can; and write down your thoughts, or the leading part of them, immediately. "As in water, face answereth to face, so the heart of man to man." When you preach what you have experienced recently and strongly, you may be sure that you will speak in a manner corresponding with the feelings and wishes of the exercised part of your charge. (3.) Avoid the choice of such texts as when first read, an intelligent hearer will be at a loss to conjecture what you can possibly make of them. I once heard a minister of the gospel, in opening a presbytery with a sermon, take for his text 1 Kings xiii. 24.—"A lion met him by the way and slew him." I could not conceive at first, how this was to furnish a proper subject for such an occasion. Yet the good man, by taking the text in connexion with the context, very fairly made out this important doctrine—"That in all possible cases, it is sinful and highly dangerous, to go contrary to an express command of God." But from how many texts in the Bible, might this doctrine have been drawn obviously and at once? Quaintness and witticism are out of place in the pulpit, even in the choice of a text. (4.) Let your text really *contain* the doctrine which you mean to illustrate and inculcate—and contain it *clearly*—This follows from the last

particular. You know that the French preachers often treat texts of scripture very much as the writers of the Spectator, and other essayists, made use of the mottos which stand at the beginning of their papers. They were placed there only to give some *general intimation* of the subject which was to follow. But it is surely important, and advantageous in the highest degree, to let it be seen from the very first, that we have a divine warrant, a "thus saith the Lord," for what we teach and inculcate. This is the case when we preach what is obviously and plainly taught in a particular text of scripture. The whole is seen to rest on the authority of God, and to be accompanied with his sanction.

3. As soon as you have fixed on a text as the subject of discourse, read and examine it carefully and critically in the original language—the language in which it was indited by the Spirit of truth. I am far enough from advising to this, from any wish that you should *generally* give your people a new translation of your text, or of any part of it. It has been with pain and disgust that I have observed something like this, in a few preachers of late. It were bad enough if this practice had in it nothing worse than the manifestation of pedantry and the affectation of learning, by those who adopt it. But beside pedantry and affectation, in a place where they are most of all offensive, the practice has an influence on the unlearned part, commonly a large part, of the audience, to make them suspect that they do not read the true sense of the divine word in their Bibles. Whereas the fact is, that more than nine times out of ten, the common translation is far better and more correct, than that which these new translators either give, or are able to give. Never, therefore, offer a new translation, either of the text on which you discourse or of other texts which you have occasion to quote, unless you conscientiously believe that truth and duty require you to do it; and then do it with as little parade as possible; and take care to remark, what is unquestionably true, that the vulgar translation is, in general, uncommonly excellent, and very seldom erroneous. You will, however, not understand what I have now said as opposed to your mentioning, cursorily, a single word or two, as *equivalent*, or nearly so, to what is read in the Bible. This may frequently serve for illustration, and is, I think, attended by no bad consequences.

I will take this occasion to remark generally, that all unnecessary display of learning in the pulpit, ought to be avoided from the highest motives; as well as because it is always disgusting to the best informed part of a popular audience. There are a few occasions, I admit, such as *a concio ad clerum*, and some others, on which it may be proper to show, if you can, the scholar and the critick; but in popular sermons, let your learning and talents be perceived—and by the discerning they will be perceived—in the knowledge you discover of your subject, and in the just and accurate manner in which you handle it.

Do you ask me why, after all this, I would advise you to an accurate examination of every text in its original language? I answer that I have three reasons for it—The first is, to satisfy your mind that the translation is not faulty or imperfect—for I have admitted that this, in a few instances, may be the case. The second reason is, that although the common translation should be the best that could possibly be made, yet there is often a beauty and a force to be seen in the original, which cannot be transfused into any translation; but which, notwithstanding, may help you in the treatment of your subject, and a portion of it, perhaps, be brought out advantageously in your illustrations. My last reason is, that an accurate examination and analysis of the original language of every text on which you preach, will aid you much in keep-

ing up, and even increasing, your knowledge of the ancient tongues, in which the Bible is given us—an object of which you ought never to lose sight. If every text on which you preach were even committed accurately to memory in its original language, the time employed in doing it would be well spent: and you would find on the trial, that this was much more easily done than at first you might have supposed.

I did hope to finish what I had to say on the subject mentioned at the beginning of this letter, in my present communication. But I find that it will fully occupy another.

Affectionately, adieu,

———— ————.

Miscellaneous.

LETTERS FROM DR. WITHERSPOON TO HIS YOUNGEST SON.

Baltimore, Jan. 8, 1777.

Dear David,

Three days ago I received your favour of the 20th past, with pleasure. I must tell you a trifling circumstance. When I cast my eye on the back of it, I thought it was somebody that wrote very distinctly and neatly, and did not think of you, till I saw with satisfaction your name at the bottom. There are, however, still some small inaccuracies—be ambitious of improving every day.

Just about the time I received your letter, I had given to Col. Nayler letters for Mr. Smith and Fanny and yourself, all wrapped in a parcel for Mr. Smith. In my letter to him, of a sheet of paper, I gave a very full and particular account of our flight from Princeton, and the situation of your mother as well as myself. She is at Pequea—I hope well, but I have not heard from that place since I left her. We carried nothing away of all our effects, but what could be carried upon one team. Benjamin Hawkins drove your mother in the old chair, and I rode the sorrel mare, and made John Graham drive the four young colts. This I write least the letter should miscarry, but have not time to repeat the whole detail. In the close of that letter, I had the pleasure of writing that General Washington had gone over the river at Trenton, surprised and taken a great number of Hessians. Since that time he has been in the Jerseys, and though we have not a letter directly from himself, yet letters from Philadelphia have made us believe that on Thursday night last he deceived the enemy at Trenton, made a forced march, met Lord Howe at Stonybrook, defeated him, took about 700 prisoners, and afterwards took Princeton, and is still pursuing the enemy towards Brunswick. If before this letter is sent off a further account comes, you shall have it.

* * * *

J. WITHERSPOON.

Pequea, Feb. 2, 1777.

Dear David,

I doubt not you have all been sufficiently anxious about us, since the incursion of the enemy into New Jersey. I have just written to Mr. Smith the substance of what can be said of our present situation. I have been at Princeton, and find that by Mr. Montgomery's care, not many of my books are gone, and but little of the standing furniture is destroyed. John Goodman has been exceedingly careful and faithful about the farm; so that upon the whole, though I was the object of the enemy's distinguished hatred, I have escaped, through divine goodness, much better than I expected. I wrote in a long letter to Mr. Smith, from Baltimore, how we set off, bringing one wagon load of effects, and driving the four colts

—they have been billeted in the neighbourhood here. Our sheep are all destroyed. There are, I think, old and young, fourteen of the cattle saved. * * * * *

Your Mamma is well, and remembers you kindly. I need hardly tell you that our greatest comfort now is to hear of the welfare of our children. It gives me unspeakable pleasure to hear that you apply to your studies, both in teaching and reading. You will find a vast advantage in the French now, for there are multitudes of Frenchmen come over, and almost every body is ambitious of learning the French. I am often employed as interpreter to those who come to the Congress, and have many visits from them. See, my dear child, that you lay the foundation of every thing that is good in the fear of God. Next, learn to improve time well, and be regular in the distribution of it.

I received your letter of the 20th of December on the 4th of January, but had just before written to Mr. Smith, you and Fanny. Be as accurate as possible in writing your letters, and take pains to improve your hand. I wish Fanny may employ herself this winter in something useful, and not spend the whole time in visiting and amusement.

* * * *

James is aid de camp to General Maxwell, and if his life is spared, will be sufficiently provided for in the army. He was well the last time I heard from him. I shall expect to hear from you regularly by post to Baltimore, where I am going immediately.

I have been making inquiry into the conduct of the enemy, which has been dreadful. At Trenton they killed Mr. Roxburgh, Presbyterian minister at the Forks of Delaware. Though he fell down on his knees and begged his life, yet they pierced him through and through with their bayonets, and mangled him in a most shocking manner. Some of the people at Princeton say they thought they were killing me, and boasted that they had done it when they came back. But this is uncertain—the fact of his death and the manner of it is beyond all doubt. I must write a few lines to Fanny, and am, with my best respects to John Smith,

Dear David,

Yours, &c.

Jno. Witherspoon.

—

Baltimore, Feb. 12, 1777.

Dear David,

Though I wrote you from Pequea lately, and have not since heard from you, I could not omit saluting you by Mr. Baldwin. I have heard from Jos. Lane that you are well, and that you are lusty and grown much. That is a pleasing but very inconsiderable circumstance, compared with the accounts I had before, and confirmed by him, of your applying diligently to your business. I wish you to be sensible how much joy I have had from this information, and therefore often repeat it. My first concern is that you should fear God: and as about the new year, had we been at Princeton, I should have taken an opportunity to deal particularly and seriously with you and Fanny, as you know; so now that you are at a distance, I pray you to remember that the fear of God is the beginning of wisdom; and that it is now high time for you both, personally to renew your baptismal engagements, and solemnly give yourselves to God—I pray earnestly that he may renew you in the spirit of your minds. Next to *the one thing needful*, you know I am chiefly concerned for your improvement in useful knowledge, and fitness for the duties of active life: and I am persuaded by the taste you have taken, you will find the highest pleasure and the greatest honour by attending to your duty.

* * * *

Let this letter be common to you and Fanny, and to nobody else.

I am, dear David,

Your affectionate father,

Jno. Witherspoon.

Philadelphia, June 11, 1777.

Dear David,

Having met with an accidental opportunity, though the time is very short, I have written a line or two to Mr. Smith, and refer you to him for news. It gave us much pleasure to see you here lately, but much greater to understand from every quarter, that you behaved in such a manner in Virginia as was quite agreeable to all. I hope, my dear boy, if you continue to keep the path which I have chalked out to you, you will be useful, happy, and successful in life. Give great application to your studies, but above all be attentive to your moral conduct. It is my earnest desire that you should, as soon as possible, renew your baptismal engagements, agreeably to the conversation I had with you here. Remember, my beloved child, that those who have been trained up in the fear of God, cannot sin at so cheap a rate as others, and that the great advantages which you have had, and do still enjoy, must be accounted for.

I wish your accomplishment in every respect, and therefore bear with me while I put you in mind to prevent at any rate a habit of holding down your head, or keeping it on one side, or any other ungraceful habit. Let there be decency in your outward carriage, reserve and modesty in your conversation, and humility in your heart.

* * * *

I am, dear David,
Your affectionate father,
JNO. WITHERSPOON.

P. S. If the enemy leave New Jersey, as there is some prospect at present, you shall have notice immediately. * * * *

Philadelphia, August 7, 1777.

Dear David,

I received your last and Mr. Smith's two weeks ago at least, and I am sorry that I have not been, nor am at present, able to write you fully. You will have heard with pleasure that the enemy did not get so far as Princeton on their last excursion, which was very happy for us. They have lately appeared at Delaware Capes, but they are now gone from thence, and have not been seen since Thursday last.

I am glad to see that you are thinking of determining your profession for life. I have not time to write upon this subject, but shall do it fully in a few days. You know what my desire and ambition is upon that subject; but I am of all things most concerned that you should fear God. I want much to hear that you have renewed your baptismal engagements in the Lord's Supper.—Your absence and distance have hindered me from many opportunities of speaking to you upon that subject. Your friends here are all well—James at the camp at Germantown, and John at Trenton. I go this morning to Princeton, and shall return next week. My kind love to Mr. and Mrs. Smith and all friends.

I am, dear David,
Your affectionate father,
JNO. WITHERSPOON.

FOR THE CHRISTIAN ADVOCATE.

No. II.

Ille bonis faveatque et concilietur amicè,
Et regat iratos, et amet pacare tumentes:
Ille —— laudet ———— salubrem
Justitiam, legesque, et apertis otia portis:
Ille tegat commissa, Deumque precetur et oret,
Ut redeat miseris, abeat fortuna superbis.
HOR.

Mr. Editor—A peculiar combination of circumstances prevented my appearance last month, and still existing, cannot fail to influence the character of the present communication—it may be too brief, it must be too cursory.

Hermeneuticks is *the science of interpretation.* Biblical criticism properly refers to the versions, recensions, manuscripts, textual integrity, canonical authority and his-

tory of the original scriptures; and when it has performed its office and perfected its work, it has only furnished the materials and prepared the way for the application of the principles of hermeneuticks to the written oracle. The object of hermeneuticks is two-fold, 1. to ascertain *the meaning of scripture*, called —very properly—*the mind of the Spirit:* and 2. to communicate it to others.

With respect to the science of hermeneuticks it may be remarked:

1. *That its importance is immense.* This is evident from its object—for what is the worth of a system of theology, whatever else of excellence it may possess, if destitute of the true intention and proper meaning of the Holy Ghost? It is plainly worse than nothing—it is delusion or error; and if it contain some shreds of "truth and soberness" these may be in effect its worst ingredients: they may gild and grace a fatal deceit; they may be the sweetener to the poison, the bait to the snare, and the lure to the pit. How important and excellent is that science which opens the sources of truth divine, and sheds the pure day of heaven on the wildered traveller's pathway to the home of the just, and gives divine conviction, through the Spirit, to the mind whose heaven-born appetites affect the unsophisticated truth of God. Biblical criticism is merely the pioneer and purveyor of this nobler department—this *ultima ratio theologorum.*

2. *Theory must be the handmaid and not the mistress; the follower and not the guide, the disciple and not the preceptor of hermeneuticks.* The reverse—would reduce the night of the dark ages, enthrone human imaginations, depose the counsel of God, prove any error, consecrate any heresy, and serve any purpose—except those of truth and righteousness.

3. *Hermeneuticks is a science more level to common sense and more interesting to common men than that of biblical criticism.* The lore of this is ponderous, multifarious and shadowed with the darkness of remotest antiquity: few are equal, in any serviceable degree, to the appropriate toils of such investigation —the value of which is mainly professional, and its objects are in their sum *comparatively* trifling, as the learned universally admit; for the variations, however numerous, are ultimately insignificant, in contradistinction to the pervading coincidences of MSS. and versions in authenticating the general purity of the *textus receptus* of the New Testament. Our translation is also honoured by all judges as excellent: hence, every English reader may and should use the best means, with the best helps, and the most prayerful, persevering, and habituated efforts to ascertain the "spirit" and the "life" of "the words" which our great Prophet speaks to us in the holy scriptures. Universal experience will encourage him, with the assurance that all the dreaded pain of the process will be exceeded by the peerless pleasure of the result.—*Veritas in puteo.*

4. *Any system of hermeneuticks which excludes, omits, or disparages either* PRAYER FOR DIVINE ILLUMINATION, OR THE QUALIFICATIONS—THE SPIRITUAL QUALIFICATIONS—OF AN INTERPRETER, *is fundamentally defective and dangerous.* The most accomplished, ingenious and experienced scholar of the profession that ever attempted the business, is totally disqualified for it, without personal religion. "Can the blind lead the blind?"

These ought to be considered among the essential, and as *the most indispensable* attributes of a system of hermeneuticks. He who doubts it must have forgotten the history of heresy, and indeed the most important texts in the Bible. A graceless ministry is a curse of uncomputed mischief to the church and the world.

5. To affirm however that *piety is sufficient, because it is indispensable*, is fanaticism. A pious interpreter cannot be too learned: and the best system cannot dispense with rules. Religion delights in order, and order is the offspring of law—or rather of obedience to law. Besides, it is *impossible* to dispense with hermeneutick rules. He who despises them in others, always uses or abuses some of his own, however contradictory or erroneous; and the alternative is *bad rules or good ones.* It is very edifying to study all the *bad rules* which have been legislated in the cause of error, and employed with too much success by the "many, who corrupt the word of God." I shall mention a few good ones, by which I intend always to abide.

1. *The universal self-consistency of truth.* "No lie is of the truth." There may be omissions, obscurities, paradoxes, mysteries and difficulties—and there are—in the written word: but these are not contradictions. A contradiction always includes a falsity, because both sides of a contradictory proposition cannot be true, though perhaps they may be false. Some assert contradictions, and when challenged with them endeavour to escape by changing their names into mysteries. Truth needs no such wretched subterfuges. If she had a bad memory, she would still be harmonious in all her statements.

2. *The scope of the passage and of the context.* A rule of great excellence.

3. *The consultation of parallel passages, and the use of the same word in different places, and by the same or other sacred writers.*

4. *The difference between words and things, with the grand importance of the latter, and the subserviency and comparative worthlessness of the former.* This rule would induce definition, thought, perspicuity, and candour,—and at the same time exclude logomachies and sciomachies, and all the tournaments, sportive or earnest, of theological chivalry. It would kill bigotry without sanctioning latitudinarianism. It would give the clew to sound Catholicism, and beam light on the eye of Christian discrimination. It would prevent misconstruction, promote union of sentiment and shorten controversy. It would almost sanctify polemicks, and make controversy one of the means of grace. A war of words, whether in politicks, ethicks, or religion, is often deadly in proportion to the emptiness of its occasion. *Res non verba*, be our motto.

A careful consideration of 1 Tim. ii. 1—6, the passage noted in my last, will evince the cardinal influence of one monosyllable to control its interpretation. *What is the meaning of the word* ALL *in the first, fourth, and especially in the sixth verse?* If it means all the individuals of the human race, then there is no man for whom, in some certain sense, Christ did not die; and the restrictive system is false. I believe that the passage does really and obviously and demonstrably teach that *there is a sense in which Jesus Christ died for those that perish for ever—even for damnable hereticks, who "deny the Lord that bought them, and bring upon themselves swift destruction:"* the proof of this, however, I must reluctantly postpone once more—till next month.

I pray my brother Calvinists, in the mean time, to keep their minds unprejudiced towards these humble papers, till all the case is heard, and to excuse two cautionary sentences in the conclusion—

1. Do not suppose that I am about to maintain, that Christ died in every sense equally for all men—for Judas as for Paul; for this is neither my position, nor my creed.

2. Do not infer from any premises here or hitherto furnished—I ask justice—that I am about to affirm or even imply, that the di-

vine counsel is frustrate, that God is disappointed, that Christ has failed, or endangered a failure, of his object or his reward, or that any "dead loss" will be sustained, by the presumed inefficacy of his blood towards them that perish.

God is over all, blessed forever. The blood of his Son will be charged to their account who reject it. "All thy works shall praise thee, O Lord; and all thy saints do bless thee." That God is in earnest and sincere when he offers salvation to men—that he is not tantalizing them or trifling with them—triflers as they are, and especially with him—is very plain from the *tremendous retribution* which awaits them; and which, therefore, himself executes upon them, who have "trodden under foot the Son of God, and have counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and have done despite unto the Spirit of grace." Zeta.

FOR THE CHRISTIAN ADVOCATE.

No. 2.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN v. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

"We are unspeakably ashamed that any modern divines should have fought, *pedibus et unguibus*, for the retention of a passage so indisputably spurious."

Eclectic Review.

There are two classes of the learned to whom I have the misfortune of finding myself opposed in this discussion. The first are those frank and candid men, whose doubts have been so strongly excited by the arguments advanced against the authenticity of the verse, that they decline to quote it in their discourses and writings. Yet they admit their lingering inclinations, and their "almost persuasions"—that the verse is authentick. They stand on neutral ground, they seem equally removed from our opponents, and from us. Time, and the unexampled investigations going on now in Europe, I am persuaded, will, ere long, unite them to us. The other class are fully convinced that this verse is spurious. And these able and learned men are not content with going all lengths "*in the rude shock of war*"—against this verse—but they employ irony and keen sarcasm against those who venture, in the sincerity of their hearts, to defend *this item of holy writ*. "They are unspeakably ashamed that any divine of the nineteenth century should, *pedibus et unguibus*, contend for it."

I do not quote this to blame them. I quote it to put them in mind that I feel myself privileged, from their example, to employ the same weapons against their weakness and folly. For who would bring out heavy artillery against a mud wall?

Our verse—as has been justly observed by an able writer in the Christian Observer of London—our verse "is very far from standing in that miserable state of destitution, to which its opponents seem to consider it reduced."—For one, I feel a confidence in believing that the time is fast going by, when the Christian publick will listen to the opponents of this verse. I am fully convinced from what I see and hear—and particularly from the able books lately published in defence of this text—and from the sentiments of the most learned divines of Britain, and the United States, expressed more and more fully, every day, from the pulpit; that the tide of belief is now beginning to set strongly, in favour of the authenticity of our verse.

I thank you, Mr. Editor, for that happy and seasonable selection

which you made from the Christian Observer of May; and which you added to my last communication. It helps to illustrate this fact; and to strengthen our belief in its reality.

We anticipate the period, when the advocates of this verse will come out in the language of the pious and learned Bishop of St. David's.—"I can say, in truth, that every renewed examination of the subject has added to my convictions of its authenticity."*—Nay, may I not venture to say, that we anticipate the period when more of the learned than a Grier, will be induced ingenuously to say, as he said, after reading Nolan—"I feel compelled to abandon my former prejudices against the verse; and to think that a person should almost as soon doubt the genuineness of the rest of St. John's epistle, as that of the disputed passage."†

When the writings of Kettnerus, and Dr. Hales, and Wetstein, and Ernesti, and Nolan, and Burgess, and Travis, and Grier shall be in all hands, and carefully studied, I doubt not this will be the happy result.

In my last, I endeavoured to overthrow the first portion of the *external evidence* adduced against the authenticity of this verse, by our opponents. I now beg your attention, Mr. Editor, in the second place, to another portion of their *external evidence*. "*No other ancient version besides the Latin contains this verse. And even in respect of the Latin version, it is awanting in the most ancient copies.*"

This kind of argument, *to prove a negative*, must share the same fate with their other argument, which has been reviewed. We have no sufficient data given here. Certain *particular premises* are assumed. And from these *particular* premises they draw a *general* conclusion. Need we say in this enlightened age, that from *particular* premises no general conclusion can be formed?—In reference to the versions of Syria, or of Ethiopia, or Armenia, or the Coptic of Lower Egypt, or the Sahidic of Upper Egypt, the researches of the learned have not been extensive enough to glean materials sufficient for any practical purpose. We admit that the verse is wanting in the copies that have come to light. But from a few solitary versions—the history of which, or the sources whence they were drawn, we cannot satisfactorily trace—it certainly would be altogether unbecoming the learned and candid, to conclude—as some have thoughtlessly concluded, to favour a theory—that this verse has never been found in these foreign versions; nor in any other version except the Latin.

We are led to the same conclusion respecting their *conjecture* which they offer for an *argument*, that even in respect to the Latin version, "*the verse is not found in the most ancient MSS.*" No negative, of this kind, can be established from such data, and such defective proof. No particular premise can lay a foundation for a general, or for an unlimited conclusion. Unless all the copies known to exist, be fully and carefully examined, no conclusion can be made in truth. And even the suspicion, that other copies may be found, would make the true critick pause, and guard against conclusions which might expose him to deserved censure.

For in fact, if even there exists a reasonable suspicion that some MSS. still remain to be collated, what, I pray, becomes of the shrewdest theory? Griesbach, and Michaelis, and Marsh, may move on in the mightiness of their conjectures, and fill volumes with pompous accounts of MSS. We have only one brief reply. All this is no more than mere conjecture—brought forward in the imposing

* Quoted by the Christian Advocate p. 358, for Aug. 1824.

† Grier's Reply to Milner's End of Religious Controversy, &c.

form of learned research. Your conclusions are at the mercy of the good natured reader. Besides all these copies which you have searched and collated, do you pretend to assert that there are not, that there cannot be, other copies which may bear testimony against you? Have you actually passed through all the private and publick libraries of Europe? Have no collections escaped your eyes? Are you confident that the researches of the learned will bring no new materials to light? They are now in the full bustle of successful exertion to discover MSS. in this season of unusual opportunity, when peace reigns in Europe, and the learned of its different nations, amid the jarring elements of politics, grant to each other every facility to pursue their diversified objects of investigation? No, you have no ground of confidence here. In the list given by even Kettnerus,* of the last age, I think I see some copies alluded to, which are not noticed by these learned men, or by any of our opponents, so far as I have examined.—And since their peremptory conclusions, Bishop Burgess has shown that there are, in the library of Verona, *three MSS.* more ancient by 200 years, than what they would admit to exist.† And thus as the learned shall continue their researches, fresh light will break in, to put to flight the most *learned theories and ingenious conjectures!* And I have a perfect confidence that fresh and additional proof of Bishop Burgess' observation, will be produced by the learned, at no remote period—"that though the 7th verse of 1 John v. be wanting in the *more ancient* (Latin) copies, it is also true that it is found in some of the *most ancient* copies."‡

* See chap. 17, 18, of his learned work. This copy which I quote belongs to the library of Professor Dewitt, of New Brunswick.

† Vind. of 1 John v. 7. p. xxvi. 2d Edit. and pp. 53, 54. Horne's Introd. vol. iv. p. 441.

‡ Vind. pp. 53, 54, &c.

Another portion of their external evidence is this: "*The Greek Fathers have never quoted this verse—not even in those places where we should most expect it. And the Protestant reformers, with Luther at their head, rejected it from their versions, or have marked it as dubious.*"

Here, I admit, there is a greater plausibility afforded of proving a *negative.* Because generally speaking, the Greek Fathers are a definite and known body. I shall not avail myself of the supposition that there yet may be discoveries of *new fathers:* or at least, of *new works* of the fathers. Yet there would be nothing wild or extravagant in the supposition. Every scholar knows how long the epistle of Clemens Romanus, and of Barnabas, remained unknown to the learned world. The book of Lactantius "De Persecutoribus" was long concealed, and was, in a manner lost to the world.*—Nor was this the fate exclusively of the fathers of the church. We are indebted to a distinguished scholar for some remarkable cases drawn out of profane history. The celebrated decree of the Spartan senate, passed to censure Timotheus, the musician, lay hid, or obscure, to say the least, for 1127 years; having been omitted by writers in history and policy; and was, after that lapse of time, quoted and restored to light by Boethius.†—Such, also was the fate of the copy of the league made by the cities of Smyrna and Magnesia, with the king of Syria. Having been omitted by some transcriber, or having escaped the notice of those who gleaned materials for history, it actually lay hid in the monuments of antiquity, and on the marble—unnoticed in any history now extant. But after a great lapse of time, it has been restored to light; and to

* See Kettnerus, p. 104.

† Bp. Burgess's Vind. of the new Edit. of this Decree, p. 57, &c. and Horne, IV. p. 459.

the authentick page of history. The marble which contains it, is now in Oxford.*

I shall not take any advantage offered from facts of this kind. Our cause needs no such aid.—I shall suppose for the sake of argument, that the assertion of our opponents is true; viz. that "*the Greek Fathers have not quoted this verse.*" Our cause will lose nothing by the admission.

If the Greek Fathers have never quoted this verse, no proof can thence be drawn that it was *not* in their copies. For in the first place, there are other reasons equally supposable, as that one of our opponents, viz. that the verse was not in their copies. It is well known to those acquainted with the history of the fathers, that they were, unhappily, not agreed on the precise meaning of the clause in our text, "*these three are one:*" that many of them understood it to express the *unity* or *unanimity of sentiment* of the three heavenly witnesses. Hence, as men of perfect candour, who scorned to take any advantage which their consciences did not approve, many of them declined to quote it, while they had abundance of other proofs. But 2dly, if this argument of our opponents prove any thing, it proves *too much* —and consequently it is a fallacy. It has been justly observed by the learned,† that, in the controversy carried on by the orthodox fathers against the Sabellians and Arians, we cannot discover that they have quoted some of the most striking texts in the sacred volume, to prove the doctrine of the most Holy Trinity. And, to use the words of our opponents in reference to our text —"they have not quoted these texts in the very places where we should have expected them." For instance, they have not quoted in their defences, that text so decisive in the proof of the Holy Trinity, 1 Cor. xii. 4-11.—Nay, they have not even quoted the words of the baptismal form in Matt. xxviii. 19, in the course of their controversy.

Now let our candid opponents say if it would be fair—if it would be justifiable, to infer from this fact —that, because these verses, so much to the point, are not quoted in the very places in which we should expect them—they were not in their copies of the holy scriptures. —Yet this is the very point and edge of the argument of our opponents. *The fathers did never quote it—hence this verse is not in their copies.* This argument proves too much. It is a fallacy.

The silence of the orthodox fathers in reference to these texts, and in reference to our text (on the supposition that they have not quoted it,) does indeed prove much against them. It does prove that they did not conduct their argument *fully*, or *properly*, by using all the materials which God had put into their hands. But it will never prove that the materials which erring men had not the wisdom to use, were not in their copies of the scriptures. On the principle of our learned opponents' argument, we should, in no case whatever, lay any blame on the mechanic—though he passes through his hands the rudest and most unsightly work. Though all men condemn it, it is not owing to any fault in the mechanic. The blame lies exclusively in his tools!

But, after all, the assertion of our antagonists, on which they build the whole of their argument, *is not true in fact.* Griesbach, and Michaelis, and Marsh are utterly in error, in respect to the Greek Fathers. "*The Greek Fathers,*" say they, "*never quoted this verse.*" *On the contrary, it is now fully proved that some of the most ancient of them —and, at least, eight of them have quoted this verse, and in other places evidently alluded to it.* Their words

* See Horne, Vol. IV. p. 459.—Note.

‡ See the statements of Horne, IV. p. 459.

now lie before even the English reader. They are quoted, at some length, by that late able and successful writer, Bishop Burgess. If I can find room and opportunity, I shall exhibit these afterwards, when I enter on my *positive external proof* of the text. Meantime, I shall simply state what every careful student of this controversy knows; that the quotation of this text by Tertullian, and by Cyprian has been long before the church, in the authentick and correct editions of their works. The former wrote about 80 or 90 years after the death of St. John. The latter about 170 years.—And latterly we owe it to the very learned and distinguished Bishop Burgess, who has, in his book against Griesbach, carefully examined the pages of the Greek Fathers; and has demonstrated by large quotations from them, that our text has been quoted by at least eight of them.—And what is in no small degree pleasing to us—Cyril, whom our opponents have hitherto always claimed, *is shown to have quoted it.**

In reference to the venerable Reformers, we admit that they, in general, left it out of their versions. But this brings no argument against the authenticity of our text. It simply proves this fact, which we will not deny, that the verse was not in the copies to which they had access. And they had their doubts left unremoved; by reason of their not having the possession of ancient MSS., and satisfactory documents to remove these doubts. And some very natural and very satisfactory reasons can be given why this text has not been in many copies.†

Michaelis (vol. iv. p. 434, and Horne, iv. p. 458,) has treated with lightness the idea suggested by able writers, respecting the corruption of some copies by hereticks. And he observes, "this could not have occasioned it in all the Greek MSS. and versions." The truth is, neither we nor the learned writer ever have seen, or will see, *all the Greek MSS.* But let this pass, it is the common error which glares on the pages of all our opponents.

Two things have struck us forcibly in this matter. 1st. We have the most satisfactory testimony of antiquity, that the Artemonistæ and other hereticks, who wrote against the Holy Trinity, did "*carefully expunge from their copies of the Scriptures those words which were pernicious to their doctrines.*"*

2dly. The most ancient MSS. which want this verse, bear melancholy proofs of the hand of an enemy, carefully expunging many prominent texts, the authenticity of which cannot reasonably be questioned. They omit, for instance, Rev. i. 8.—"I am Alpha and Omega, the beginning and the ending, saith the Lord."—They leave the word *God*, out of Acts xx. 28.—"Feed the church of God, &c." making it read "Feed the church which, &c." They omit the first clause of 1 Tim. iii. 16. viz. "God was manifest in the flesh."—I humbly conceive that every one will see that all these bear upon a certain point of infinite importance—the true Deity of our Lord. And it really does seem to me as if there were traces of design in these omissions.

I trust, Mr. Editor, that the *external evidence*, which our antagonists have brought against our verse—in their attempt to prove a negative, is now fairly neutralized. From their data, and their materials, no negative can be proved. I appeal confidently to the learned. Their mode of arguing has, therefore, been lame and defective in

* Burgess, Vind. p. p. xxxv. xliii. and pp. 29-43.—Horne, iv. p. 443.

† Kettnerus has four chaps. on this; to which I refer my reader, as I have no room for quotations here. I may touch on this afterwards.

* Euseb. Lib. v. cap. 28. Socrat. Eccles. Hist. Lib. vii. cap. 32. Kettneri, p. 29. Millii Prolog. No. 640, 363. &c.

the last degree. "I feel unspeakably ashamed that men of learning in the nineteenth century," should so violate the first principles of logic—as invariably to draw general conclusions from particular premises.

In my next I shall notice, a little more fully, the defects of Griesbach—if I can find room: and then proceed in defence of my text. 1st. By circumstantial evidence. 2d. By positive internal evidence. 3d. By positive external evidence.

With great respect, I am,
Mr. Editor, yours truly,
W. C. Brownlee.

Basking Ridge.

An Account of a Remarkable Revival of Religion in Freehold, New Jersey.

(*Concluded from page* 404.)

The general effects produced on the minds and manners of these subjects of grace, were as follows: They were generally not only made to know, but heartily to approve of the great doctrines of the gospel, which before they were either ignorant of, or averse to, so that they all sweetly harmonized in exalting rich, free, special, and sovereign grace, through the atonement of Jesus Christ; being desirous of glorying only in him, who had loved them and given himself for them, an offering and a sacrifice of a sweet smelling savour. Mr. Tennent used to say, that he could not express the satisfaction with which he heard some, who had been wrought upon by divine grace, speak of the new covenant method of salvation through a Redeemer. They did it in such an affectionate manner, and with such clearness of language and evidence, as he thought sufficient to have convinced the most determined atheist, that the Lord alone was their teacher.

The alteration in some, from almost gross ignorance, to such clear gospel light, and in others from the most corrupt principles, to the acknowledgment of the truth as it is in Jesus, fully showed that none but he who made the understanding could effect the change. They approved of the law of God after the inward man, as holy, just, and good, and prized it above gold—yea much fine gold. They looked on it as their duty to wait on God in all the ordinances of his own institution, although they expected to merit nothing by it, for the love of God constrained them. They declared that in every thing they came sadly short of what they ought to do, and did bitterly mourn for it, but blessed be God they were not discouraged in their endeavours to reach forwards, if by any means they might apprehend that for which they were apprehended of God; and in all things they acknowledged they ought to look to Jesus, the author and finisher of their faith, who alone could work all good in them and for them, —to whom be glory for ever.

They were not unmolested in their way by enemies both from within and without, yet they professed that the comforts which they received, more than compensated for all their labour; that if there was no good to be expected hereafter, yet in keeping the commandments of God there was a great reward. They did not all make the same proficiency in the Christian life, neither were they all equal in their religious endeavours, nor were they at all times alike lively in a religious course. They had their spiritual disorders, which their ever merciful Physician healed by the balm of his own blood, and enabled them to run afresh in the ways of his commandments. They showed a particular love to the godly, whom they esteemed as the excellent of the earth, and did rejoice to hear of Zion's prosperity, glorifying God on that account. They

did each one prefer the other before himself, accounting that they were the meanest of the family, and unworthy of the blessing, yea, the most so of any living, all things considered. In a word, the greatest formalist became spiritual in his conversation; the proud and haughty ones were made humble and affable; the wanton and wild became chaste and discreet; the drunkard was made to walk temperately; the profane swearer to honour the venerable name of that God whom he used to provoke; the Sabbath breaker was brought to be a strict observer of that sacred day; the worldling became a seeker of treasure in the heavens; the extortioner began to deal justly, and the malicious to forgive their enemies; the prayerless were found contant in prayer; to conclude, the pharasaical self-seeker, with zeal endeavoured to promote the advancement of God's glory, and the salvation of immortal souls.

Through God's mercy, they were quite free from enthusiasm. The people followed the holy law, and not the impulses of their own minds. There were no pretensions to visions, but those which were by faith; that is, a clear sight of the new and living way to the Father, through his beloved Son Jesus Christ. Neither were there any revelations pretended to, but those delivered long since in the sacred volume.

It must, for the sake of truth, be confessed, that some who were awakened, and seemed for a time to set their faces towards Zion, did turn back—yea of those who had been considered as converted, some did make shipwreck of faith and a good conscience, but glory to God, there were not many of these. Indeed some who had thus awfully apostatized, were highly esteemed in the church. By this our good and gracious God gave a check to a high esteem of our own judgments, concerning the spiritual state of others, which is too common among young converts; and thereby awfully warned all who stand, to take heed lest they fall. There has been reason to fear that many were injured by the backsliding of others,—wo be to the world because of offences!

About this time Mr. Tennent was invited to preach to some people in Hopewell, in the county of Hunterdon, whither he went by the desire of the Presbytery.—Here he became very successful, and gathered a congregation and organized them into a church state. When he administered the Lord's Supper, in examining such as offered themselves to that holy ordinance, he was agreeably surprised to find so many, on whom, in the judgment of charity, the blessed Spirit had wrought a saving change during the then late glorious day of grace. Their account of the Lord's dealing with them, was scriptural and free from enthusiasm. It was soul-refreshing to behold the beautiful variety and sweet harmony that appeared in their several accounts of the Lord's dealing with them. All their exercises seemed directly to tend to abase themselves and to exalt the Lord Jesus; to break them off from their corruptions and ingraft them into the glorious stem of Jesse. God's method of working, so as to bring them to himself, so as to lead them to cast themselves wholly on the Lord Jesus, so as to rely on him alone for salvation—this some endeavoured to abuse to the disparagement of the whole work. The principal person that the Lord saw cause to use in the commencement of this work, as his messenger to the people, was his truly faithful servant, the Rev. Mr. John Rose, who for his plain dealing and peaceful labours, was accounted by many as an enemy, and treated as such, so that at length he was obliged to remove into Pennsylvania.—May the Lord forgive them

for Christ's sake. Mr. Tennent observes, that the sacramental season was blessed to the refreshment of many pious people there, as well as many who had attended from the neighbouring congregations; so that some who had been much distressed with doubts about their spiritual state, received soul-satisfying sealings of God's overcoming love. Others were supported and quickened, so that they returned home rejoicing and glorifying God. Mr. Tennent often declared that he had seen a spirit attending the preached word in many places in New York, New Jersey, and Pennsylvania, by which precious souls have been drawn to be united to Jesus Christ in so special a manner, that he concluded it to be an earnest and first fruits of much greater blessings to His church in time to come—in fulfilment of his gracious declaration, "that he will make the knowledge of God to cover the earth as the waters cover the seas. That Zion shall look forth," from beneath the clouds of contempt cast on her, "fair as the moon, clear as the sun, and terrible as an army with banners." He doubted not, but that the light of the gospel should "yet increase as the light of seven days," for the mouth of the Lord had spoken it.—"Even so come Lord Jesus, come quickly!"

Reviews.

A SERMON ON THE ATONEMENT, PREACHED AT THE ANNUAL CONVENTION OF THE CONGREGATIONAL AND PRESBYTERIAN MINISTERS OF THE STATE OF NEW HAMPSHIRE, CONCORD, JUNE 2, 1824. *By Daniel Dana, D. D. Minister of the Gospel in Londonderry. Concord: Printed by John W. Shepard,* 1824.

TWO DISCOURSES ON THE ATONEMENT. *By Moses Stuart, Associate Prof. of Sacred Literature in the Theol. Sem. at Andover. Published by request of the Students. Andover: Printed by Flagg & Gould,* 1824.

(*Concluded from page* 420.)

The scope of Dr. M.'s sermon was to show that the atonement of Christ was not vicarious. He did not leave this to be made out by inference.* It is manifest that this was the great object he had in view in his whole discourse. He attempts to discredit and discard an old theory, and to propose and establish a new one, in regard to the *nature* of the atonement. The old theory is that the atonement, in its essential nature, is *vicarious;* the

* In the doctrinal part of his discourse, page 23, Dr. M. says—"The only difficulty is to understand how this exhibition was a display of the righteousness of God. To solve it, some have resorted to the supposition that the Son of God became our *sponsor,* and satisfied the demands of the law on us, by suffering in our stead. But to this hypothesis there are strong objections." He then states the objections, and concludes with declaring—"We must, therefore, resort to some other solution"—adding immediately—"And what is more simple, and at the same time satisfactory, than that which is suggested by the text? The atonement was an *exhibition,* or *display.* That is it was a *symbolical transaction.*" Afterwards, in making inferences from his doctrine, page, 30, 31, he says—"Justification, therefore, is a real departure from the regular course of justice; and such a departure from it, as leaves the claims of the law on the persons justified, for ever unsatisfied. This is a legitimate inference from the principles advanced. The atonement then, did not divest the transgressor of his guilt or ill desert." See the very extended quotations from this sermon, in our reviews of it, in our numbers for February and March, of the present year.

new theory is, that there was *nothing* vicarious in the atonement, but that it must be regarded solely as an *exhibition*, a *display, a symbolical transaction.* Now we believe that in this Dr. M. is chargeable with a *fundamental* error—an error which really tends to subvert the very *foundation* of a believer's hope. To counteract the influence of this error, we rejoice to see and say, is avowedly the object of Dr. Dana; and that it was equally the object of Professor Stuart, appears from the very doctrine which he raises from his text, namely, that Christ "SUFFERED AS OUR SUBSTITUTE." In making our extracts, therefore, from these able and excellent discourses, we shall select those parts which bear most directly and powerfully on this cardinal point; that our readers may see that it is maintained by the New England brethren, with whom we hold connexion, in all material respects, as it is by the Presbyterian church. With *this view* we shall extract pretty largely—as well as because we wish to enrich our pages, as much as our limits will permit, with the just, and pious, and eloquent statements contained in these sermons. Dr. Dana begins his discourse with an explicit declaration of his purpose.

"My design in the selection of this passage, is to offer some thoughts on the ATONEMENT made by our Divine Redeemer, for the sins of men. This doctrine, all must admit, is a matter of pure revelation. Whether a sinner can be pardoned; whether a human rebel can be reconciled to his heavenly Sovereign—these are questions which anxious nature may ask; but which God alone can answer. If this pardon and reconciliation be possible, God alone can *declare the terms.* And, adored be his mercy! the Bible, which is his only communication to man, speaks, on this most interesting of all topicks, a language perfectly explicit and intelligible. If there is any difficulty in the case, it is a difficulty introduced by human philosophy, anxious to perplex what God has made plain; not to say, anxious to *mend* what God has made perfect. Let us then close our ears to the reasonings and conjectures of men, (for on this subject, what is *reasoning* but *conjecture?*) and let us simply listen to the authoritative and unerring voice of Heaven. What saith the scripture?"

After remarking on the ancient date of the prophecy which forms his text, he exclaims—

"What astonishing things are presented on the face of this inspired page! The world's Creator, visiting this earth, and on an errand of the kindest love; receiving no homage; welcomed with no songs of grateful praise. The ETERNAL GOD, *a man of sorrows, and acquainted with grief.* He whom prostrate angels adore, *despised and rejected of men.* Nay more, Heaven joins with earth, to pour bitterness into the Redeemer's cup. JEHOVAH, the just, the benevolent JEHOVAH, is *pleased to bruise him, and to put him to grief.* UNPARALLELED MYSTERY! How shall it be explained?—One fact, and that alone explains it. He suffered as a *substitute.* He suffered, not for himself, but for those whom he came to save. This the prophet unequivocally declares in the text; and declares in such variety and accumulation of language, as is calculated to make the very strongest impression on the mind."

He shortly after adds—

"The doctrine which offers itself from this remarkable passage, is as simple and obvious, as it is interesting. That the sufferings of Christ were *expiatory;* that they constitute a *proper atonement for sin;* this you perceive at once, is the doctrine of the text. This is the great and momentous truth on which we shall now insist. May the SPIRIT of truth guide our meditations, and deeply affect our hearts!"

Dr. D. then goes on to show that "an atonement is absolutely *necessary*"—that "God has given his intelligent creatures a law," which "requires perfect obedience"—which "must be enforced by penalties"—penalties which "must be *executed* on those who incur them by trangression; or on a surety"—that "it is easy to see that satisfaction, if made by a surety, must correspond with the debt due from those on whose behalf it is rendered," and that "the satisfaction rendered to the law and justice of God, in behalf of sinful men, must be infinite in value." This leads to a short consideration of "the *qualifications* which must meet in him who

undertakes, as a surety, to make atonement for human transgression." These qualifications are well and clearly stated; and it is afterwards shown that "the obedience and sufferings of the Saviour were both essentially necessary; and they were both infinitely important." After briefly illustrating this, Dr. D. subjoins the following pertinent remarks—

"As to his *sufferings*, we contend not that the Redeemer endured precisely the same misery, in kind and degree, to which the sinner was exposed, and which he must otherwise have endured. This was neither necessary nor possible. Infinite purity could not know the tortures of remorse. Infinite excellence could not feel the anguish of malignant passions. Nor was it needful that the Saviour, in making atonement for human guilt, should sustain sufferings without end. Such, it is admitted, must have been the punishment of the sinner, had he borne it in his own person. But this necessity results, not directly from the penal sanction of the law, but from the impossibility that a finite transgressor should, within any limited period, render satisfaction for his sins. But the infinite dignity of the Saviour imparted an infinite value and efficacy to his *temporary* sufferings. Indeed, it cannot be doubted that he endured as much of that same misery to which the sinner stands exposed, as consisted with the perfect innocence, dignity and glory of his character. He suffered not only the united assaults of human cruelty and infernal rage, but the far more torturing pains of *divine derelict-tion.* And inasmuch as the scripture expressly declares that, in redeeming us from the law, he was *made a curse for us*, we are constrained to conclude that his sufferings were a substantial execution of the threatening of the law: a real endurance of its penalty, so far as the nature of the case admitted, or required. Nor will it surely be denied that such unexampled sufferings inflicted on a person so spotless, so exalted, and so dear to God, gave as much honour to his holy law, as could have been given by the everlasting sufferings of the whole human race. If the lightnings of Sinai, and the fiercer flames of hell, reveal the divine indignation at sin, this indignation shines in still brighter and more tremendous colours, from Calvary. There, indeed, the *whole character* of Deity has a signal and transcendent display. Justice appears more *awful*, as well as more amiable, by its connexion with boundless mercy; and mercy appears at once more venerable and more attractive, by its union with inflexible justice. On the one hand, Jehovah is exhibited as

'A God all o'er, consummate, absolute,
Full orb'd, in his whole round of rays complete.'

On the other, the pardon and salvation of man, which, apart from the Saviour's atonement, might seem to threaten the subversion of the divine law and government, are now seen to establish them in their highest dignity and glory."

"Having given this brief view of the doctrine of the atonement," continues Dr. D. "we will proceed to show that it is in reality the doctrine of the Bible." This is done from four considerations; and we regret that we can scarcely do more in regard to the first three, than state what they are. We shall insert the whole of the fourth, because it brings together some of the many precious portions of the sacred text, in which this essential doctrine of our holy religion is clearly, and unequivocally asserted; and also serves to introduce with great effect the inferences which immediately follow, and some of which we shall quote with it. Dr. D. shows that the doctrine of the atonement, as he has explained it, is the doctrine of the Bible. 1. "From the sacrifices appointed under the ancient dispensation." 2. "The anguish and horror of the Redeemer's soul, previous to his death, especially in the garden of Gethsemane, afford strong argument that he died as an atoning sacrifice. On no other principle can they be accounted for." 3. "The same doctrine was taught by our Redeemer in the institution of the sacramental supper. Of the bread he said—'This is my body which is broken for you.' Of the cup—this cup is the New Testament in my blood which is shed for you—shed for many, for the remission of sins." Then it is added—

"In a word; this precious and interesting doctrine is taught us in the most plain and unequivocal expressions of scripture; and this, not in a few instances, but in

passages almost continually recurring, both in the Old Testament, and the New. Thus Christ is expressly exhibited as the *propitiation* for sin. His obedience and sufferings are represented as a *sacrifice* for sin. He is described as *the Lamb of God, which taketh away the sin of the world.* He is declared to have *offered himself without spot to God;* to have *given his life a ransom for many;* to have *poured out his soul to death,* and to have *made his soul an offering for sin.* He is declared to have *purged away the sins of his people;* to have *washed them from their sins in his own blood;* to have *borne their sins in his own body on the tree;* to have been *made a sin-offering,* and a *curse* for them; to have been *cut off, but not for himself;* but *that he might finish transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness.* In agreement with these representations, Christians are said to be *forgiven for his sake;* to be *cleansed by his blood from all sin;* to *have redemption through his blood;* to be *reconciled to God by his death;* and *to be made righteous by his obedience.* Such is a mere *specimen* of what is contained in that heaven descended volume, of which every page is refulgent with the light of truth; every sentence replete with instruction; every word susceptible of a definite meaning. Let then the question be solemnly asked; If expressions such as these do not convey the idea of a proper atonement, where are the words which can convey it? If they do not establish the doctrine beyond a rational doubt, where can we possibly find a resting place? If they were designed to bear a *different* construction, must not the Bible itself be calculated (I speak it with horror) to perplex and mislead us?

"If what has been advanced on this great subject be true, it directly follows, that every system of religion which denies the atonement, must be radically defective and erroneous. It equally follows, that every system of *atonement* which omits or rejects the great principle of *substitution* must be, at least, extremely questionable.

"A scheme which represents the atonement as an *exhibition,* or *display;* a *symbolical transaction* merely; which rejects or omits the Saviour's *substitution;* which denies that his sufferings were *vicarious;* and of course denies that they constituted a *proper satisfaction* for the sins of men—such a scheme is new to most Christians, and needs to be well examined, before it is embraced.

"On this system, I shall offer a few remarks.

"In the first place. It tends apparently, at least, to subvert the law. It declares that 'the atonement is something different from the execution of the law, and a *substitute* for it;' that 'it did not fulfil the law, or satisfy its demands on transgressors.' In accordance with these views, it declares that 'the justification of believers is not founded on the principles of law and distributive justice;' and further, that it is 'a real departure from the regular course of justice; and such a departure from it, as leaves the claims of the law on the persons justified, for ever unsatisfied.'"

After showing that both the Saviour and his apostle Paul, taught that Christ came not to destroy, but to fulfil, the law, he concludes this particular with the following exhortation—

"Let us beware, my beloved hearers, of the admission of any principle which brings into question the immutability, the indispensable obligations, of the divine law. Its advocates may be guiltless in their intentions. But every such principle tends directly to subvert the foundations both of religion and morality. It opens all the flood-gates of error. Among the numberless corruptions which have infested Christianity, it would be difficult to find one, which may not be traced to this very source."

We wish our space would permit us to give all that remains of the sermon; for the whole of it is as much to our liking, both in conception and expression, as any thing we have met with on this subject. But we must content ourselves with some partial extracts till we come to the conclusion, where we shall quote at length.

"This scheme gives us such views of the divine character, as are equally inexplicable and distressing."

* * * * *

"A Being of spotless innocence, and divine dignity; a Being adored by angels, and dear to God; a Being, in short, the most lovely and glorious that the intelligent creation ever saw; is subjected to sufferings more complicated and severe than were ever before endured in our world; and all this, not by way of *substitution;* not by way of *satisfaction for the sins of others;* but of *exhibition* or *display!* All this, to convince the universe that God is holy and just; the friend of righteousness, and the enemy of nothing but sin!

"It is a serious question whether the theory in view does not comprise a *virtual denial* of the *atonement* itself. It leaves us the name; but what does it leave of the reality? An *exhibition* is not an atonement. A *display* is not an atonement. A mere *symbolical transaction* is not an atonement. To employ either of these terms in such a sense, is a *catachresis* of the harshest kind. If, as we have seen, the principles of substitution, of vicarious suffering, and a proper satisfaction to the violated law and justice of God, are all essential to constitute the nature of atonement for sin; does it not follow, of course, that a theory of atonement, which rejects these principles, virtually abandons the doctrine it professes to maintain?

"Where then, let it be asked, in the *fourth* place, is the foundation of the believer's hope? It is a notorious fact, that the great body of Christians in every age, have embraced the doctrine of the vicarious sufferings and obedience of their Saviour. Pressed with a sense of guilt, they have taken refuge in his atoning blood. Conscious of the imperfection of their best obedience, they have trusted in his righteousness alone. United to their Redeemer by living faith, they have assured themselves of a *personal interest* in his atonement and righteousness. And they have exulted in the thought, that this method of salvation met all the demands, and secured all the honours, of the divine law and justice. Shall Christians now be told that this is mere dream and delusion; that no proper satisfaction for their sins has ever been made; that their justification is nothing but an *absolute pardon;* and that even this is a 'departure from the regular course of justice?' Doctrine like this is calculated to appal the believer's heart, and plant thorns in his dying pillow. It is even calculated to send a pang to the bosoms of the blest; to silence those anthems of praise which the redeemed on high are offering 'to Him that loved them, and washed them from their sins in his own blood.'

"It remains to remark, that this theory is utterly irreconcilable with scripture. How evident is it, my brethren, that on a topic on which reason neither tells us any thing, nor *pretends* to tell us any thing; a topic which constitutes, far more than any thing else, the *theme*, the *burden* of the Bible; we must resort to the Bible for instruction." * * * *

"The theory of which we have spoken, scarcely professes to ground itself on any express declarations of scripture. The text on which it mainly relies for support, does not support it. Because *God hath set forth Jesus Christ to be a propitiation . . . . . to declare his righteousness;* it surely does not follow that the manifestation of God's righteousness is the sole and exclusive end of the sacrifice of Christ. Indeed, we have seen already, that it is only in the light of a proper satisfaction for sin, that the sufferings of Christ *declare the righteousness of God.* It is only in this character, that they exhibit God as just, while he justifies the believing sinner. The scheme, then, which denies that the sufferings of Christ were vicarious, renounces all support from this text. And where will it find countenance from any other?

"If a theory of gospel doctrine which wants support from scripture, is utterly objectionable; what shall we say of the same theory, if it stand in direct opposition to repeated and reiterated passages of the Bible? What shall we say of a theory which cannot be believed, till a great portion of this sacred book be disbelieved, or explained away, or tortured into a new sense by criticism, or evaporated in metaphor? If nothing is to be left us, but a *metaphorical atonement*, who can assure us of any thing more than a metaphorical pardon, a metaphorical justification, a metaphorical deliverance from the wrath to come?

"I know it is objected to the plain, old-fashioned, scriptural view of the atonement, which we have given, that reason disclaims it. 'To suppose that Christ was really *our sponsor*, and that he suffered in this character;' this, it is alleged, 'would involve such a transfer of legal obligations and liabilities and merits, as is inadmissible.' This objection comes in the guise of philosophy. Yet one of the greatest of philosophers had very different views. 'Vicarious punishment,' says the profound Butler,* 'is a providential appointment of every day's experience.' He adds, The objection to redemption by the sufferings of Christ, is an objection, 'not against Christianity, but against the whole general constitution of nature.' And farther; 'It amounts to no more than this, that a divine appointment cannot be necessary, or expedient, because *the objector does not discern it to be so.*' Here, my brethren, lies the grand difficulty."

* * * * * *

"But it is asked: If Christ was a substitute, for whom was he substituted? If he made a proper satisfaction for sin, did he satisfy for the sins of all, or of a part only?—From some real difficulties attending these questions, occasion has apparently been taken to deny both his substitution and his satisfaction altogether. But surely, my hearers, this is a most

* Analogy of Religion, &c.

dangerous principle. Would it not lead us to discard the whole system of revealed truth? If the Bible contains doctrines hard to be understood; and even apparently at variance with each other; should we not still receive them with implicit assent; humbly waiting for that world of superior light, in which they will blaze upon the mind in all their lustre, and in all their harmony?

"Much difficulty would at once vanish from the subject, should we consider the atonement, rather in reference to the law and justice of God, than to the numbers of mankind to be finally saved by it. And this is the proper mode of considering it. So far as we can perceive, all that the Saviour has rendered, of obedience and suffering, must have been rendered, though but a single sinner of the human family were to have been saved. Nor have we reason to doubt, that, had it pleased the Supreme Being to save the whole human race, what Christ has done and suffered, would have been amply sufficient for the end. If these principles be admitted, the atonement may be considered without respect to numbers. It may be viewed as a kind provision of the Father of mercies, for his perishing human family; as opening the door of mercy, and of hope, on a dying world.

"If the question still recur, For whom did Christ die as a substitute?—we reply, that whatever difficulties meet us here, some things are perfectly plain. That he died for all the elect, none will deny. Nor can it be doubted that his death had a special reference to them. At the same time, we have an equal warrant to affirm that he died for all that should believe on his name, to the end of time. Nor need we hesitate to add, that such is the effect of his intervention and death, that a free and sincere offer of mercy is made, wherever the gospel comes, to every sinner that breathes the air. If any perish now, they perish by closing on themselves the door of hope, which Heaven has opened. They perish, not because no Saviour, no atonement have been provided, but because the Saviour and his atonement are rejected.

"These things are all plain and indisputable; because they are in substance declared and repeated in the volume of unerring truth. If any difficulties still remain, they may probably be ascribed to the imperfection of our faculties, and to our present limited views. The Bible, rich as it is in *practical* instruction, does not profess to solve all our perplexities, nor to answer all our curious inquiries on every possible subject. Let us confidently follow where it leads; and where its directions terminate, let us humbly pause.

"One thing is somewhat remarkable. Those objections which we have briefly noticed, with perhaps some scores of others, which, in the eyes of minute criticks, have appeared so grievous, and which have raised so much learned dust among philosophers; have given no trouble at all to plain common-sense Christians. The things thus objected to, they have found in their Bibles; and because they have found them there, they have been simple enough—to *believe* them. Let us follow these simple-hearted Christians; content with their happy ignorance; and unenvious of the self-inflicted pains of minute criticism, and misguided philosophy.

"My respected hearers; it is with heartfelt reluctance and pain, that I have mingled so much of controversy in the discussion of the subject of the atonement; a subject never designed, surely, to perplex our minds with the subtleties of debate; but rather to overwhelm every human heart with a tide of grateful admiration and love. But an imperious sense of duty has constrained me. Should I have *increased* the darkness in which the subject has been involved, I should be unhappy indeed; nor less unhappy, to have infringed on the sacred principles of Christian meekness and decorum. My simple wish has been to bear testimony to a doctrine which I verily believe to be the *article of a standing or falling church;* the article of a standing or falling *religion.* And were this the last act of my life, I should wish it to be substantially the same. My humble attempt I submit to the candid judgment of my hearers; especially, of my brethren in the holy ministry; but most of all, to the patronage and blessing of our common and glorious Lord.

"In view of the subject of the atonement, a variety of interesting practical reflections throng upon the mind. But your patience is more than exhausted; and they must be waived altogether.

"Did the time allow it, I would respectfully submit to my brethren in the ministry, a simple question. Would we wish our immortal hearers to embrace the gospel, must we not *preach* to them the gospel; the real, simple gospel; unpolluted by human mixtures; ungarnished by foreign ornaments; unobscured by the boasted light, the 'darkness visible,' of false philosophy? Would we wish them to 'receive the atonement,' as the ground of their immortal hope, must we not preach to them a *real atonement;* something on which an immortal hope can be built?—The great danger, at the present day, respecting Christianity, is not lest its open enemies should overthrow it (as

well might they hope to pluck the stars from their spheres;) but lest its professed advocates should unwarily betray it. There is a licentiousness in modern biblical criticism, particularly the biblical criticism which is poured upon us in such floods from Germany, which sets truth and common sense at absolute defiance. Under the plausible pretence of illustrating the scriptures, it shrouds them in impenetrable darkness. With unparalleled effrontery, it expunges from the Bible its miracles, and its mysteries; and with cold-blooded apathy, resigns all its peculiar doctrines into the hands of the infidel.*—My brethren; if the gospel is defended at all, it must be defended on its own peculiar, characteristic, unaccommodating principles. Nor is it, on any other principles *worth* defending. Let us, then, in an age of the most alarming laxity and innovation, not be *ashamed of the gospel of Christ.* Let us preach constantly, plainly, boldly, and to our lastest breath, those very doctrines which human depravity opposes, which proud philosophy disdains, but which have poured balm into the hearts, and shed the light of glory around the dying beds, of myriads of humble, heaven-taught Christians, in every age."

---

* "Is it not at least questionable, whether the frequent and familiar perusal, by theological students, of those writings which, beneath a flimsy veil of professed Christianity, conceal the wildest scepticism, and even the rankest infidelity, is either expedient or safe? The contagion may not be communicated at once, but the mind may be insensibly polluted, its reverence for truth gradually impaired, and thus every principle of religious belief ultimately undermined and destroyed. Mrs. Carter, the celebrated translator of Epictetus, speaking of Voltaire, remarks, 'I have not seen any of his writings; nor, from the character of them, do I ever design it. I should as soon think of playing with a toad, or a viper, as of reading such blasphemy and impiety, as I am told are contained in some of his works.' Such was the natural and correct sentiment of a mind of the first order; a mind ardent in the pursuit of every species of useful knowledge; and wholly untinctured with superstition. It is much to be doubted whether the worst writings of the celebrated French infidel, are more calculated to infuse into the heart the *mortal poison of infidelity,* than the writings of many German criticks, expositors, and theologians. Their tendency is precisely that which Dr. Johnson ascribed to the theological works of Dr. Priestley. They *unsettle every thing,* and *settle nothing.*"

As Professor Stuart employs two discourses, instead of one, on the subject of the atonement, he is of course able to enter further than Doctor D., into some important explanations. The doctrine proposed to be discussed in these discourses, and the method adopted for the purpose, we have already stated. Agreeably to that method, the first object of attention is—"To make some explanations necessary to a right understanding of the subject." In this introductory part of the discussion, after a few remarks on the *active* and *passive* obedience of Christ, as being *both* necessary in the work of our redemption, the author says—

"To proceed with the explanation proposed under the present head; when I say, *Christ in his sufferings was our* SUBSTITUTE, or, *by them he made an* EXPIATORY OFFERING *for us,* I mean that GOD DID APPOINT AND ACCEPT THE SUFFERINGS OF CHRIST INSTEAD OF THE PUNISHMENT DUE TO US AS SINNERS AGAINST HIS LAW; and that *in consequence of this appointment and of these sufferings, he does forgive our sins and receive us to his favour.*

"A *substitute* is something put in lieu of another thing, and accepted instead of it. An *offering* is something presented to God. An offering which is acceptable to him, is one made by his appointment. An *expiatory* offering, under the Jewish law, was a slain beast, presented to God by his appointment, and by a person who had been guilty of some offence and incurred a penalty; in consequence of which presentation, the penalty for his offence, threatened by the law of Moses, was remitted, or the offender was pardoned. To say then that *Christ made an expiatory offering for us,* according to my apprehension of the meaning of scriptural language, implies that *his sufferings and death were, by divine appointment, accepted instead of the punishment due to us as sinners, and that God, in consequence of the offering made by Christ, pardons our offences and restores us to his favour.* This also is just what I mean, when I say that *Christ in his sufferings and death was our substitute.*

"I do not feel at all disposed to find any fault with other language, which Christians may choose to employ, in order to designate the idea that I have now expressed, provided they define the sense in which they employ it, and do not leave it open to misconstruction. So doing they may say, 'Christ made satisfaction for our sins;' or, 'his death was a full equivalent for the demands of the law;' or, 'our pu-

nishment—our guilt—was transferred to him;' for certainly our text employs phraseology equally strong, and of the same nature with this. I may also say, 'Christ made atonement—Christ atoned—for our sins; his sufferings were vicarious—were in lieu of ours; he bore the punishment due to us.' I may use other and different expressions of the same nature, to designate my ideas relative to the subject before us; but whatever phraseology of this kind I might employ, or whatever I may employ in this discourse, my meaning would and will be one and the same, viz. *Christ was our* EXPIATORY OFFERING, *our* SUBSTITUTE, in the sense already explained." * * *

Here we have a distinct avowal of Professor S.'s understanding of the general nature of the atonement; and it embraces all that appeared so terrifick and objectionable to his brother Professor Dr. M., as to drive him into the strange notion that the atonement was only a *display*, an *exhibition*, a *symbol*. Professor S. has no disposition to object, if the language be properly explained, that it should be said,—"Christ made satisfaction for our sins; or his death was a full equivalent to the demands of the law; or our punishment—our guilt—was transferred to him." He says—"So far as I am able to understand the language which Christians in general, who receive the doctrine of the atonement, have employed in respect to this subject, it is designed to convey the idea that I have just conveyed."

In the following striking passage, Professor S. explains the nature of substitution; and in what sense Christ was a substitute for sinners.

"To pursue still farther the explanation of the leading terms employed to designate the doctrine which I am to establish; a *substitute* may be, and where it is voluntarily accepted on the part of him to whom any debt or reparation is due, *must* be, an equivalent of some kind or other, a satisfaction in some sense, for such debt or penalty due. But it may be equivalent or satisfactory, without being the same either in kind or quantity as that in the place of which it comes. For plainly an equivalent is of two sorts. The first has respect to *kind* and *quantity*, and requires equality or sameness in regard to both. The second is where the substitute answers the same *end*, as that would have done in the place of which it is put, or a higher end of the same nature. The first species of substitution or equivalency belongs to various transactions of business among men; such as borrowing and lending, exchange of various species of property, and other things of the like nature. Equivalency of the second kind has respect to transactions of a civil or penal nature, and to the intercourse of rational beings with each other, as subjects of social or other laws. For example, banishment is often substituted by civil governments instead of inflicting the penalty of death; fines, instead of imprisonment or other corporeal punishment. So among men in their daily intercourse, confession of a fault, joined with a request of forgiveness, is accepted as a satisfaction for an injury done, or an insult offered; and is regarded as an equivalency for it. In all cases of this nature, which are exceedingly numerous and diversified, both in regard to the intercourse of men with each other, and in respect to civil rulers and their subjects, the equivalent or satisfaction is not the same in kind or quantity as that for which it is substituted. Indeed, in all transactions which have respect to a penalty for any injury done, or any violation of law, where substitution is admitted with regard to the offender, the first kind of equivalency, or that which consists in the same quality and quantity, is out of the question. The *letter* of a penal law demands that the offender himself, and no other, should suffer. But the *object* of the penalty—the ultimate and highest object of attaching it to the law—may be attained, perhaps, in some other way, and by substitution; even in a more effectual manner, than by a literal infliction of the punishment threatened. On the supposition that it can be, then if a substitute be admitted instead of literally inflicting the penalty, satisfaction may be truly said to be made, or an equivalent rendered, according to the common usage and understanding of all men, in respect to subjects of this nature. Indeed the term equivalent has come, by usage, most commonly to imply that the substitute does differ in some respects from that for which it is substituted.

"If Christ died then as a substitute for sinners, it is not at all necessary to suppose, that his sufferings were the same in quality and quantity, as would have been endured by those in whose room he suffered, in case the penalty of the law had been executed upon them. In fact such a supposition is replete with difficulties of a kind not easily to be removed. The worm that never dies—the cup of wrath without mixture which is drunk by sin-

ners in the world of wo—we have strong reasons for believing, is the sting of a guilty conscience—self condemnation and reproach for having violated the just and holy laws of God. This sting the holy and spotless Saviour never felt; this was an agony to which his bosom of perfect purity must have been a stranger. However high then his sufferings mounted, they could not have been the same in *kind*, as those of the wicked in the world of misery.

"Nor can we well conceive how they could have been the same in *quantity*, as they deserved whom he redeems. He suffered but a few hours; or, if you include his whole period of humiliation, but a few years. In his divine nature, considered as *the immutable God*, we cannot conceive of his having suffered; and indeed the Scriptures always represent him as having assumed the *human* nature, in order that he might suffer. Phil. ii. 6—8. Heb. ii. 9. Great as his sufferings were, yet they were not like those of the damned, sufferings of absolute and hopeless despair. He could look beyond them, when hanging on the cross. He did. He could see the glory and prosperity of his kingdom as the certain result of them. He had a resurrection from the tomb in full view; he anticipated his ascension to the throne of majesty on high, in order to become 'head over all things to the Church,' and the object of heavenly worship—in order to participate in 'the glory which he had with the Father before the world was.' However great then his sufferings were, we can hardly conceive of their having been equal in quantity (so to speak) to those which were due to sinners, for whom he suffered.

"When I say then that Christ in his sufferings was our substitute, I do not mean that those sufferings were an equivalent of the first kind, for the penalty remitted; or, in other words, that he did actually suffer torments the same in *kind* and *quantity* as were due to sinners. But still, it seems to me to be impossible for us to ascertain how great his sufferings really were. The peculiar constitution and the unspeakable dignity of the Saviour's person; the spotless innocence of his character; the agony in the garden which forced his whole frame to sweat as it were great drops of blood; his complaint on the cross that his God had forsaken him; the fact that he expired sooner than those who suffered with him; the commotion of the natural world at the woes which he endured; the heavens shrouded with darkness; the luminary of the skies extinguished; the vail of the most holy place rent, by which Jehovah's presence was concealed; the rocks and tombs bursting asunder; and the mouldering dust of the saints becoming reanimated with life—all, all concur to shew that the scene of suffering was such as the world had never witnessed; and that it is probably not in the power of language to express, nor of our minds to conceive, the extent of the agony which Jesus endured.

"That he endured all this as our substitute, or on our account, is what I expect hereafter to prove. At present I would merely ask, Since he did not suffer on account of any guilt of his own, on what ground can they reconcile his sufferings with the justice of God, who hold that he was not a substitute for sinners?"**

We can only farther add under this head of the discourse, a few detached quotations, which convey important truth and manifest the just sentiments of the author.

"Here now is a difficulty which cannot be solved, on the ground that his [Christ's] death was in any respect like that of a common man. If it indeed were such, must he not be regarded by every one who contemplates his demeanour on the cross, as wanting in calmness and fortitude of soul, when he was so appalled and agitated with sufferings which others have triumphantly endured? Are we not constrained then to regard him as suffering in a degree unparalleled, indescribable, in short not capable of being conceived by us? * * *

"To pursue my explanation; although I cannot consider an equivalent of the first kind as being rendered by the death of Christ, yet I fully believe that one of the second kind was rendered. The *object* of the penalty affixed to the divine law is *not revenge*. 'God takes no pleasure in the death of him that dieth.' The object of all penalty, under every wise and benevolent government, is to put restraint upon offences, to exhibit awful testimony or warning against them, and thus to secure the interests of virtue. * * *

"I view the great object of the divine law as answered by the death of Christ in a much higher degree, than it could have been by a mere law-administration and literal infliction of the penalty. Must not his death be regarded as a more awful manifestation of divine displeasure against sin, than the execution of the law on sinners themselves? I am forced to view the subject in this light, when I contemplate the infinite dignity of the Saviour's person, and the spotless purity of his character; and then turn my eye to Gethsemane, and to the scenes of the cross.

"I confess myself averse to indulging much in speculation here, as to the *how* and the *why* of the equivalency in ques-

tion. My reason is, that the sacred writers do not seem to indulge in any curious speculation on the subject. * * *

"They teach us that the gospel presents motives to obedience of a higher nature, and puts restraints upon vice that are more effectual, than a system of law could do. With this *we* may well be content; for with this *they* appear to have been satisfied. Where is there any philosophizing, any refined speculation in their writings, about the *manner* in which equivalency or satisfaction is or can be made out? Can we not acquiesce in the subject, just as they have left it? * * *

"For myself, I need nothing more than this to produce quietude of mind, in regard to this part of our subject. More than this, the Laplander and the Hottentot—nay most of the human race—cannot well be expected to understand; nor can I see how it is really important that they should. If others feel that clear and satisfactory views about the manner in which equivalency is made out, are to be obtained by pursuing the speculations of a refined philosophy, I will not object. But I may suggest one caution, viz. that if we attempt to build the doctrine of atonement on the speculations of philosophy, and do not acquiesce in the subject, as it is simply presented by the writers of the New Testament—so simply, that the heathen can understand and feel it as well as we—then we must not be surprised, if we find philosophy objecting to the atonement, and claiming a right to prostrate our edifice, by the same power which has raised it up.

"I have said enough, I trust, to explain what I mean, and what I do not mean, by the principal terms employed relative to the doctrine which I am discussing." * * *

Under the second head of his discourse, in which he proceeds "to prove the doctrine, that Christ in his sufferings was our SUBSTITUTE, or that by them he made an EXPIATORY OFFERING for sinners," the preacher begins thus—

"Here I must ask at the threshold: Before what tribunal must the question be brought which this subject necessarily raises?

"I am bold to aver that philosophy is not a competent judge to decide it. In averring this, however, I take it for granted, that philosophy is unable to disprove the credit due to divine revelation. On the supposition that such is the fact, and as a believer in divine revelation, I hold myself under obligation to prove nothing more in regard to the substitution or expiatory sacrifice of Christ, than that the Scriptures have revealed it as a FACT. Has God declared it to be a FACT? Do the Saviour and his apostles declare it to be so? These are the questions, and the only ones of any particular importance, about which a sincere and implicit believer in the divine testimony needs to be solicitous. It cannot surely be of much consequence, what difficulties can be raised by speculating on philosophical grounds, about the nature or manner of substitution. The fact itself is that with which we are concerned, as poor ruined sinners. We might indeed well say, that when the authority of revelation is admitted, the questions *why* and *how*, in respect to the atonement, could be entirely dismissed from our discussion, as being by no means necessarily attached to it. Does philosophy find the doctrine of atonement by the death of the Son of God mysterious? We readily concede that it is so; and we know that the distinguished apostle of the Gentiles believed *the mystery of godliness to be great*; and that the angels themselves are represented as earnestly desirous of prying into this mystery."

It may be recollected that Dr. Murdock's sermon on the atonement is little else than a philosophical disquisition on the subject. In dismissing his text, he dismisses the Scriptures almost entirely. He neither attempts to prove his doctrine from them, nor to show how that doctrine can possibly be reconciled with what they abundantly and plainly teach. We are therefore much gratified to find that Professor S. has shown that this atonement is purely a *scriptural subject*, with which philosophy has little concern, farther than to examine the evidence of facts. He pursues this view of the subject, through the greater part of the second division of his discourse; and we sincerely wish that our space would permit us to follow him step by step. But it will not.—We can only say that he shows, in the most satisfactory manner, that the whole Bible, the Old Testament as well as the New, abounds with the doctrine of *substitution* and *expiatory offerings;* and that Christ Jesus, in his sufferings and death, was unquestionably a substitute for sinners, and made an expiatory offering for them. The examination and exhibition of the proof of his doctrine carries the speaker

not only to the end of his first discourse, but to a considerable length in the second. He concludes this division of his subject, and introduces the third and last, in the following paragraphs.

"I have done with citing testimony; for if what I have adduced does not establish the fact, that the sacred writers did mean to inculcate the doctrine in question; then plainly, the many scores of additional texts which might be quoted, will not prove it; nor any language, I must add, which it would be in the power of a human being to employ.

"As a proof of this, I only advert to the manner in which all plain unlettered Christians have always understood these texts, from the time of the apostles down to the present moment. They never had a doubt on the subject of their meaning, unless some speculating theologian excited it; and of themselves, I do believe, they never would have one, to the end of time.

"But I may make an appeal of another kind, in regard to the manner in which this language is and must be understood, by men deeply versed in the idiom of the Scriptures, but wholly indifferent in regard to the fact, whether one or another doctrine is there taught, because they do not recognise their authority to decide upon such matters. The most distinguished oriental and biblical scholar now living, who disclaims all belief in any thing supernatural in the Scriptures, and through the influence of his philosophy maintains that a miracle is impossible, and who therefore cannot be said to have any prejudices in favour of the doctrine of atonement, says, at the close of a masterly explanation of the language of the chapter from which my text is taken, that 'most Hebrew readers, who had once been acquainted with offerings and substitution, must NECESSARILY understand the words of our chapter as asserting it; and there is NO DOUBT,' he adds, 'that the *apostolic representation, in respect to the propitiatory death of Christ*, certainly rests in a manner altogether pre-eminent, on this ground.' (Gesenius, Comm. über Jesaiam, liii. 10.)

"So much for the testimony of Scripture, and for the manner in which the unlearned and the learned have understood and do understand it.

"We come then, if my proof is valid, to the simple alternative, either to admit the doctrine in question, or reject the authority of the sacred writers. There is no other path which can be taken, unless it can be fairly shown that the interpretation which has been given to the language cited above, is not agreeable to the usage of speech among the Jews; an undertaking which, I am well persuaded, is desperate; and one which no critick, no philologist, can ever accomplish, until the whole history of Jewish ideas in respect to these subjects during former ages, is blotted out from the records of the world. I repeat it then, for I do most solemnly believe it, that we must either receive the doctrine of substitution and expiatory offering by the death of Christ, or virtually lay aside the authority of the Scriptures, and lean upon our own philosophy.

"III. I come now, according to the plan of my discourse, to consider some of the objections made against the doctrine of the atonement.

"I do not feel it to be important, here, to dwell upon them at length. There is only one method in which any legitimate objections can be made, by those who admit the authority of revelation. This is, to show that the language of Scripture, according to Jewish idiom, does not mean what I have construed it as meaning. But this mode of objecting, the speculators and scepticks who have rejected the doctrine of substitution, have been very careful to avoid. Their refuge is philosophy. They raise doubts about equivalency; they must see, as philosophers, the *why* and the *how* in respect to this mysterious transaction. Whatever pertains to this part of the subject, however, I have sufficiently dwelt upon already. I shall therefore only glance here at some of the most popular methods employed to oppose the doctrine of substitution, or to explain it away."

We shall pass over altogether what our author further says of the objections to the doctrine of the atonement. He states the objections fairly and answers them solidly, though briefly. But we want whatever space we can farther spare, for the conclusion of these discourses, which is excellent and eloquent in no ordinary degree. As the paragraphs we shall extract can be fully understood without showing their connexion, we shall present them in a detached form, and without any remarks.

"Having canvassed the topicks proposed for consideration at the commencement of my discourses, I shall close with a few reflections on the subject which has been discussed.

"1. The doctrine of the atonement is a fundamental doctrine in the Christian system; and that which distinguishes it, in a

peculiar manner, from all other systems of religion.

"It is *fundamental;* because often as belief in a Saviour is urged in the New Testament, and urged as the indispensable condition of salvation; equally often is belief in that Saviour as our atoning sacrifice urged; and equally conspicuous is this point in the whole system of the Christian religion. It is not merely or principally in Jesus as our teacher, our example, or as having sealed the truth of his testimony by his own blood, that we are called to believe; but principally in him, in that very character in which he was 'to the Jews a stumbling block, and to the Greeks foolishness, while unto them who are saved, he is wisdom and righteousness and sanctification and redemption.' What says Paul to the Corinthians? 'I am determined not to know any thing among you save Jesus Christ, and him CRUCIFIED;' 1 Cor. ii. 2. Why Christ CRUCIFIED? Why not Christ as a teacher, an example, a martyr, a prophet? Plainly because, whatever was done by Christ in all these characters, it would have utterly failed to accomplish the design of saving men, unless his expiatory death had also taken place. Christ *crucified,* then, is the very point on which ultimately hang all the hopes of our sinful race. * * *

"This is at once the glory and the hope of the Christian system. This is what marks it with a peculiarity, that makes it exceeding distinct from, and superior to, all other systems. Give up this point, and you confound the broad line of distinction, which separates it from all else that is called religion. Suffer this sun even to be eclipsed, and the race of man is covered with gloom. Quench his glory, and we are at once involved in ten-fold more than Egyptian night; we are doomed to wander in the shadow of death, on which no morning rays will ever dawn, nor one gleam of radiance ever fall to alleviate its terrors.

"2. I remark, finally, that a Saviour suffering for us, the eternal WORD, GOD manifest in the flesh, and in our nature offering an expiatory sacrifice, presents to the moral sympathies of our race, higher excitements to virtue and piety, and more powerful dissuasives from sin, than any other consideration which the Christian religion proffers.

"I am quite confident, that I might safely undertake to establish the correctness of this observation, from the nature of our moral constitution, and the manner in which we are most successfully influenced to engage in the mortification of our sinful appetites, and in the practice of virtue. But I will not make such an appeal, because I choose to rest the whole subject on the Scriptures and the actual experience of Christians.

"Paul when speaking on the topick now introduced, says: 'God *commendeth his love toward us,* in that while we were yet sinners, Christ died for us;' Rom. v. 8. 'Greater love than this hath no man, that he lay down his life for his friends;' but Christ has far surpassed this. The same apostle says, 'When we were enemies, we were reconciled to God by the death of his Son;' Rom. v. 10. Here then is a consideration which will make every heart to vibrate, that is not lost to all sense of gratitude and of mercy. How many thousands have heard the thunders of Sinai unmoved; and even while their awful power has made the very ground to rock, how many have still turned a deaf ear to all the admonitions and threatenings which they conveyed, and grown more desperate in their resolutions to persist in rebellion against God; who yet have been melted down under the proclamation of Jesus' dying love, and fallen as humble suppliants at the foot of his cross. * * *

"I appeal to fact. When the missionaries of the United Brethren undertook to preach the eternal power and Godhead of the Deity, as displayed in the creation, to the poor benighted Greenlanders, they listened, they gazed, they turned away with silent neglect. The faithful disciples urged on them still more vehemently the attributes of the Creator and Judge of all, and their moral accountability to him. They listened, but their hearts remained like the eternal ice with which their region is overspread. Compassion for their perishing condition made the servants of Jesus more urgent still. One other chord there was, which perhaps when touched, might be made to vibrate. They touched it with a faithful hand. They proclaimed to the poor, gazing, perishing heathen, a Saviour, bleeding, groaning, dying for them. They pointed them to his bleeding hands, his wounded side; they bid them look to that Lamb of God which taketh away the sin of the world. The sight prostrated them to the earth. Their stubborn hearts melted like wax before the fire. They fell at the foot of a dying Saviour's cross, and exclaimed: Lord Jesus, save us or we perish forever! * * *

"That Jesus died, and died for us; that he was OUR SUBSTITUTE; that his tender compassion did take us into view individually; that he took our nature in order to enter most intimately, most endearingly, into our sympathies, and propose himself to us under the most attractive form, is the view which Paul took of the Redeemer's work. He was not an isolated monument of suffering, and of God's displeasure against sinners; not merely a

sign that sin could be pardoned, by which only an abstract testimony could be given, like that which the rainbow gives of God's covenant to drown the earth no more—a symbol which might have served equally well for angels or for men. No; 'Verily he did not assist the angels, but the seed of Abraham.' Man was the object—the only object—of his incarnation, sufferings, and death. 'Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of his people. For in that he himself suffered, being tempted, he is able also to succour those that are tempted;' Heb ii. 16—18. See what pains is here taken to represent the suffering Saviour as participating in our nature, and entering with the most tender sympathy into all our wants and woes. Is this to propose him as a mere example of suffering, cold, distant, abstract; or is it to make him such a high priest as we needed, one who can be touched with a feeling for our infirmities, having been tempted in all points as we are? Speak, ye whose hearts have been melted by a Saviour's love, and tell us. Speak, ye who live amid the horrors of eternal winter and storm; and ye who roam in deserts parched beneath a burning sun; ye who were without God and without hope in the world, aliens from the commonwealth of Israel, and strangers to the covenant of promise, speak and say, Is not this the Saviour you need? the Saviour who has cheered your desponding hearts? who has opened to you the prospect of glory? Is not this he whom your souls love? Speak, ye redeemed, encircling his throne above, and casting your crowns at his feet; is not this he who drew your souls to him by bonds of love stronger than death; which many waters could not quench, nor floods drown? Hark! I hear the notes of that song which fills all the regions of heaven with harmony. It echoes back even to this distant world: 'THOU WAST SLAIN, AND HAST REDEEMED US TO GOD BY THY BLOOD, out of every kindred and tongue and people and nation, and hast made us kings and priests unto our God forever and ever.' O for a heart and tongue to unite with this grateful, happy throng, and begin on earth the notes which we hope to sing through everlasting ages in the world above!

"Fear not, my brethren, who are to preach this precious Saviour to a perishing world, fear not that the declaration of his atoning blood will ever palsy the moral energies of the soul. What says that great apostle, who won more souls to Jesus, than any other herald of his salvation has ever done? 'The love of Christ *constraineth* us.' But *why* did it constrain him, and to do what? 'It constraineth us, because we thus judge, that if one died for all, then were all dead;' i. e. it constrains us, because when we were dead in trespasses and sins, Christ died to redeem us. What follows? He died for us, 'that they which live, *should henceforth no more live unto themselves, but unto him who died for them and who rose again.*" Preach the same doctrine; it must forever have the same influence—the same mighty, overpowering, saving influence—on every heart that receives it. Proclaim to a perishing world *glad tidings*—glad tidings of great joy. Jesus died for them. Jesus can and will save them, if they accept the offers of his mercy. Glory in nothing but his cross. Be not turned aside from preaching him *crucified*, by any scorn and contumely on the one hand, or cold and speculative philosophy on the other. This doctrine is the power of God unto salvation to all who believe. Proclaim it then to a world perishing in iniquity. Proclaim it to the very ends of the earth. It will force open the prison doors. It will liberate the captives. It will scatter heavenly glory over our benighted world. It will call the dead to life. It will convert this great Aceldama into the garden of God. This boundless valley of dry bones will become the scene of as boundless a resurrection to life.

"I thank God, whose providence has so long detained me from this sacred place, that I have now enjoyed another opportunity of testifying to you my convictions in respect to a Saviour's dying love. If I should never again be permitted to do it, receive this as the last and highest expression of my affection to him and to you. I ask for no other privilege on earth, but to make known the efficacy of his death; and none in heaven, but to be associated with those who ascribe salvation to his blood. AMEN."

In this impressive and affecting manner does Professor S. conclude his discourses on the atonement, and endeavour to guard his pupils against the false views which had been given them by Dr. M. We hope, and indeed we do not doubt, that he has been successful. To believe otherwise would be such an impeachment both of the understanding and the piety of the candidates for the sacred office, in the interesting institution at Andover, as we will never make upon presumption.

Literary and Philosophical Intelligence, etc.

Mr. Anthony Finley, bookseller, has just published a beautiful quarto, entitled "*Astronomical Recreations, or Sketches of the Relative Position and Mythological History of the Constellations.*" The sketches are illustrated by a series of coloured plates, nineteen in number, which are admirably adapted to the design of the work. Its author has made in it an important contribution to the cause of "rational pleasure and solid improvement," and can hardly fail, when it shall become known, to realize the hopes which he may have entertained of its success and utility. He states thus its plan and object:

"The design of the present work is to enable those who are desirous of acquiring a knowledge of the name, the position, and the classical history of the Stars, to do it without the use of the celestial globe, or a reference to the numerous volumes of heathen mythology. Such a work appears to be much wanted. As the principal object of the performance is to present the most striking particulars of *ocular astronomy*, in a way most likely to catch the attention and excite the curiosity of the uninstructed, that precise accuracy which should be found in a more scientifick work, ought not here to be expected. Considerable labour has been taken to collect, arrange, modify, and methodize the materials which compose the present volume. The Plates have been faithfully reduced from those in the last edition of the magnificent Atlas of *Bode*, published in Germany a few years since, the extent and accuracy of which are known to every one familiar with this subject."—*Nat. Gaz.*

Power of the Arctick Dogs—"It was a curious sight," says Captain Parry, "to watch these useful animals walking off with a bower anchor, a boat, or a topmast, without any difficulty; and it may give some idea of what they are able to perform to state, that nine dogs of Captain Lyon's, dragged 1611 pounds a distance of 1750 yards in nine minutes; and that they worked in a similar way between the ships for seven or eight hours a day. The road was, however, very good at this time, and the dogs the best that could be procured."

Domestick Cottons.—This branch of manufacture is now prosecuted in Pittsburgh to a great extent. Besides the spinning and weaving of plain white goods, at the extensive factories of Messrs. Adams, Allen, & Co. and of Mr. James Arthurs, the new establishment of Mr. John M'Elroy, for the manufacture of stripes, plaids, and chambrays, promises to be of vast publick utility. Mr. M'Elroy has now nearly 50 looms at work, and expects in a short time to have from 70 to 100 in operation.

Mr. Barlow's Neutralizing Plate.—We are happy to learn that Mr. Barlow has received the highest reward, viz. that of 500*l.* given by the Board of Longitude, for his plate for neutralizing the action of the iron of ships in producing a deviation in the compass.

The centre of a small circular iron plate is placed in the line of the attraction of the ship's iron, and at a proper distance behind and below the pivot of the compass needle, the position of this line having been ascertained previously to the ship's leaving port, an operation which will be greatly facilitated by a table for this purpose, prepared by Mr. Barlow. When this is done, the needle will remain active and vigorous in the polar regions, and will direct itself in the true magnetick meridian, in whatever part of the world the ship is placed. This effect of Mr. Barlow's invention has been experimentally established between the 61° of south latitude and the 81° of north latitude, by the accurate observations of Lieutenant Foster, and by other naval officers. There are few scientifick inventions of modern times more truly beautiful in principle, and more useful in practice, than this of Mr. Barlow's.

The following discovery has been announced at Munich:—Lieutenant Hebenstreit has invented a process by which he makes a species of caterpillar spin a kind of wadding, which is of a fine white colour, and water-proof. He made a balloon of this stuff, and raised it by means of a chafing-dish with spirits of wine, in the large warehouse where he keeps his caterpillars at work. He makes them trace ciphers and figures in the wadding. He accomplishes this by moistening outlines of figures or letters with spirits of wine. The caterpillars avoid these tracings, and spin their web around them. Thus any fine figure which has been drawn is represented in the stuff. A piece of wadding seven feet square, perfectly pure, and as brilliant as taffeta, was made by about fifty caterpillars between the 5th and 26th of June.

The population of France, according to recent exact inquiries, amounts to 30,616,000 inhabitants.

In France, in the year 1819, there were

1721 religious associations containing 11,752 *nuns*. The number of sick and infirm whom they succoured was 68,879,—that of the children whom they educated *gratuitously* 62,612. Last year there were 1886 associations of this kind.

Sir James E. Smith, President of the Linnæan Society of London, has published the first two volumes of his English *Flora*. These two include the first twelve classes of the Linnæan system, from Monandria to the end of Icosandria. The whole is written in the English language, and arranged according to the Linnæan system. The remaining volumes are said to be anxiously expected.

Indian Improvement.—Two Indian boys, from the Chippewa nation, passed through New Haven last week, on their way to the Cornwall School. Such is their desire after knowledge, that they worked hard to earn money to defray their expenses in travelling. They left their native home and committed themselves to the care of their teacher, in opposition to the wishes and counsel of their parents and friends. We hope these, and other foreign youths at this interesting school will not be forgotten by the Christian publick.

Dr. Dunlop, who has lately delivered a most interesting course on medical jurisprudence, in Edinburgh, is preparing for the press a republication of Dr. Beck's celebrated lectures on that important subject. It will be ready for publication before winter.

Velocity of Sound.—A paper has been read at the Royal Society, giving an account of some experiments lately made in Holland, on the velocity of sound, by Drs. G. A. Moll, and A. Van Beck. The experiments were made on the plains of Utrecht; and care was taken to annihilate the effects of the wind. The stations were 9,964 feet apart; and the velocity ascertained by determining the interval between the flash and report of guns, by means of clocks with conical pendulums, dividing 24 hours in 10,000,000 parts. The result was, that, at the temperature of 32 degrees, the velocity of sound is 10,897 feet per second.

Improved Bedsteads.—A cabinet-maker in Troy, New York, has taken out a patent for a new bedstead, said to be of the following construction.—It does not require mortises or tenons, or bed-screws, or a bed-cord, or a canvass bottom to keep it together. The rails are turned in a lathe, the bottom is lashed round the rail, instead of using wooden pegs or pins for that purpose, though they may be used. On each end of the rails is a wooden screw, the one right, the other left; it is adapted to corresponding receiving screws in the posts, and as the rail is turned round, both screws are inserted at the same time. From the model, it appears, that the joints are so close as to prevent vermin from harbouring about them.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Concluded from page* 426.)

As the printing and distribution of the Minutes of the General Assembly for the present year have been unusually, and we are told unavoidably delayed, and are likely to be so for some weeks to come; and as we know it to be highly important that these minutes should be before the Presbyteries and Synods of our church, at their stated meetings in the fall; we have given the remainder of them in our present number—delaying other religious intelligence for the purpose. Our miscellany from June to October—both months inclusive—will be found to contain the published minutes of the General Assembly for the current year, as fully and accurately as they are contained in the pamphlet in which they are eventually to be sent abroad.

—

The committee appointed to draw up a minute expressive of the mind of the Assembly on the memorial of the Synod of Ohio, submitted the following, which was adopted, viz.

The General Assembly having heard the memorial of the Synod of Ohio, complaining of the decision of the last General Assembly, on the appeal of Samuel Lowry, against the judgment of said Synod; and having heard also the memorial of the appellant, in opposition to that of

the Synod, and various other documents intended to furnish information on the subject, after mature deliberation, adopted the following resolutions, viz.

1. This Assembly has no authority to reverse the judicial acts of a former General Assembly, except in cases of such palpable error, as would manifestly tend to interfere with the substantial administration of justice.

2. This Assembly are of opinion, that Mr. Lowry complied with the rule of the book of discipline, respecting the notice given, in the case of his appeal; but as this notice appears not to have been received by the Synod, they were not censurable for not sending up the records.

3. This Assembly are of opinion that the correct mode of proceeding for the last General Assembly, would have been, to have suspended a decision on the appeal, until the records of the inferior judicatories should have been present, because the rules in our form of government prescribe, that before a judgment is given, all the proceedings of the inferior judicatories in the case should be read, and it is a sound maxim, generally admitted in courts of justice, that the best evidence which the case admits of should be required, which in all trials, is undoubtedly the record of the judicatory. But while they entertain this opinion of the mode of proceeding, they believe that the decision of the last General Assembly was substantially correct, and was not different from what it would have been if they had had all the proceedings of the inferior judicatories before them: for the fact on which they founded their judgment, has been fully confirmed to this Assembly, by the records which have been read in the discussion of the case. And this Assembly concur in opinion with the last General Assembly, that the *special Session*, appointed by the Presbytery of Miami, for the trial of S. Lowry, was an unconstitutional court; and that all the proceedings of that body in this case, and of the Presbytery of Miami and of the Synod of Ohio, sanctioning the acts of that body, are irregular. And the allegation of the Synod, in their memorial, that this body, though called a session, was in reality no more than a committee of presbytery, is incorrect; for they are not only denominated a Session, but they performed the acts which belong peculiarly to a church session; they sat in judgment upon a member of the church and an elder, and condemned and suspended him; but no Presbytery has authority, according to the constitution of our church, to delegate to a committee a power to perform such acts as those. Now as this court which tried S. Lowry, and from which the appeal was originally taken, had no authority to condemn him, his appeal ought on that ground to have been sustained.

4. But the decision of the last General Assembly did not preclude a new trial in the constitutional way, but provided for it in the following words, "if Mr. Lowry has done any thing offensive, he ought to be tried by the courts that have been instituted by the constitution of our church." Neither have the merits of the cause been at all prejudged by the decision of the last Assembly, nor by the opinion expressed by the present Assembly.

5. Finally, the Assembly cannot but express their disapprobation, of the concluding paragraph of the memorial of the Synod of Ohio, in which they say, "the Synod consider the judgments entered upon their records against Samuel Lowry in October, 1822, as remaining in full force, &c."

This declaration, notwithstanding the respectful expressions of the Synod, is apparently wanting in the respect due from an inferior to a superior judicatory; and is repugnant to the radical principles of the government of the Presbyterian church. If an inferior court has authority to declare that its own decisions are in force, after they have been reversed by a superior court, then all appeals are nugatory, and our system, as it relates to judicial proceedings, is utterly subverted. The Assembly are willing to believe, however, that the Synod of Ohio did not mean to set themselves in opposition to the highest judicatory of the church, and that when they have reconsidered the matter, they will rescind what is so manifestly inconsistent with the principles of the constitution, which they have bound themselves to support.

Mr. Timlow and Mr. Gould obtained leave of absence during the remaining sessions of this Assembly.

The committee appointed to prepare a minute on the appeal of Mr. Donald M'Crimmon, from a decision of the session of Ottary's church, suspending him from the office of Ruling Elder, and from the privileges of the church, reported, and their report being read, was accepted. After some discussion, the further consideration of it was postponed, and the subject of the appeal was committed to Drs. Blatchford, Richards, Chester, Romeyn, M'Dowell, Miller and Janeway, maturely to consider the subject, and report on it to the next Assembly. Mr. M'Crimmon was suspended on account of marrying the sister of his deceased wife.

The committee appointed to appropriate the avails of monies in the hands of the Trustees of the College of New Jer-

sey, reported that they had paid attention to the business. Their report was accepted, and Rev. Charles Hodge and Rev. Eli F. Cooley, were appointed a committee to make an appropriation of the monies for the current year.

Messrs. Stuart, Bradstreet and Meriam, obtained leave of absence during the remaining sessions of this Assembly. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Le Conte obtained leave of absence during the remaining sessions of this Assembly.

Resolved, That all the minutes of this Assembly be published, except those which the Assembly shall by a vote determine are not to be printed; and the stated clerk was appointed to superintend the printing.

Resolved, That the stated clerk cause to be published with the minutes, the names of Synods and Presbyteries; of ministers and congregations; the number of communicants in each congregation, the licentiates, and the number of candidates in each Presbytery; and, as far as practicable, the nearest post-office to each minister.

The committee on the charter of the Theolcgical Seminary at Princeton, reported, and recommend the following resolutions, which were adopted: viz.

1. *Resolved*, That the charter, with its supplement, be published in the Appendix to the Minutes of the present year.

2. *Resolved*, That the Trustees of the Theological Seminary of the Presbyterian Church, be directed to hold their first meeting at Princeton, on Tuesday preceding the next annual commencement of New Jersey College, and the present temporary clerk of this Assembly, is hereby directed to give notice to each member, at least ten days previous to said meeting.

3. *Resolved*, That the individual Trustees, who hold in trust the real estate at Princeton, transfer said property to the incorporated Trustees of the Seminary.

4. *Resolved*, That in voting for Trustees of the Theological Seminary of the Presbyterian Church, the Assembly adopt the rules which exist in relation to voting for Trustees of the General Assembly, found in the Digest, pages 198 and 199.

Resolved, That there be appropriated to meet the current expenses of the Theological Seminary for the ensuing year, the sum of $4,200, in addition to the unexpended balance of the appropriation of the last Assembly.

The committee to which was referred the memorial of the Associate Reformed Synod of the South, on the subject of the library transferred to the General Assembly, by the General Synod of the Associate Reformed Church, reported, and their report being read, was adopted, and is as follows: viz.

The General Synod of the Associate Reformed Church, in May, 1821, previous to the formation of the connexion between the General Synod and the General Assembly, received a petition from the Synod of the South, praying permission to form themselves into a sister co-ordinate Synod, dated 4th of April, 1821; with which petition the General Synod did comply. The Assembly's right to the library under the surrender of the General Associate Reformed Synod, on this, as well as on other justifiable grounds, your committee think ought not therefore to be questioned. And your committee beg leave to recommend this report, as a proper answer to the memorial presented by their brethren of the Associate Reformed Synod of the South.

The committee appointed to prepare a minute on the subject of an appeal to this Assembly by Elijah Mason, from the decision of the Synod of Geneva, reported, and the report being read and amended, was adopted, and is as follows, viz. That the decision of the Synod of Geneva, sustaining the appeal of the session of Preble, from the decision of the Presbytery of Onondaga, be, and it is hereby reversed.

The committee appointed to examine the records of the Synod of Ohio, reported. The report was adopted, and is as follows: viz.

That the minutes be approved to page 191, with the exception of the minutes on page 169, where a select session was appointed by the Presbytery of Miami, which in the judgment of the Assembly was unconstitutional, and of which the Synod has taken no notice.

The Presbytery of Carlisle requested of the Assembly an explanation of the 7th section of the 13th chapter of the book of discipline, which has reference to an elder laying aside the exercise of his office.

Resolved, That it is inexpedient for the General Assembly to give an interpretation of the article of the Form of Government, requested by the Presbytery of Carlisle, until a particular case under that article shall regularly come before them.

The following extract from the minutes of the Second Presbyterian Church of Alexandria, D. C. was overtured: viz.

At a special meeting on the 19th of May, 1824. As it was resolved unanimously at a meeting of the congregation,

on the 1st of January last, that a petition be presented to the Presbytery of Winchester, for a dismission to join the Presbytery of the District of Columbia, this request having been preferred to that body at their last meeting, and they deeming themselves incompetent to decide on this application, directed it to be made to the General Assembly:

It was therefore on motion resolved, that the General Assembly be requested at their approaching sessions, to annex the Second Presbyterian Congregation of Alexandria, to the Presbytery of the District of Columbia.

It appearing that all the parties concerned had acquiesced, it was resolved, that the request of the congregation of Alexandria be granted, and it is hereby granted, and the congregation is attached to the Presbytery of the District of Columbia.

Dr. Green, the editor of the Christian Advocate, made the following communication, which having been overtured, was read: viz.

That when he commenced his editorship, January, 1823; he gave a pledge that a tythe of the profits should be devoted to Christian charities—that no profit accrued to him the first year; but that there is a prospect there will be a profit this year, which will be worthy the attention of the Assembly, and he therefore requested that a committee be appointed to make a distribution of the tythe of any profit which may accrue.

Whereupon it was resolved, that Drs. Janeway and Broadhead, and Mr. John M'Mullin, be appointed a committee for this purpose.

A communication was received from the American Colonization Society, requesting the Assembly to recommend to their churches, to take up, on the 4th of July next, being the Sabbath, a collection for said Society. After considering this communication, the Assembly adopted the following resolution, viz.

Resolved, That whilst the Assembly still highly approve the object of the Colonization Society, they deem it most expedient to leave the churches and individuals under their care, to the exercise of their own discretion on this subject.

From the above resolution, so far as it approves of the objects of the Colonization Society, the Rev. Dyer Burgess and Mr. Robert Patterson, dissented.

Dr. Ralston, Mr. Snodgrass and Mr. Woods, obtained leave of absence for the remaining sessions of this Assembly. Adjourned till 8 o'clock to-morrow morning. Concluded with prayer.

June 4, 8 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Amos Slaymaker obtained leave of absence during the remaining sessions of this Assembly.

Mr. Craighead's appeal from the Synod of Kentucky was taken up. All the documents in the case being read, and Dr. Ely on the part of Mr. Craighead, and the Synod being heard at some length, the Assembly adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Trustees of the General Assembly reported that they were unable to raise the sum of $2000 directed by the vote of the last Assembly, for the purposes of the Seminary, in any other manner than by pledging $2000 of 6 per cent. stock, which they directed to be done on February 9th, 1824, at which time the salaries of the Professors were in arrear for several weeks. The money was obtained at 5 per cent. per annum.

Resolved, That the Assembly approve of the conduct of the Trustees, in the foregoing case.

Dr. Blatchford and Mr. Stafford, obtained leave of absence from the sessions of the Assembly, after to-day.

Whereas many members of the General Assembly, are from year to year in the habit of asking leave of absence long before its sessions are closed.—And, whereas, in receiving and acting upon these applications, much of the time of the Assembly is consumed, and much of the most important business has to be transacted by few members:—Therefore,

Resolved, 1. That the Presbyteries be directed to pay particular attention to the following minute, found in vol. 1. page 308, of Printed Extracts, and also in Digest, page 76, viz. "The Presbyteries are informed that their commissioners should attend, with the expectation that the sessions will be of two weeks continuance, and that arrangements should be made accordingly."

2. That it be recommended to the Presbyteries to inform their commissioners when they accept an appointment, that it is expected they will continue in the Assembly until the close of its sessions; unless some unforeseen and imperious reason should require them to ask leave of absence.

3. That each Presbytery require their commissioners to report whether they attended the sessions of the Assembly the whole time; and that the report of the commissioners on this subject be recorded on the minutes of the Presbytery.

The case of Mr. Craighead was resumed and the parties having been heard at full length, the roll was called and the members expressed their opinions on the subject, after which Dr. Alexander, Dr. Hill, and Mr. Gray, were appointed a committee to prepare a minute proper to be adopted by the Assembly on the subject.

Mr. Rennie and Mr. Mellen, obtained leave of absence during the remaining sessions of this Assembly. Adjourned till 8 o'clock to-morrow morning. Concluded with prayer.

June 5, 8 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Wood obtained leave of absence during the remaining sessions of this Assembly.

The Trustees of the Assembly to whom had been referred an application from the agents of the Synod of Kentucky, relative to instituting a seminary of learning, within its bounds, reported, and their report being read, was adopted, and is as follows, viz.

That, on due examination of the papers containing this application, a feeling was produced peculiarly favourable to the wishes of the highly respectable source from which it emanated; and to have acquiesced in the proposition consistently with a sense of duty, would have been a personal gratification to the Trustees. They, however, are constrained, (without entering into the constitutional powers vested in the Trustees to meet this object, or considering the effects of precedent on future cases of a similar nature,) that, in their opinion, the funds of the General Assembly, might be involved by the authority necessarily required from a principal to its agents, so as to endanger the sphere of usefulness to which those funds are applicable; and further, that the power asked for, being irrevocable, except in the event of the Legislature of Kentucky granting a satisfactory act of incorporation, exposes the Trustees to the continuance of a connexion, after experience might have demonstrated that it operated unfavourably to the general interests of the Assembly, though in a degree favourable to the establishment in Kentucky. The following resolution is, therefore, respectfully submitted to the consideration of the Assembly.

Resolved, That whilst the Trustees of the General Assembly entertain the most cordial feelings in favour of the design of the Synod of Kentucky, and highly approve of their endeavours to establish "a school, in which literature and science, blended with the doctrines of the word of God, shall be taught;" they are of opinion, and respectfully report to the Assembly, that it is not expedient to concur in the request of the Synod of Kentucky, inasmuch as it is inconsistent with the design of the act of Assembly by which the Trustees are incorporated, and might be attended with results injurious to the sphere of usefulness to which the funds of the General Assembly are now applicable.

The Assembly entered on the consideration of the two appeals of the Rev. Robert B. Dobbins, from the decision of the Synod of Kentucky, in the cases of the Rev. William L. Maccalla, and the session of the church of Augusta. The Rev. Dr. E. S. Ely appeared in behalf of Mr. Dobbins. The parties were heard until they declared themselves satisfied (the facts having been admitted by them, and the reading of the documents by consent dispensed with). The roll was then called, that the members of the Assembly might express their opinions on the subject; after which Drs. Wylie, M'Dowell, and Leland, were appointed a committee to prepare a minute on the subject.

Resolved, That the Board of Education be, and hereby are authorized to select and educate such young men as are contemplated by the Constitution of that Board.

The committee appointed to draft a minute proper to be adopted by the Assembly in relation to the appeal of the Rev. Thomas B. Craighead, from a decision of the Synod of Kentucky, reported, and their report was read. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The consideration of the report of the committee appointed to prepare a minute on the subject of Mr. Craighead's appeal from a decision of the Synod of Kentucky, suspending him from the gospel ministry on certain charges of heresy, founded on a sermon preached before the Synod, was resumed, and after some discussion, the report was adopted, and is as follows: viz.

1. The General Assembly are of opinion, that the conduct of Mr. Craighead in preaching such a sermon, and in such circumstances, before the Synod of Kentucky; especially as he had been suspected by his brethren of holding erroneous opinions, was highly reprehensible.

2. The General Assembly approve the conduct of the Synod in relation to this matter. While they were firm and zealous in maintaining what they believed to be truth, they were, to an uncommon degree, respectful and affectionate in their manner of dealing with Mr. Craighead. As the sermon was delivered in their hearing, believing as they did, that it con-

tained dangerous error, they were bound to take notice of it, and express their opinion to the preacher.

3. But they cannot approve the conduct of Mr. Craighead when before the Synod. He indeed manifested a lofty and independent spirit, that would not be controlled by authority, and there was not exhibited a due respect for the Synod, as an acknowledged judicatory of the church of Christ. His conduct was not respectful nor conciliatory; which certainly was a return that their tenderness to him called for; but it was that of a bold and confident controvertist, who sets his opponents at defiance.

4. The publication of this sermon and defence, by Mr. Craighead, after he had been so earnestly entreated by the Synod, "not to offend against the doctrines of the Confession and the feelings of his Christian brethren," was even more reprehensible, as far as evidence is before us, than the first preaching of it.

5. The Presbytery of Transylvania, to which Mr. Craighead belonged, in the faithful discharge of their duty, could not have connived at such conduct. They acted properly, therefore, in calling upon Mr. Craighead, to answer for this publication. Indeed, they deserve much commendation for their watchfulness, zeal, and firmness, in promptly meeting an evil which threatened greatly to injure the welfare of the church. And when it is considered, that the man with whom they had to deal, was distinguished for his learning and eloquence, reputable in his character and standing in society, and venerable for his age, it was a duty of no small difficulty and self-denial, which they were called to perform. But they did not shrink from it. Therefore, whatever may have been their errors in the manner of conducting this business, or the errors of the Synod, it is the opinion of the General Assembly, that they performed their duty in difficult circumstances; and that their whole proceedings were prompted by pure and conscientious motives.

6. It is not surprising, that in a case so new and difficult, some considerable errors in point of form should have occurred; the principal of these, the General Assembly will now briefly point out.

There was a great deficiency in the charges preferred against Mr. Craighead, as it relates to precision. All charges for heresy should be as definite as possible. The article, or articles of faith impugned, should be specified, and the words supposed to be heretical, shown to be in repugnance to these articles; whether the reference is made directly to the scriptures, as a standard of orthodoxy; or to the Confession of Faith, which our church holds to be a summary of the doctrines of scripture. But in none of the charges against Mr. Craighead is this done; and in two of them, (third and fourth,) it would be very difficult to say, what articles of faith are supposed to be contravened in the errors charged on Mr. Craighead. And the last two charges, appear to be so vague and indefinite, as to be incapable of proof. In the fifth, Mr. Craighead is charged with perverting, &c. the sentiments of the preachers and writers in our connexion. Now, in our connexion, there are a multitude of preachers and writers differing by many shades of opinion from each other. How then can this be a just ground of accusation? In the sixth, he is charged with the false colouring of facts, &c. But no facts are established by evidence; none are specified in the charge; and to make it a just ground of accusation, it ought to have been a designed and malicious discolouring of the facts, &c.

In the progress of this case, the Presbytery proceeded regularly to cite the accused, once and again, and upon his not appearing, they proceeded to the trial, and having gone through the evidence, they referred the whole to the Synod to adjudicate upon it, with the expression of their own opinion, that Mr. Craighead ought to be suspended. The Synod met immediately after Presbytery, and took up the case, and in concurrence with the opinion of the Presbytery, suspended Mr. Craighead from the gospel ministry.

In this proceeding, the General Assembly are of opinion, that there was too much haste. Mr. Craighead was not guilty of contumacy, for he wrote two letters to the Presbytery, excusing himself for non-attendance; and if he had been guilty of contumacy, he ought to have been suspended on that ground. Perhaps no man ought to be tried on charges preferred, and to be supported by evidence, who is not present, without his own consent. A trial, in the nature of things, cannot be impartial, when there is but one party heard. And in this case, no injury would have been sustained by delay, for the Synod might have proceeded instantly to condemn the errors of Mr. Craighead's book, as the General Assembly did in the case of *The Gospel Plan* of W. C. Davis; the process against the author, however, did not commence, till some time afterwards. But, however this may be, the General Assembly think, that the Synod were in too much haste. It was reasonable, that Mr. Craighead should have been informed of this transfer of the cause, to a higher tribunal.

There is only one other thing in the

proceedings on which the General Assembly will remark; which is, that *statements* were given as evidence, by the members of Presbytery, which are not recorded, and which do not appear to have been given under the usual solemnity of an oath.

But from matters of form, the General Assembly will now pass to the merits of the case; and for the sake of brevity, the first and second charges only shall be brought into view.

Charge 1. "We charge him with denying and vilifying the real agency of the Spirit in regeneration, and in the production of faith and sanctification in general."

And first, they would observe, that there can be no doubt, that the denial of the *real agency of the Spirit*, is a dangerous and fundamental error; and if Mr. Craighead taught such an error, he ought to have been suspended.

The question then is, do the passages of Mr. Craighead's sermon, referred to in the charge, prove that he did deny the *reality* of the operations of the Spirit?

Here, it will be important to remark, that a man cannot fairly be convicted of heresy, for using expressions which may be so interpreted as to involve heretical doctrines, if they may also admit of a more favourable construction:—Because, no one can tell in what sense an ambiguous expression is used, but the speaker or writer, and he has a right to explain himself; and in such cases, candour requires, that a court should favour the accused, by putting on his words the more favourable, rather than the less favourable construction.

Another principle is, that no man can rightly be convicted of heresy by inference or implication; that is, we must not charge an accused person with holding those consequences which may legitimately flow from his assertions. Many men are grossly inconsistent with themselves; and while it is right, in argument, to overthrow false opinions, by tracing them in their connexions and consequences, it is not right to charge any man with an opinion which he disavows.

With these principles in view, the General Assembly proceed to observe, that there is abundant evidence, that Mr. Craighead did deny the *immediate agency* of the Spirit, but no clear evidence that he denied the *real agency* of the Spirit. These are very different things, and the proof of the one, does by no means establish the other. *Immediate* agency or operation, is opposed to *mediate*. This is a well known distinction in theology; and a point which has been greatly controverted. The Reformed Church, of which ours is a part, in all their purest times, maintained the doctrine of the immediate operation of the Spirit, not without the word, but distinct from it, and in the order of nature preceding it. Other Protestant churches, never charged with fundamental error, have as uniformly maintained the doctrine of a *mediate* agency; and those commonly believe, that this operation is not occasional, but uniform, and diversified in its effects, by the difference of resistance with which it meets. Neither the Presbytery nor the Synod appear to have attended sufficiently to this distinction. They appear to have thought, that a denial of *immediate agency*, was a denial of all *real* agency. It deserves special *regard* here, that our Confession takes no notice of these nice distinctions, about the mode in which the Holy Spirit operates. It usually mentions the word and the Spirit together, and the former as the instrument of the latter. And they who believe in the immediate agency of the Spirit, do not exclude the instrumentality of the word; they however explain it in a different way from those who hold, that there is no agency of the Spirit, distinct from the word. But this is the more favourable construction; there is another, which if not more probable, is more obvious. Mr. Craighead may be understood as teaching, that the only real agency of the Spirit was in inspiring the scriptures, and confirming them by signs and miracles. There is much in his discourse, that has this bearing; and undoubtedly this is the common impression, among the people where it is best known. This was the idea of the Synod of Kentucky, when they condemned him; and this is, in fact, denying the reality of the operation of the Spirit, in our days: and whether his expressions have been fairly interpreted or not, they are dangerous, and ought to be condemned. In justice to Mr. Craighead, however, it ought to be remembered, that he utterly disclaims this meaning, in his defence sent up to this Assembly. And would it be fair to continue to charge upon him opinions which he solemnly disavows? Of the sincerity of his disavowal, God is the judge. The conclusion is, that the first charge, though supported by strong probabilities, is not so conclusively established as to remove all doubt, because the words adduced in proof, will bear a different construction from that put on them by the Presbytery and Synod.

The evidence in support of the second charge is still less clear and conclusive. The charge is,

"We charge him with denying, vilifying and misrepresenting the doctrine of divine foreordination, and sovereignty, and election."

It might, perhaps, be shown by argument, that Mr. Craighead uses many ex-

pressions not consistent with these doctrines; but agreeably to the principle laid down above, he must not be charged with holding these consequences unless he has avowed them. These passages of his discourse, it is true, contain erroneous and offensive things, but they do not establish the charge of denying, vilifying, &c. In one single instance, he seems to deny, that every thing should be referred to the sovereignty of God's will; but the words in their connexion, may have an innocent meaning. Here again it must be observed, that Mr. Craighead solemnly declares his belief in the doctrine of decrees and election, as expressed in our standards.

But whilst the General Assembly are of opinion that the charges against Mr. Craighead are not clearly and fully supported by the references, they feel it to be their duty to say, that the impression which they have received from hearing extracts from this discourse, are very unfavourable; and they do believe, that Mr. Craighead by preaching and printing this sermon, did subject himself justly to censure.

Moreover, the Assembly are of opinion, that the doctrines of this sermon, in the most favourable construction, are different from those of the Reformed Churches, and of our church, and are erroneous; although the error is not of fundamental importance. They have observed also, that this discourse contains many unjust and illiberal reflections on the doctrines which have been the common and uniform belief of the great majority of the preachers and writers of the Reformed Churches. He mentions the names of a few persons as favouring the doctrine which he opposes; but he might have put into the list almost every standard writer of our own and sister churches, since the Reformation.

This sermon also contains much declamation which confounds fanaticism and piety; and representations of opinions which are true and important, so associated with error and absurdity, as to exhibit them in a ridiculous and odious light.

Finally, the General Assembly are deeply impressed with the evidences of an improper spirit, and an evil tendency in this sermon, and are of opinion that Mr. Craighead ought so to retract or explain his sentiments, as to afford reasonable satisfaction to his brethren.

Whereupon, *Resolved*, That as the proceedings in the case of Mr. Craighead, have been, in many respects, irregular, and he has suffered much injury from the delay produced by these irregularities: And whereas also, the charges are not so conclusively established as to remove all doubt, the General Assembly cannot see their way clear finally to confirm the sentence of the Synod of Kentucky, although they are of opinion, that Mr. Craighead has subjected himself, by preaching and printing this sermon, to just censure. But as Mr. Craighead has had no fair opportunity of vindicating himself, or of making satisfactory explanations or retractions, therefore,

Resolved, That the whole cause be transmitted to the Presbytery of West Tennessee, in the bounds of which Mr. Craighead resides; and that they be directed to give him an early opportunity of offering that satisfaction which the church expects, for the offence received: and that upon receiving such explanations or retractions as to them shall be satisfactory, Mr. Craighead be restored to the gospel ministry from which he has been suspended.

Petitions from the churches at Mount Pleasant and Greensburg, in New York, and from five ministers of the gospel residing in the vicinity of Mr. George Bourne, requesting that Mr. Bourne might be restored to the office of the gospel ministry, was overtured, and application on behalf of Mr. Bourne was made by Dr. Ely, that on the profession of his penitence he may be restored:—Whereupon it was

Resolved, That the case of Mr. George Bourne be referred to the Presbytery of New York, in whose bounds he now resides; and it is hereby ordered, that the Presbytery of New York be furnished by the Presbytery of Lexington, with all the documents relative to the deposition of Mr. Bourne;—that they receive testimony as to the character and deportment of Mr. Bourne since his deposition, and also the evidences of repentance which Mr. Bourne may furnish. And it is ordered, moreover, that the said Presbytery of New York do proceed to issue the case, and either continue the sentence of deposition, or restore him, the said Bourne, to the gospel ministry, as they may judge proper.

Messrs. M'Iver and Smylie, were added to the committee appointed to prepare a minute on the appeals of Mr. Dobbins. Adjourned till 8 o'clock on Monday morning. Concluded with prayer.

June 7, 8 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The committee to which was referred the appeals of the Rev. R. B. Dobbins from the decisions of the Synod of Kentucky, affirming decisions of the Presbytery of Ebenezer in the cases of the Rev. William L. Maccalla, and the Session of the church of Augusta, reported, and the report being read, was adopted, and is as follows, viz.

1. While the Assembly, as a general principle, disapprove of the administration of the sacraments, by one of their ministers, within the bounds of a congregation with which he is not connected, without the consent of the minister and session of said congregation; yet under the peculiar local circumstances of the people among which Mr. Maccalla occasionally administered ordinances, the Assembly cannot decide that he deserves censure. Therefore resolved, that the decision of the Synod of Kentucky, affirming a decision of the Presbytery of Ebenezer in regard to the complaint of the Rev. Mr. Dobbins, against the Rev. Mr. Maccalla, be, and it hereby is affirmed.

2. In regard to the complaint of Mr. Dobbins, against the session of the church of Augusta, for receiving members suspended by the session of the church of Smyrna; the Assembly are of opinion that both sessions acted unconstitutionally, the session of Smyrna, in suspending said members, and the session of Augusta in receiving them when suspended.—Therefore,

Resolved, That the appeal on this complaint be and it is hereby sustained; and the members in question are hereby declared to be still members in good standing in the church of Smyrna, and the session of the church of Smyrna are hereby directed, to dismiss said members, if they still desire it, that they may regularly connect themselves with the church of Augusta.

A nomination was made of persons to fill up the vacancies in the Board of Education, and the ballots being taken, the following persons were declared duly chosen members of the Board for four years, viz.

Of the City of Philadelphia, and its vicinity.

Ministers.—Rev. George C. Potts, Rev. William Neill, D.D., Rev. Samuel Martin, Rev. John E. Latta, Rev. William M. Engles.

Elders.—Mr. James Stuart, Mr. Samuel Morrow.

Of the Several Synods.

Mr. A. Brown, of the Synod of Pittsburgh. Mr. Henry Potter, of the Synod of North Carolina.

The roll was called, agreeably to a standing rule, to ascertain whether any members had left the Assembly without leave, and it appeared that the following persons had left it without leave, viz.

Mr. Beach, elder, of the Presbytery of Ontario. Rev. Dr. Spring, of the Presbytery of New York. Rev. Symmes C. Henry, of the Presbytery of New Brunswick. Samuel Bayard, Esq. elder, of the Presbytery of New Brunswick. Rev. Robert Steel, of the Presbytery of Philadelphia. Alexander Henry, Esq. elder, of the Presbytery of Philadelphia. Mr. John M'Mullin, elder, of the Presbytery of Philadelphia. Mr. Moses Reed, elder, of the Presbytery of Philadelphia. Rev. Elias Harrison, of the Presbytery of District of Columbia. Rev. Isaac Paul, of the Presbytery of Hanover. Rev. Henry Ford, of the Presbytery of Bath.

Resolved, That as the names of persons who have left the Assembly without leave, are to be published in the printed journals; therefore the Stated Clerk is liberated from the duty enjoined by a standing rule, of writing to the Presbyteries on the subject.

Resolved, That this Assembly be dissolved, and that another Assembly chosen in the same manner, be required to meet in the First Presbyterian Church in this city, on the third Tuesday in May, 1825, at 11 o'clock, A. M. Concluded with prayer.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of September last, viz.

Of the Wheelock estate, per Robert Ralston, Esq. being the payment of a draft sent as a remittance on account of the rents of said estate, for the Contingent Fund		$526 96
Of Rev. Dr. John M'Dowell, collected by Rev. E. W. Crane, for New York and New Jersey Professorship, viz. from North Hardiston $8, Sparta $2, and Wantage $26 50		36 50
Of Robert Ralston, Esq. in full of his additional subscription for Synod of Philadelphia Professorship		1000 00
Of Solomon Allen, Esq. one-third of his subscription for do.		1000 00
Of Dr. Moses Waddel per Mr. W. W. Woodward, being part of the subscription of Major Abraham Walker, of Georgia Presbytery, for the Southern Professorship		200 00
Of Rev. George S. Woodhull, per William Sheepshanks, Esq. for the Scholarship, 1st. Class, 1820, viz.		
From Rev. A. W. Platt	$24 72	
And from Rev. William B. Barton	16 48	41 20
Total		$2804 66

View of Publick Affairs.

EUROPE.

Britain.—In the recess of the British Parliament, (now further prorogued till the 4th of November,) there is usually, in a time of peace, little of a political character that is noticeable in Britain. We learn with pleasure that the harvest throughout the island has been abundant; and that in Ireland it has not been greater in fifty years than in the last season.—Happy were it, if the poor had the means of obtaining their share of the abundance with which they are surrounded. But this alas! appears not to be the case.—It seems probable that the recognition of the independence of some of the late colonies of Spain in America, will take place before the meeting of Parliament.

France.—From France we hear nothing of much importance. Tranquillity prevails throughout the kingdom.—The recent partial change in the ministry is not likely to produce any change in the publick measures. It is said that the French are silently, but most actively employed, in augmenting their marine. Many new ships of war are building, and their squadrons make short voyages, merely for the sake of training their officers and sailors to actual sea service. The French monarch has lately published three ordinances. One declaring the character of the titles of nobility which he may hereafter confer, the manner of their descent, and the estates which must be connected with them severally—And two ordinances for controlling the press. All "journals and periodicals" must, previously to publication, be examined and approved by a committee of six members, named by the secretary of the interior. In the departments the prefects are to appoint censors for the same purpose.—The press has always been a terrifick object to the lovers of arbitrary power.

Spain.—"Confusion worse confounded" is still the character of the political state of wretched Spain. There has lately been a serious conflict in Madrid, between the French soldiers, and the Spanish inhabitants and military. Many lives were lost; and it is said that the French are abhorred not only in the capital but throughout the kingdom; and this by the royalists as well as the constitutionalists. By late arrivals from Gibraltar, we learn that at Tariffa there is an organized insurrection against the existing government of Spain, which has a very formidable aspect. French troops, it is reported, have been sent against the insurgents, and have experienced repeated defeats. By some a general insurrection throughout the kingdom was expected, and even said to be concerted and ready to be commenced. What truth there may be in this we know not.—There is a point of depression in the affairs of nations, at which they turn back. It would seem that the people of Spain cannot be far from that point, if they have not already reached it.—The king has recently published an ordinance "suppressing in all his dominions in Europe and America, the societies of freemasons, communeros, and all other secret societies, of whatever denomination: and has declared that all who meet in such societies shall be prosecuted and punished as *guilty of treason human and divine!*" Risum teneatis amici?

Portugal—Remains *in statu quo*, except that it is said that his most faithful majesty has informed the British court, that he thinks he can get along without military aid from England.—It is conjectured that Portugal will ere long declare the independence of the Brazils, with certain limitations.

The Greeks—Are making vigorous exertions to repel the Turks from their coasts and their islands.—Their feuds, it is stated, have ceased, and that the contending parties have been united by a sense of common danger. A bloody contest, it would seem, must soon take place between them and their invaders. Our prayers and our hopes are in favour of the oppressed.

Since the foregoing paragraph was penned, intelligence, which appears to be authentick, has been received, that the island of Ipsara has been captured by the Turks. A part of the force on which they relied for defence proved treacherous, having been corrupted by the Turkish Pacha. One account says that the remaining force, with the wives and children of a great part of the population, finding resistance impossible, voluntarily set fire to a magazine in a fortress, and thus consigned themselves to instant death. Other accounts represent that "the primates and Ephori of the island made their escape in fourteen carriages; and that the rest of the inhabitants were all massacred." There seems to be no doubt that, in some way or other, the inhabitants of the island have, like those of Scio, perished by the barbarity of the Mussulmen. An Amsterdam paper of August 13th, contains a report that a Greek squadron defeated the Turkish fleet, after the fall of Ipsara; and states that in other parts the affairs of the Greeks were in a favourable train. We wait with anxiety for farther and more authentick accounts. It is said that the emperor of Russia, having settled his quarrel with the Turks, is furnishing them with ships and other facilities, to carry on the war against the Greeks. Can this be true!

Of The Holy Alliance we have heard nothing new, and should be well content never to hear of it more.

ASIA.

It appears that a very formidable army is about to march from the British territories in India, against the Burman possessions: and that the principal ports of the empire are to be blockaded by British ships of war. This we anticipated, and expect yet to hear of sanguinary conflicts throughout that extensive country.—Missionary operations there must cease for a season—we fear for a long time to come. Yet it may be otherwise. The present hostilities may expedite the spread of the Gospel. Very often

"God moves in a mysterious way
His counsels to perform."

AFRICA.

The controversy between the British and the Dey of Algiers, is said to be settled without the effusion of blood.—The Dey has yielded to the demands of Britain. But on the south-west coast of Africa the British, by the last accounts, were still losing ground. The Ashantees had advanced nearly to Cape Coast Castle, and with a force which was not to be resisted. It is stated that the British could not trust the fidelity of the native troops in their service. Appearances in that region are truly alarming. There seems no doubt that the slave-dealers are the auxiliaries of the Ashantees.

AMERICA.

Hayti.—There have been several embarkations of our coloured population for this island, in the month past; and preparations are making for the emigration of still larger numbers.—All negotiations with the Haytien ministers, lately sent to France, have been broken off, and the ministers are on their return to Port-au-Prince. It is also stated that appearances favour the belief that a new and formidable attack is likely soon to be made on this island by the French.

Mexico and Colombia.—These republics appear to be pursuing at present a prosperous career; but nothing of much interest or importance has come to our knowledge respecting them, within the past month. Colombia is lending assistance to her sister republick of Peru, which we hope will be successful; but of which we have heard nothing since making the statement contained in our last number.

Brazils.—The whole northern part of the empire of Don Pedro I. appears to be dissatisfied with his measures; and we believe also with himself and the form of government which he has caused to be adopted. We have heretofore remarked, and still think, that the whole American continent is likely soon to be done with royal sway of every kind. In the mean time, the emperor of the Brazils is employing all the military force he can muster, both by land and sea, to reduce to subjection those parts of his domain that refuse subjection to his government.—What will be the issue of the conflict remains to be seen.

United States.—It appears that the yellow fever still exists, and prevails to a considerable extent, in New Orleans, and in Charleston South Carolina. In several other places mortal sickness has been experienced, during the month which has just closed. Taking our country at large, however, the autumn which is passing has, thus far, been much more healthy than any one of the three or four years immediately preceding.

The conflict of publick opinion, in relation to the election of our next chief magistrate, becomes more animated, as the time of voting draws nigh. Parties advocate their several favourite candidates with zeal, and animadvert on their opponents with some severity. We hope and pray that party spirit may not produce that acrimony and lamentable disregard to truth, and those most unjustifiable attacks on character, which have heretofore disturbed our domestick peace, and disgraced our country and our government in the eyes of foreigners.—Every consideration which patriotism can suggest should dissuade from this; and every principle of the Christian religion, it should be remembered, forbids and condemns it.

But in whatever other respects the people of the United States may not think exactly alike, they appear to be perfectly of one mind, in manifesting affection and gratitude, and in doing honour in every form that can be devised, to the guest of the nation, the illustrious La Fayette. We know it is possible "to have too much of a good thing." We know too that when popular enthusiasm is excited, we may as well expect that a strong wind will not do some mischief, as that the impetus given to the publick mind will not run into some excesses. But with a little allowance for the transgression of the maxim *ne quid nimis*—less we really think than might in all reason be made on such an occasion—we still say, and say as Christian advocates, that we do approve of the publick rejoicings that have taken place, on the arrival in our country of its distinguished friend and benefactor; and of the publick testimonials of respect which he has received. We think we can distinctly specify some important beneficial effects which have already resulted, and some which are likely still further to result, from the cordial union and brilliant expression of the publick sentiment on the occurrence of this interesting event. It not only affords some proper counter

poise to the cruel and protracted sufferings of our good and great friend in the prisons of Germany, and for the ill treatment which he has constantly received from the possessors and abettors of arbitrary power, but it is calculated to teach most impressively, that an inflexible adherence to upright principles in all vicissitudes, and an unbending integrity and unwavering consistency in pursuing a virtuous course of action, may turn out best, and reap the richest harvest of reward, even in the present life. This lesson is more powerfully taught by the honours which La Fayette is now receiving, than it could be taught by ten thousand of the most eloquent lectures on the subject: And it is a most important lesson for our youth to learn, and for all our politicians and publick men to remember—May they learn and remember it effectually. Let them contrast the fortunes of Bonaparte and La Fayette, and they cannot easily forget it. Patriotism, or a warm and generous love of country and of our free institutions, is certainly cherished, in the hearts both of the old and the young, by what we now witness. Gratitude to benefactors is, in like manner, fostered; and the charge that republicks are always ungrateful, is falsified. Good feelings and kind sympathies of various kinds are powerfully promoted.—We have observed, with great satisfaction, that in the state and city where we write, the angry passions which were inflamed by the last contested election for a governor, have been abated, or rather exchanged for mutual good will, by the common zeal to honour an eminent actor in the scenes of our revolutionary struggle. The expense which has attended the manifestation of the general joy, has not been injurious, but on the whole advantageous. Not only has the money expended been all laid out among ourselves, but almost the whole of it has changed hands for the better—It has gone from the rich to the poor: And the spirit of liberality which has been cherished, is likely to be extended to other objects. The worst thing that we have observed—and we venture to say that none have observed it with deeper or more sincere regret than ourselves—is, that the day of sacred rest has, in some instances, been shamefully violated, in making arrangements or preparations for honouring our country's benefactor. This deserves the unqualified reprobation of every friend to religion and good morals; and we verily believe that such a reprobation it receives *in the heart* of General La Fayette himself. He has not been willingly, but most reluctantly made—so far as he has been made—the occasion of any thing unfavourable to our religious institutions or principles; and we hope that his wishes and example will ultimately have a salutary influence in this whole matter. We speak on good authority when we say, that on the last Lord's day, he absolutely refused to receive any military honours, or attendance, or publick demonstration of respect whatsoever; but went privately, in company with the governor of New Jersey, and attended publick worship in the Presbyterian church at Trenton. He bears his honours with a meek and magnanimous spirit. He arrogates nothing; but ascribes the respect that is shown him as an individual, to the cause and the principles in which it was his good fortune to be a sharer: And with lively pleasure did we remark, in his reply to the corporation of "the fair city of Philadelphia," that he attributed the appointment of General Washington to the chief command of the American armies, of which he was reminded by the place where he was speaking, to "a providential inspiration," influencing and directing the minds of those fathers of our country, who made the appointment on which, under the blessing of God, the liberty and independence of our country were safely and happily suspended.—In addition to all, we confidently believe that the unparalleled unanimity and high excitement and expression of the publick sentiment in favour of General La Fayette, as a friend and champion of genuine liberty and republican governments, will have a most beneficial effect in Europe. It will convince those who there hate us and all that belongs to us, that they cannot safely meddle with such a people, nor invade or injure them in any way with impunity. It has also brought into conspicuous view, that state of happiness and prosperity in our country, which, as resulting from our free institutions, may recommend them to others, and favour the views of the friends of freedom throughout the world.

We have now stated some of the reasons why, as freemen and as Christians, we think favourably of the honours so spontaneously and liberally conferred on General La Fayette; and it is our earnest prayer, in which we hope that many of our Christian brethren unite, that the whole may affect his mind, and the minds of all concerned, in a salutary manner—that we may eye the hand of God, and the wonderful workings of his providence, in the affairs of men; and that we may not have our best portion in the fading distinctions of this passing world, but in the brighter glories of that higher and enduring state to which, in the Gospel of Christ our Saviour, we are taught to aspire.

TO CORRESPONDENTS.

A MEMOIR of the Rev. Dr. Shaw; and A REVIEW of a sermon entitled *Help from on High;* which were prepared for our present number, are unavoidably delayed.—They shall appear in the coming month. Other communications, of which several are on hand, shall then receive due attention.

THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE X.

(*Concluded from page* 437.)

I am now—

III. Not only to admit, but to assert and vindicate, other truths, with which the doctrine of the divine decrees may seem to be in conflict; to repel the false allegations which have been made, in relation to those who believe in the absolute sovereignty of God; and to show in what manner the apparently militating truths in regard to this subject ought to be received and held.

I cannot better introduce what I have in view in this part of our discussion, than by a quotation from our Confession of Faith, chap. iii. sec. 1—Let it be well observed, that this section was manifestly intended to contain both an exhibition and an explanation of the creed of our church, relative to the subject before us; that it may distinctly appear that what I have to offer is in perfect accordance with that creed. The section referred to, stands as follows—"God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established."

The first important guard or restriction of the truth here exhibited is, that we are never to consider the decrees of God in any such light as to make Him the author of sin. Judge, then, with what propriety the members of our communion have sometimes been charged with holding this horrible tenet. It cannot possibly be renounced in more unequivocal language than is here used in the standards of our church. And if any who call themselves Calvinists hold this tenet, we reject them, with as much promptitude as we reject the impious principle which they embrace. Calvin himself never held it—On the contrary, no man could more earnestly express his abhorrence of it, or more cautiously guard his followers against it. But, say our opposers, your doctrine of the decrees must draw this consequence after it—The consequence must necessarily follow from that doctrine. No—we reply—That is *your* consequence, not *ours*. We utterly deny the consequence. And you have no right to draw it for us, and to charge us with it; for that is to take for granted the whole matter in dispute.

And here, by the way, I would remark, that however frequently it may be done—and it is done very frequently—nothing can be more

unfair or illiberal, in controversy of any kind, and especially in religious controversy, than to make our own inferences from opinions which we dislike, and then to charge those inferences on the holders of the hated opinions—when the holders themselves utterly disclaim the inferences, and give sufficient evidence that they are not influenced by them. We may not only think that certain inferences follow from a given position, but admitting that they actually and legitimately follow, yet if those with whom we litigate deny them, and are manifestly not influenced by them, to charge them with the guilt or criminality of such inferences, is most uncandid and unjust. Now in the present instance, I affirm, without fear of contradiction, that there is no sect or denomination of Christians whatever, that would more generally or more deeply shudder, at the thought of making God the author of sin, than those who hold that he hath "foreordained whatsoever comes to pass." They are sensible that to make such a charge would be to deny the moral character of the Deity, and would be something worse, if worse be possible, than atheism itself—It must ever be considered and maintained, as a first and invariable principle of true religion, that "God is righteous in all his ways, and holy in all his works."

The second thing which the Confession of Faith teaches us that we are not to infer from the doctrine of the decrees, is, "that no violence is offered to the will of the creatures." Here, again, you may see with what palpable injustice the accusation is brought against the Calvinists—for it is the common clamour—that they deny man's free will, and make him a mere machine. But this is only another inference, made by an adverse party, and charged on sentiments, if not on individuals, with a view to render them odious. No truly. We believe that man is as free as he would be if no decree existed. Our freedom of choice is a matter of *consciousness*. We want no arguments to convince us of it, for we *feel* it—We feel that we choose and refuse with perfect freedom: and we are not of the number of those who suspect that we are deceived, by the very constitution of that nature which our Creator has given us. All the arrangements of civil society, all notions of moral obligation, all the punishments inflicted by law for crimes, and all the rewards promised to virtue or bestowed upon it—all these proceed on the principle, taken for granted, that man acts freely, and is therefore the proper subject of praise and blame, reward and punishment. But, in addition to this, all the commands and threatenings, all the persuasions and invitations, all the reasonings and motives, which are addressed to us, in Holy Scripture,—all these, rest on the assumption, that those to whom they are addressed are accountable for choosing the good, and refusing the evil.—This is not the place for considering, at length, the influence of inherent depravity. I shall at present only say, that we think no rational man can, or does believe, that depravity frees any human being from a full responsibility for all that he designs or does; and for every known omission of duty, or refusal of obedience to the commands of God, with which he is chargeable.

The third disclaimer, which is made in the Confession of Faith, of a dangerous inference from the doctrine of the decrees of God, is thus expressed—"the liberty or contingency of second causes is not taken away, but rather established." Here, you see, once more, the falsehood of those who charge our catechism, or those who receive it, with destroying human liberty and the efficacy of means, or of favouring a system of fatalism. No indeed—We leave the doctrine of fatalism to the ancient Stoicks, to the modern Mus-

sulmen, and to atheists and infidels of every description. We know of no sect of *Christians* that holds, or favours the doctrine. The Calvinists, or predestinarians, are, if possible, more free from it than any other. For you perceive, by the quotation just recited, that "the liberty or contingency of second causes is rather *established*," than taken away, by this doctrine—that is, the doctrine teaches that human liberty, and the contingency and proper influence of second causes, were as much decreed as any thing else. Whoever, therefore, believes this doctrine, must believe in human liberty; must believe in the contingency and influence of second causes; must believe that every end is to be brought about by its proper means; must believe that these means are as much in our power, as any thing can be in our power; and must believe that without the use of the proper means, the end is never to be looked for or expected. He who holds any thing contrary to this, is—so far as he holds it—not a sound believer in our Confession of Faith and catechisms.—He is not a consistent Calvinist.

Thus you perceive, that we not only admit, but assert and vindicate, the truths with which the divine decrees may seem to be in conflict—while we repel the false allegations which have been made, in regard to those who believe in the absolute sovereignty of God.

But now, as it is conceded that the truths last stated do seem to militate with the position that God hath "foreordained whatsoever comes to pass," it is reasonable to inquire,—how are we to dispose of this difficulty? I answer, with frankness and explicitness, that, for myself, I believe, that follow the subject out, and there is a difficulty here, which the human intellect will never be able to solve or satisfactorily to remove, in this world. It were easy to say much to put the difficulty out of sight; and much to show that every other system that has ever been adopted, in relation to this subject, is more objectionable, and harder to be maintained, than that which has been laid down in this lecture. This I verily believe to be the fact. If I did not, I would adopt some other system—But it is my deliberate conviction that every other system is liable to more—far more—objections than this. It seems to me, after as close an investigation as I have been able to give the subject, that, on the one hand, the absolute sovereignty of God in his decrees and providence, is clearly demonstrable both from reason and scripture; and that, from the same sources on the other hand, the freedom and accountableness of man, and the influence of means or second causes, are equally evident and undeniable. I therefore receive and firmly believe *both* these truths; although I cannot explain *how* they consist with each other: and I feel no mortification, and no reluctance in making this avowal. Why should I, when a similar avowal has been made by men of the first order of intellect that the world has ever seen? Dr. Witherspoon, than whom I have certainly never personally known a man more capable of investigating such topicks, closes his theological lecture on this subject, in these words: "For my own part, I freely own, that I could never see any thing satisfactory, in the attempts of divines or metaphysicians, to reconcile these two things; but it does not appear difficult to me, to believe precisely in the form of our Confession of Faith; to believe both the certainty of God's purpose, and the free agency of the creature. Nor does my being unable to explain these doctrines, form an objection, against the one or the other." Here is the declaration of a man of true learning, piety and candour. But, in truth, it is not

wonderful that such men as Locke and Witherspoon, should have made such declarations,; because they knew that in natural philosophy, and in every thing to which human investigation is directed, the powers of our minds soon reach an impassable boundary; and that we must, and do, often—very often—hold as unquestionable truths, things which we cannot explain or reconcile. Witherspoon remarks, that the difficulty before us—"is the same in natural, as in revealed religion; and the same in the course of nature as in both. The certainty of events, makes as much against common diligence in the affairs of life, as against diligence in religion"—No—It is your sciolists, your half taught people, that think they can explain and measure every thing; and who declare that they will believe nothing which they cannot comprehend. Whoever should really do this, would soon find that he could believe very little.

My dear youth, the subject before you, is one of *the deep things of God*. The heathens tried to explain it, and could not. Revelation does not attempt to explain it; because, probably, it cannot be explained to our comprehension, unless new faculties should be given us, or unless those we have should be greatly enlarged. But revelation professes to give us no such faculties, nor any such enlargement. Revelation takes man *as he is*. It clearly teaches us both these truths, as I think I have plainly shown you; and it attempts no explanation. Let me call your attention for a moment to one text of scripture, in which the efficiency of means and exertions on the part of man, and at the same time his absolute dependance on grace and assistance to be imparted from God, are distinctly brought together—Phil. ii. 12, 13—"Work out your own salvation with fear and trembling: For it is God that worketh in you, both to will and to do of his good pleasure." Here, in a single sentence, we have both the principles which I have endeavoured to maintain and inculcate, sanctioned and applied to practice. We are commanded "to work out our own salvation with fear and trembling;" and yet taught, at the moment, that "it is God who worketh in us, both to will and to do, of his good pleasure:" And what is worthy to be noted and remembered is, that our absolute dependance on God, is stated as an *encouragement*—not as a *discouragement*—to exert our own powers, and to use diligently all the means of grace. Let me exhort you then always to view and treat the subject in this very manner. Hold both these truths, and let them both be practical; but never perplex and torment your minds with endeavouring to comprehend the *manner* of their agreement, nor ever be discouraged in attempting any duty because you cannot comprehend it. "It is finely imagined by Milton, that he makes a part of the damned in hell, to torment themselves with unsearchable questions, about fixed fate, free will, foreknowledge absolute. It is certain that we cannot now fathom these subjects—if we ever shall to eternity."* Forbear, then, all attempts to fathom them; but, as I have said, make a practical use of the known truths; and let the truth always be viewed in an encouraging light—That is, exert all your powers, and use all the appointed means, in the great matter of your soul's salvation; and be encouraged to this, because you have help in God, who is ever ready to aid by his grace the endeavours of all who sincerely and earnestly ask Him to impart it to them. If this course be pursued humbly and perseveringly, you will obtain salvation: but if it be neglected, you will certainly perish, and the guilt, as well as the pains of perdition, will be all

* Witherspoon.

your own. "Strive, therefore, to enter in at the strait gate—For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Amen.

FOR THE CHRISTIAN ADVOCATE.

NOTICES OF THE CONGREGATION OF CHRISTIAN INDIANS, FORMED BY THE REV. DAVID BRAINERD.

The following interesting paper, in the hand writing of the late Doctor ELIAS BOUDINOT, (with one of a similar kind which we published last month,) has been in possession of the Editor for about twenty years. Dr. Boudinot was the executor of the will of the Rev. William Tennent. From this circumstance the papers of Mr. Tennent, after his death, came into the doctor's hands, and enabled him to draw up, from materials unquestionably authentick, the communications contained in the last and present number of our work.

The Rev. DAVID BRAINERD was certainly one of the most extraordinary men, in unreserved devotedness to the glory of God and ardent zeal to promote the Redeemer's cause and kingdom in the world, that have appeared since the apostolick age. He was not thirty years old when he died—for he was born April 20th, 1718, and died October 9th, 1747. Yet he left a character which has been justly considered as a kind of standard, at which other missionaries ought to aim. We know that it was so regarded by the late eminent and holy HENRY MARTYN; who indeed closely resembled him, in many particulars, besides in that of finding an early grave.

Mr. Brainerd's printed journal, which has long been before the publick, shows that his chief success as a missionary to the heathen, was at *Crosweeksung*—sometimes written *Crosweeks*—an Indian settlement in the State of New Jersey. It appears, from the life of this extraordinary man written by president Edwards, that he preached to the Indians at Crosweeksung for the first time, on June 19th, 1745; and that on November 5th, 1746, he was taken ill at Elizabeth Town, in New Jersey, on a journey to New England, and never more returned to his beloved charge. The whole period therefore of his labours among the Crosweeksung Indians was less than a year and a half; and during this period he was absent a considerable time, on a visit to the Indians in the Forks of Delaware, and on the Susquehanna river, in Pennsylvania. But the power of God seemed, during the short period he was at Crosweeksung, to attend all that he said, and the divine blessing to rest on all that he did. His Indian congregation was soon removed to Cranberry, not far distant from its original location. His brother, the Rev. JOHN BRAINERD, whom he met at Elizabeth Town, on his journey to New England, succeeded him in his mission; and the successor of John Brainerd, as the following paper shows, was the Rev. WILLIAM TENNENT.

"Mr. Tennent, about the year 1755, voluntarily undertook the charge of the Indian congregation at Cranberry, which had been long under the care of the Rev. David and John Brainerd, two excellent labourers in the vineyard of the gospel, and he kept some notes of the state of the Indians at that time. All their lands having been sold by a drunken Indian, advantage was taken of this ungenerous act and the destitute situation of these poor creatures. They were opposed by the government, and informed that they were tenants at will and liable to be turned out of possession at a moment's warning. To prevent so great an evil, (as in that case, they must have been so scattered as to render it impracticable for them to enjoy gospel ordinances,) care was

taken to secure for them 500 acres of land, to which they at once removed, and soon made a settlement and considerable improvements. This spot was too small even for their own numbers, and of course it wholly prevented their inviting other Indians to settle among them, which they had used to do in former times.

"Previous to their removal, the school, long established amongst them, had been discontinued, and the children would have been brought up in their former ignorance, but for the matchless pains of Mr. John Brainerd, who did all in his power to instruct them as he could get opportunity.—But his many avocations to other important and unavoidable business, hindered his doing much in this necessary work, and he did not dare to employ a schoolmaster, for want of the means of paying him a proper salary. After their removal to their new settlement, Mr. Tennent conceived that the instruction of the children would be essentially necessary to the plan of keeping this congregation of Christian Indians, which had been gathered into a church state with so much labour and difficulty, from wandering into the wilderness, and of there uniting with the Indians on the frontiers. He therefore ventured to re-establish the school under the care of an Indian teacher, which greatly lessened the expense. This also tended to raise in the Indians a laudable emulation in obtaining knowledge, when they found one of their own number preferred to the direction of the school. Mr. Tennent trusted that the friends of religion and the spread of the gospel among these once savage people, would not suffer him to want the means of supporting this school. Blessed be God, he was not disappointed. The school was regularly kept up, and the children made so great progress in their learning, as to give great satisfaction. Morning and evening prayers were regularly carried on by the teacher, and great decorum observed. The great difficulty was to procure books and catechisms. The school consisted of about 15 to 20 children, who attended daily.

"Mr. Tennent preached to this congregation once a week generally, but frequently oftener; he usually preached to them in the morning, and then rode about eight miles, to preach to his own congregation in the afternoon. Nor did he fail to discharge every other part of the pastoral office, as far as he was made acquainted with their necessities. The Indians required great attention, as in many of them there were great weaknesses and many sinful infirmities, which needed the blood of Christ for cleansing, and the care of a kind and faithful pastor to reclaim the wandering, raise the fallen, and support the despondent.

"The congregation rather increased after Mr. Brainerd left it; as some, who had gone away back to the wilderness, had returned, declaring that they could not be easy in their hearts, without hearing the gospel preached. They appeared to be sincerely attached to the English interest, and were always ready to defend it. One of them, named Simon, enlisted in the Provincial troops in the campaign of 1755. Being asked by Mr. Tennent what induced him to go into the army, he replied, that he understood that the French had not only a design to take our lands, but to keep us from serving Jesus Christ, in the manner he had commanded; and as he, Simon, had given himself soul and body to Christ, he thought it his duty to fight for the Christian cause. Mr. T. asked him, how he made out with his fellow soldiers? he answered, that he was more afraid of them than of the enemy. He said, they were so wicked, that they drank and swore, and fought

with each other, and continually broke the sabbath. Mr. T. then asked him how he made out about praying? He said, though he could but seldom get alone, yet he often, yea while under arms, lifted up his heart to Jesus Christ, who graciously filled his heart with love to him.

Professors among them were generally regular in their Christian walk and conversation. There had been but two instances of misconduct among the members of the church, that came to Mr. T.'s knowledge while he had the charge of them, and these were drinking to excess. Both of those who had been overtaken by intemperance made a publick acknowledgment of their faults before the congregation; and one of them spoke so very affectingly on the occasion, that every one present seemed in a flood of tears; and the person himself was so exceedingly affected, that he was obliged several times to stop, and sighed and sobbed as if his heart would break, under a deep sense of the dishonour done to God and his cause. Would to God that amongst those, from whom much more might reasonably be expected, there were such convincing testimony of genuine sorrow and hearty contrition for their sins.

"The worship of God was carried on in their families morning and evening. They met on the Lord's day three times for publick worship; at which time one of them (when Mr. T. did not attend) read some portion of the Scriptures, and then they alternately prayed and sang. Besides this, they met twice in the week, when they conversed together about the things of God, and prayed, with singing of psalms and hymns. It cannot be asserted that all who thus lived regularly were sincere in these devotional exercises. It is to be feared that some of them acted from form and custom; though undoubtedly the greater part worshipped God in spirit and in truth. Indeed their conversation often afforded matter for reproof and correction to the vain and sluggish heart.

"These fruits of the Spirit gave to Mr. Tennent great encouragement in his arduous work, and he saw many and great effects from the indefatigable labours of the Messrs. Brainerds, who had been the great instruments of collecting and instructing these natives of the wilderness. To use his own expression, "Thus was I sent by the Lord of the harvest, to reap that on which I had bestowed no labour: others had laboured and I was a partaker of the fruits of their toil. Let God therefore have all the glory."

"Mr. T. had great hopes that some of these Indians had been brought home to God, and others encouraged in their heavenly course, by his own preaching among them. He baptized three adults, who gave reason to believe that they were sincere in their profession of the gospel. In a conversation he had with Indian John, who had formerly been overtaken with liquor, and had since discovered great contrition for it, and by a uniform good behaviour since, was restored to full standing in the church, he gave the account of his struggles to withstand temptation. John said he was once, passing a tavern at a little distance, very early on a winter morning: when he saw the house he made a halt, and looking wishfully at it, his heart said, John, a dram would be a very good thing this cold morning—He answered, No, my heart; Mr. Brainerd said John must not drink dram; Mr. Tennent said John must not drink dram; Jesus Christ says John must not drink dram. I then walked very fast. I stopped again—My heart said, John, *half* a dram, a little *small* dram, very good for John this cold morning, make John travel strong. I say—Mr. Brainerd, Mr. Tennent say, John must not *touch* dram.—Jesus Christ say, John must not touch *one drop*. My heart

say, only *very little*, John. I say, my heart, *you* go drink dram, *John* will run away. So I ran as hard as I could.

"Although Mr. Tennent had great comfort with these poor despised Indians, yet he also had his troubles. During the French war, he had no small exercise of mind, and was obliged to make great exertions in various ways, to prevent the mischief of many ill minded and ill advised white people in their neighbourhood, who most improperly were called Christians, and who most wickedly raised stories against them which had no foundation; and because the Indians on the frontiers, who were at war with the colonies, had committed many murders, they wanted these innocent and unoffending Christian Indians to be all sacrificed to their misguided and revengeful tempers. Mr. Tennent himself became the subject of much abuse and obloquy, because he interposed in their behalf. Yet, as he observes, the Lord blessed his labours among and for them, and made the reflection on these circumstances sweet to his soul; so that he went to visit and instruct them as a tender mother to feed a beloved child; and could and did, in great sincerity, bless the Lord, that he counted him worthy either to do or suffer, for the sake of this his poor and despised flock."

The editor is sorry to add to the foregoing narrative, that but few of the descendants of this little band of Christian Indians remain till the present time. He is not indeed minutely informed in regard to their subsequent history; but is satisfied that they had no regular pastor after the death of Mr. Tennent. The revolutionary war was unfavourable to any endeavours to supply them with instruction of any kind. A few of them still exist, and make their abode in what are called *the Pines*, in West Jersey. Once or twice a year they wander into the neighbouring towns and villages to sell baskets, which they form with great skill and beauty; and to acquire a pittance by exhibiting their dexterity in shooting at a mark with their bows and arrows. Such parties, consisting of six or eight, males and females, the editor several times saw at Princeton, during his residence there. In a few years more, the race will probably be entirely extinct. This is no doubt to be deeply regretted; and the more so, because the extinction of this tribe of Indians, like that of many others, will probably not have happened without great criminality, on the part of their more civilized neighbours. But let it not be said that this fact goes to show, what some would have us believe, that all attempts to civilize and Christianize the Indians, must ultimately prove abortive. The fact, if rightly considered, only proves that it is cruel and wicked to deprive the aborigines of our country of their lands—from which, if they retain them and are taught agriculture and the mechanick arts, they will derive an adequate support, perpetuate their race, and preserve among themselves the Christian institutions which pious missionaries establish. Nor did the labours of the pious and exemplary Brainerd prove abortive. No man would more readily have assented than he to the truth, that the eternal salvation of the soul of a *single* Indian, was infinitely more than a compensation for all his labours, toils, and sufferings: yea more than a compensation for all the labours and sufferings of all the Indian missionaries that have ever been employed. But Brainerd, we believe, is now rejoicing in a glory that will be eternal, not merely with *one*, but with *many* Indians, who were the seals of his ministry, and who would never have been likely to hear of a Saviour, if his lips had not delivered to them the sacred message. His Indian congregation, it appears, continued and flourished for many years after his

decease; nor have we ever heard of an Indian mission, faithfully conducted, that was not attended with *some* success—enough, and more than enough, to furnish a rich compensation for all the expense and toil by which it was supported. And how many congregations of white Americans, that were flourishing in the time of Brainerd, have since become extinct? Not a few, we must with grief acknowledge. But the gospel has been carried to others—and so let it be with the Indians.

The Editor has seized with pleasure the opportunity of recording a continuation of the history of that little Christian community, the formation of which will render the name of Brainerd precious, and his example unspeakably useful, till time shall be no more.

FOR THE CHRISTIAN ADVOCATE.

ON ORIGINAL SIN.

Mr. Editor—There are, perhaps, few doctrines of the Christian religion more cavilled at, and less understood, than that of *original sin.* It appears to most men hard, if not unjust, that infants should be considered sinful before they have had the ability to commit sin: or that those who have never heard of the law, should be accounted guilty of its violation. I do not pretend to any originality in my opinion; but I will offer you my ideas upon this important subject, which, if correct, may assist others in their reflections upon it.

It appears to me abundantly evident, from natural, as well as revealed religion, that man came from the hand of his Maker, perfect in every respect, free from sin and all unrighteousness. That he has lost this happy condition, is but too certain from the daily and hourly experience of every individual: and to account for this dreadful calamity, I shall adopt the scripture narrative of the fall of Adam, and endeavour to show in what way it was entailed upon his descendants.

When Adam and Eve first took possession of Eden, they enjoyed close communion with their Creator, and were perfectly obedient to his will. They knew him to be the author of their being, and the giver of all the happiness they experienced. As such they loved him, and submitted with perfect willingness to all his commands. This *love to God*, (arising from a confidence in his love to them,) formed the principal ingredient of their *holiness*, without which their *happiness* could not exist. The fatal time arrived, when they were induced, by the suggestions of Satan, to suspect God's love to them, and believe that the only prohibitory command he had given them, arose from a desire to restrict their enjoyments, and keep them in a state of ignorance and dependance. From the time this suspicion gained admission into their minds, their love of God began to fade; and an act of wilful disobedience to his declared will, evinced the total loss of their filial love. The nature, or subject of the violated command was altogether immaterial. Sufficient—that it was the will of God, and had been made by him the test of their obedience. They had broken the covenant God had condescended to make with them, and thus shown themselves destitute of love to him. In a word, they ceased to be the loving and obedient children of God, and became his enemies.

All this may be admitted; and yet it may be asked,—why should the children be considered partakers of their parents' sin? or with what justice can they be punished for the crime of their parents? I answer,—it is the universal law of generation, that *like begets like.* The *very nature* of our first parents had been changed by the extinction of the principle of love to God. It was then

as impossible for them to beget holy children, as that their offspring should have been of a totally different species. If it be asked—why are not the children of pious parents holy? I answer, first, that the piety of the parents is not *natural* to them, but superadded by the grace of God: and again, that they still continue imperfect; their holiness is never completed in this life, and though raised above the power of sin, by grace, their love of God never, in this world, regains its original station in human nature, so as to be communicable to descendants.

By what has been said, it is not intended to assert that human nature is so debased as to be incapable of every virtue; but only that it has lost that *principle* which is indispensable to its acceptance with God. A man may be just and temperate, sincere and honest, generous and compassionate, grateful and affectionate; he may possess many of the amiable, and many of the splendid qualities of our nature: and yet, without "love to God," he must be esteemed an enemy to him, and cannot be acceptable in his sight. "Without love" (as the apostle says,) "it would profit him nothing." This view of the subject may seem harsh; but it is that given in the gospel; and when we reflect, that while their possessor remains unreconciled to God, all these amiable and splendid qualities are engaged in drawing men away from God, and leaguing them in enmity against him; we cannot but admit that it is just. M.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

No. III.

1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.
2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
3. For this is good and acceptable in the sight of God our Saviour;
4. Who will have all men to be saved, and to come unto the knowledge of the truth:
5. For there is one God, and one Mediator between God and men, the man Christ Jesus;
6. Who gave himself a ransom for all, to be testified in due time.

1 Tim. ii. 1—6.

What is the meaning of this passage of scripture, the importance of which is peculiar, as forming a part of apostolick doctrine written on purpose to be the directory of an excellent young preacher, whose orthodoxy was unquestionable? Does it mean to prescribe *rules of duty* for the government of himself and the church, in reference to their common prayers and efforts for the salvation of men? If so—is it not plain, that the salvation of all living men, without exception, was to present the object of their engagement, and that on the general ground that this was "good and acceptable in the sight of God, our Saviour?"—a ground, fortified by the two commanding considerations, (1) of the divine mandate upon all men, as moral agents, "to be saved, and to come to the knowledge of the truth;" and (2) of the doctrine of Christ's mediation, "who gave himself a ransom for all, to be testified"—or, more literally—"a testimony in due time.

Between the restrictive system and that rival one, which I choose to denominate *the catholick system*, because I deem the title appropriate and the honour due, the grand question is—*what means the word* "ALL" *in reference to this passage?*

I believe, with very high conviction, that it means the whole human race, and that it cannot be restricted without violating the plainest and best rules of sacred interpretation—This also I undertake to prove.

Here I grant that the word *all* is often used restrictively to the subject in hand—that it sometimes means the regenerated, or the church universal, or the visible church, and that sometimes only it applies to the whole human species.

I assume that the word *all*, where not defined as in the second verse, means the same thing in the first, fourth, and sixth verses continuously;—which may possibly revert to the damage of my argument, if it can be proved *ex adverso* that it must be restricted in any one of the three places so as to exclude any class of living men, who have not committed the unpardonable sin; and which accords with that canon of hermeneuticks which says, that *the same word, often recurring in the same connexion, must be interpreted in the same way in each instance, unless some good and sufficient reason can be adduced for variation.*

Now, let us inquire—*in what sense can the word* ALL *be construed, so as to coincide with the restrictive system?*

The proper answer to this question, I believe is—that it means *all of a class, or some individuals of every description.*

I believe that this is the real and the only answer which the advocates of the restrictive system would give to that question—it is at least the best account of the matter which I have ever known.

It cannot mean *all of a class;* because there is but one class, and that perfectly impalpable to us, all of whom will be saved, viz. the elect;—or, it might prove that "kings and all that are in authority" will be saved.

Our Confession of Faith says we ought to pray "for all sorts of men living"—mind! not for *some of all sorts;* but—for all sorts!—the proper meaning of which includes the whole living family of man, they only excepted, "that are known to have sinned the sin unto death."

If there be any embarrassment here, it arises from the perversity of *that mistake, which makes the decree of election, in whole or in part, our rule of action: whereas, it is a rule of action to God alone, and only a principle of faith to us!* The excellent Dr. Witherspoon, in his sermon on the atonement, from 1 John ii. 2. under the second general head, in which he formally treats of its "extent," adverts to the present controversy, and affirms that the debates connected with it, "have arisen from an improper and unskilful mixture of what belongs to the secret counsels of the Most High with his revealed will, which is the invariable rule of our duty." This is a golden remark! How often does a sturdy ultra-doctrinal Calvinist, by this "improper and unskilful mixture," invert the relations of the footstool and the throne, transform himself from "a doer of the law" to "a judge," extinguish the glory and the vision of the divine moral government—or rather subject them to a violent eclipse behind the portentous clouds of fatalism, antinomianism, and sanctimonious presumption! Of all the specious by-paths to perdition—and their name is "legion,"—perhaps none is so devotional, so seraphick, and so verisimilar to "the way, the truth, and the life," as this same antinomianism! The Lord give us all "a broken and a contrite heart!" When we pray for men—for instance a parent of a numerous progeny for his children—the secret purpose of the Eternal is none of our business; and the anxiety we sometimes give ourselves on that point is a compound of weakness, stupidity, and rebellion. That the secret purpose of

God—the doctrine and principle of which we unite, Mr. Editor, in loving, and that most cordially and triumphantly!—forms no part of the directory to Timothy which we are considering, is plain from the fact that it is a directory; that it is preceptive; that it belongs to the apparatus of mediatorial moral government.

On the subject of moral government, as a department of divine administration which is perfectly distinct, though at the same time inseparable, from the divine agency in the universal arbitration of events, I intend hereafter fully to expatiate. It is a glorious and blessed department—especially when the vivid rays of its eternal righteousness shine through the mellowing and attractive medium of the mediatorship of the Son of God! To this department I distribute the text wholly, supposing it to refer—not at all to events as such, but—to human duty in the moral and ecclesiastical constitution of God. This view defines and magnifies the sense in which "God will have all men to be saved:" it is even that in which he will have all men "to come to the knowledge of the truth," and in which he "commands all men every where to repent." If this be true then—necessarily—"all men," in the fourth verse, cannot be restricted: otherwise some men are not obligated to know the truth, or to obey the gospel, and so are wholly sinless in their sins! However awkward my manner may be, Mr. Editor, I think this is demonstration! and if the words *all men* are illimitable here, then God wills the salvation of every living man, and *this is the important sense in which the will of God may be and is frustrated by men!* Away with the partyism of Calvinism and Arminianism!

Tros Rutulusve fuat, nullo discrimine habebo.

Let isms go with feathers in the wind,
Our aim is truth, and truth alone we mind!

But here, by the way, it may be remarked, that the philosophy of my position—concerning which the best thing that can be said, after all, is that it accords with the scriptures—wins from Arminianism more than all its advantages, without countenancing one of its errors; and vindicates Calvinism as a consistent scheme, whose proportions can be seen, admired, and enjoyed by all!

It is a corollary from the preceding, that *all* in the sixth verse, means the whole human race—and I think so certainly, that even if the elder President Edwards, who "was an eminent divine and a mighty reasoner," thought differently, it would be to me "less than nothing and vanity," against the verity of the divine testimony. Clothed in the armour of such light, who can feel an argument drawn from the authority of human names? Leviathan with his scaly rind, is not more impervious to the *imbelle telum* of a child, than a Christian to what a mortal thinks in contradistinction to the sentiments of God. Nor would I venture all this, Mr. Editor, had I not some views of *the importance* of the truth in the premises, in which, I know, I have to wend my way without the sanction of some of the most venerable living names in our church. ZETA.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—If we may judge from the length of ZETA's *introduction*, he will occupy your pages for many months to come. Whether any person will enter the lists with him, and controvert the positions he may attempt to establish, I do not know. It is not my intention to accept his implied challenge. But it seems due to *truth* and *candour*, in this early period of his discussion, to correct a misstatement he has given of the sentiments of his brethren in the gospel ministry. In page 305 of your number for

July, he says—"The views of the OLD SCHOOL I shall characterize, mainly, for the sake of distinction, as *the restrictive system;* because, if I understand them, they restrict the atonement in its *own nature,* in its *availableness,* and perhaps, in *every other respect,* to the elect alone."

I am not offended to be classed with my brethren, in what ZETA terms the "Old School;" for it may be regarded as an honourable appellation. "Thus saith the Lord, stand ye in the ways, and see, and ask for the *old* paths, where is the *good* way, and walk therein, and ye shall find rest to your souls." Jer. vi. 16. But I do think he should have better learnt the *views* of his brethren of the Old School, before he attempted to combat them.

The divines to whom he refers teach, that Christ died, made an atonement, yielded satisfaction, and purchased redemption, for the *elect;* just as Jesus Christ taught the church in his solemn intercessory prayer, which he, as the Great High Priest of his people, presented to the eternal Father, immediately before the offering up of himself for their sins. "As thou hast given him power over all flesh, that he should give eternal life to *as many as thou hast given him.*" "I pray for them: I *pray not* for the *world,* but for them which thou *hast given me.*" "And for *their sakes I sanctify myself,* that they also might be sanctified through the truth." "Neither pray I for *these alone,* but *for them also which shall believe on me through their word.*" Joh. xvii. 2. 9. 19, 20. From these texts it appears undeniable, that Jesus Christ *restricts* both his *intercessory prayer,* and the *sacrifice of himself,* on which his intercessory prayer was founded, *to those given to him out of the world by his Father,* or in other words, to *his elect.*

Now, because the brethren of the Old School teach this scriptural truth, they are misrepresented as teaching that the sacrifice of Christ is, in its *own nature,* sufficient only for the elect; that salvation cannot be offered to others; and that, if others were to believe, they (to use ZETA's own words) "could no more be saved, on account of Christ's mediation, than a fallen angel, were he penitent and obedient." It is admitted that some adopt these as legitimate consequences; but they are few, and ZETA ought to have known that the *great body* of the Old School disclaim them, and that they preach the gospel, according to the commandment of God our Saviour, to *all indiscriminately;* offering to all salvation with eternal glory, and assuring them, that all who believe shall certainly be saved; because the merits of our Redeemer's sacrifice are *infinite,* and, in their *own nature considered,* sufficient for all the world.

To convince ZETA, and your readers, that these are the views of the Old School, let me submit a few testimonies taken from two very important *publick documents,* that were drawn up for the express purpose of exhibiting to the world their real sentiments. The first document from which I shall make a few extracts, is, THE ARTICLES OF THE SYNOD OF DORT. This Synod was composed of delegates not only from the Belgick churches, but from almost all the reformed churches of Europe, and was convened for the purpose of checking the progress of the evils resulting from the propagation of *Arminianism* and *Socinianism* among the former churches. In drawing up these articles, the Synod solemnly bound themselves to follow no other guide than the word of God. This venerable ecclesiastical body sat in the years 1618–19.

From chap. ii. *On the doctrine of the death of Christ, and through it the redemption of men,* I select the six following articles.

"3. The death of the Son of God

is a single and most perfect sacrifice and satisfaction for sins; of *infinite* value and price, *abundantly sufficient to expiate the sins of the whole world.*"

"4. But this death is of so much value and price on this account; because the person who endured it is not only truly and perfectly man, but also, the only begotten Son of God, of the same eternal and infinite essence with God the Father and the Holy Spirit, such as it behoved our Saviour to be. Finally, because his death was conjoined with the feeling of the wrath and curse of God, which we by our sins had deserved."

"5. Moreover, the promise of the gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life—which promise ought to be announced and proposed *promiscuously* and *indiscriminately*, to all nations and men, to whom God in his good pleasure hath sent his gospel, with the command to repent and believe."

"6. But because many who are called by the gospel do not repent, nor believe in Christ, but perish in unbelief; this doth not arise from *defect* or *insufficiency* of the sacrifice offered by Christ upon the cross, but *from their own faults.*"

"7. But to as many as truly believe, and, through the death of Christ, are delivered and saved from sin and condemnation, this benefit comes from the sole grace of God, which he owes to no man, given them in Christ from eternity."

"8. For this was the most free counsel, and gracious will and *intention* of God the Father, that the life-giving and saving efficacy of the most precious death of his own Son, should exert itself *in all the elect*, in order to give them alone justifying faith, and thereby lead them to eternal life: that is, God willed that Christ, through the blood of the cross, (by which he confirmed the new covenant,) should, out of every people, tribe, nation, and language, *efficaciously redeem* all those, and *those only*, who were from eternity chosen to salvation, and given to him by the Father; that he should confer on them the gift of faith, &c."

These articles, as well as all the others adopted by the Synod, were *unanimously* agreed to, not only by the delegates from the Belgick churches, but by the theologians who represented foreign churches. See Articles of the Synod of Dort, translated from the Latin, and published by THOMAS SCOTT, rector of Aston Sandford, Bucks, pages 128, 129.

The above articles form a part of the creed of the Reformed Dutch Church in this country. See their Constitution.

The other document from which I shall select a few extracts, is, *the Constitution of the Presbyterian Church*, from which it will be seen that its creed agrees, in these particulars, exactly with that of the Synod of Dort.

CONFESSION OF FAITH, chap. viii.

"Sect. 5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up to God, hath fully *satisfied the justice* of his Father; and purchased not only reconciliation, but everlasting inheritance in the kingdom of heaven, for all *those whom the Father hath given unto him.*"

"Sect. 8. To all those for whom Christ hath purchased redemption, *he doth certainly* and *effectually apply and communicate the same; making intercession for them.*" &c.

Chap. ix.

"Sect. 4. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they *never truly come to Christ*, and THEREFORE *cannot be saved*," &c.

Chap. xi.

"Sect. 4. God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of

time, die for their sins, and rise again for their justification: *nevertheless they are not justified*, until the Holy Spirit doth, in due time, *actually apply Christ unto them.*"

LARGER CATECHISM.

Answer to question 63, page 196. "The *visible* church hath the privilege of being under God's special care and government;—and of enjoying"—the "offers of grace by Christ to ALL *its members*, in the ministry of the gospel, testifying that *whosoever* believes in him shall be saved, and *excluding* NONE *that will come unto him.*"

Answer to question 68, p. 199. "All the elect, and they only are effectually called; although others may be, and often are, outwardly called by the ministry of the word, and have some common operations of the Spirit; who, for *their wilful neglect and contempt of the grace offered to them, being* JUSTLY *left in their unbelief, do never truly come to Jesus Christ.*"

The Confession of Faith, and the accompanying catechisms, were composed by the Westminster Assembly of Divines in the years 1643–4, about 24 years after the Synod of Dort; and were, from the commencement of the Presbyterian church in this country, adopted as her standards of doctrine. Here then we have a publick exhibition of the views of the Old School; an exhibition that has been before the world for more than 200 years. They believe—

1. That Christ has made a full satisfaction for the sins of all who were given to him by the Father to be redeemed by him, and that they will certainly have the efficacy of his redemption applied to them, and be finally saved.

2. That the merit of Christ's death, in itself considered, is *infinite.*

3. That the gospel is to be preached, and its offers of salvation to be *freely* made, *indiscriminately* to all.

4. That all who truly come to Christ shall be saved; and consequently if any not given to him by the Father were to come, they would be saved.

5. That the elect are by nature *under wrath*, as well as others, and are not in a justified state till they truly believe in Christ.

6. That all who hear the gospel are *bound* to believe it, and come to Christ; and of course all who do not, shall be punished for their *unbelief and wilful rejection of offered grace through Christ.*

Now, what more than this can ZETA want; who tells us he firmly believes in the doctrine of *election*, and that not one *non elect person* ever will believe in Christ? What does he intend to prove different from the doctrine of the Old School, which he professes to combat? Will he attempt to prove that Christ has made a *satisfaction* for the sins of those who have committed the *unpardonable sin?* for the sins of those for whom *Christ does not intercede?* for the sins of all those to whom the *gospel is never sent*, and who live and die *without ever hearing of the name of the Redeemer?* for the sins of all those wicked men, who had been, for hundreds, and some, for thousands of years, in *hell*, suffering under the *irreversible sentence of damnation*, before Christ came into the world, and made his satisfaction?

OMICRON.

FOR THE CHRISTIAN ADVOCATE.

No. 3.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN V. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

"Satis inde patet quod innumeros gravissimosque errores in iis commissos codicibus quos cæteroqui magni facio."

Griesbach.

Mr. Editor:—In the preceding numbers I have examined the argu-

ments of our opponents, that have been drawn from the silence of MSS. and versions, and fathers. And I leave your readers to judge whether *their mode* of argument is not at war with the first principles of logic: and something like an abuse of the materials which they possessed.—Their radical error, to which I have all along endeavoured to draw the publick attention, is this: They set themselves to prove a *negative:* and from a few *detached materials,* and *particular premises,* they draw *general conclusions* against us.

I now beg leave to proceed to show that their *materials,* out of which they have drawn those arguments, have proceeded from a source utterly corrupted. Those MSS. from the silence of which they have ventured to condemn our text, are, in general, primary or secondary copies from the corrupted and mutilated codes of Eusebius, bishop of Cæsarea.

This, I presume, will appear from the following detail of facts.—To get rid of the various readings of the sacred volume, and to arrive at the genuine text, various schemes of classing MSS. have been proposed. Bently and Mills brought forward their plans. They proposed to make the Vulgate, as corrected by St. Jerom, their basis, and to class their MSS. by that.*

But Griesbach, of the German school, proposed a different basis. He selected Origen, who wrote in the 3d century. His authority he preferred, because he had directed his attention, more than any other, to Bible criticism; and his unparalleled zeal and success had carried him before all the ancient fathers, on this field of science. Griesbach began by a most careful search of Origen's works, to ascertain, from his quotations, what copy of the holy scriptures he had used. And having, as he supposed, ascertained this—he lays it down as his basis.—"Hoc exemplar nobis instar est fragmentorum ipsius codicis quem Origenes usurpavit."*

He then proceeds to show that there are three classes of MSS. texts of the sacred volume. And out of these three he undertakes to determine, by the above mentioned basis of Origen, in what MSS. is to found the genuine and correct text transmitted from the inspired penmen.—He finds that the fragments scattered over the pages of Origen, correspond in a remarkable degree, with the text of the Alexandrine MS. which had been brought from Alexandria in Egypt. He then determines the various MSS., which may be arranged under this first class. And he calls it the Alexandrine class. The second contains those MSS. which had been brought from Constantinople into the different European schools. These he calls the Byzantine class. The third embraces all those which differ from these two, in certain particulars: which have been found chiefly in Europe: and which harmonize with the Latin versions.†

The learned German critick gives a decided preference to the MSS. of the Alexandrine class. And he does not hesitate to pronounce the authority of these to be so great, that they "*outweigh a multitude* of the Byzantine class." These readings of the Alexandrine class, he supports by some appeals to the fathers; but mainly by the authority of the "fragments" of Origen. The readings, thus sustained, he considers to be the true and genuine text. And venturously introducing them into the sacred page, he forms what, he has called, *his corrected text of the New Testament.* And this is that work which

* Bent. Works, p. 237. Nolan's Inquiry into the Integrity of the Greek Vulgate: Lond. edit. p. 3.

* Griesb. Symb. Crit. tom. i. p. lxvii.

† Griesb. Proleg. in Nov. Test. p. lxxii. &c.

is the admiration of every scholar; and which is a stupendous monument of genius and learning: but which has a false foundation, and involves dangerous principles.*

This theory, with all its mistakes, and want of proof to sustain it, is followed by Michaelis and Marsh; and, unless I be greatly in error, by all our opponents. The following is the sentiment of Marsh—in which he adopts this corrupted standard. "A reading, therefore, supported by the connected authority of the Syriac, the Coptic, and the Latin versions, by *a quotation from Origen*, and the ancient Greek MSS. of the Alexandrine and western editions, is not only of great importance, but may, in general, be regarded as genuine."† Hence, while they hold up these MSS. as containing innate marks of a high original; they feel themselves justified in rejecting from their pages every text, or clause of a text, which is not found in their *standard MSS. and versions!*

But many reasons may be adduced to show why we ought to view these *standards* with jealousy and distrust. It is well known to every scholar, in what manner St. Jerom, in the days of the Pope Damasus; and after him, about the middle of the sixth century, Cassiodorus—*corrected* the old Italick MSS. according to the reading of the Vulgate, and some Greek copies. The latter gave instructions to the monks whom he employed in this service, *carefully to erase the former words, and to substitute his corrections in words, and in ink to resemble the old.* "*That they may be considered the execution of ancient writers:*" "Ut potius ab antiquariis scriptæ fuisse judicentur."‡ Hence, as Nolan remarks, "those MSS. which were considered as containing the marks of a high original, and ascending to the apostolical days, can really claim no higher authority than that of the illiterate monks of a barbarous age."*

But this was little, compared with the mischief done by Eusebius, bishop of Cæsarea. For, to say the least, he seems to have originated all this venturous work of *correcting* MSS. and versions. He had certainly a *disposition* to do it. If he was not an Arian, or strongly inclined to that heresy, he did assuredly err by going into an extreme directly the reverse of Sabellianism. In the council of Nice, on the discussion of the doctrine of one substance in the Holy Trinity, Eusebius prevaricated in a scandalous manner. He first excepted against it in positive terms. Afterwards he actually subscribed to it. Then he wrote to his people at Cæsarea an epistle, in which he made a recantation of his former expressions.† As he had the *disposition* to make these changes, so he also had the *opportunity* and the *power.*

The emperor Constantine the Great addressed a letter to him, in which he instructed him to cause fifty copies of the scriptures to be prepared. In his epistle he uses this expression: "Των θειων κ. τ. ἐ." "Of the holy scriptures, whereof chiefly, you know *the preparation,* (την ἐπισκευην.) *and the use, to be necessary to the doctrine of the church.*"‡

* See Nolan's Inquiry, p. 5, 6, 7. 13. 319.

† Introd. to the N. Test. by Dr. Marsh, vol. ii. p. 28.

‡ Cassiod. de Div. Lec. cap. 14, 15; and Nolan's Inq. p. 17, &c.

* See Simon's Hist. des Vers. chap. v. p. 92—95.

† See this stated in Socr. Eccles. Hist. lib. i. cap. viii.; and Theodor. Hist. Eccles. lib. i. cap. vii. These are the words of Theodoret. "προτερον μεν συντρεχων τη Ἀρειανη αιρεσει ὑστερονδε ὑπογραψας τη ἐν Νικαια Συνοδῳ; κ. τ. ἐ. First, he went along with the Arian heresy; but, at last, having subscribed in the Nicene Synod, &c. &c. See Euseb. Epist. in Socr. Eccles. Hist. ut sup. p. 24. lib. i. cap. viii.

‡ See the Epist. of Const. in Euseb. Vit. Const. lib. iv. cap. 36. Also Nolan's Inq. p. 26.

Now this clothed him with more power than any one man should have had in such matters. Besides these powers conveyed to him, he had, as a scholar, the most extensive influence. Add to this that, in consequence of the destruction of MSS. of the scriptures, throughout the churches, during the persecutions of the preceding emperors, copies of the sacred volume were very scarce. All these combined to give the codices of Eusebius an extensive influence and circulation.

Now these codices were, according to his *will* and his *power*, carefully *suited* to the *views of the Arians*. I do not say that he wished thereby to oblige that sect: It was most probably on account of his hatred to the term "ὁμοούσιον," "*one substance*" which the last clause of our text supports. But whatever may have been his reasons, he caused 1 John v. and 7 to be expunged from the fifty codices: and also the word "God" out of Acts xx. 28: and the first clause of 1 Tim. iii. 16.* And the influence of the Arians having been carried to its height at the death of Constantine, they reigned and triumphed for forty years. And during this long period every facility was given to the fifty codices of Eusebius to extend their influence. "Mille corruptis codicibus," says Kettnerus, "ansam dare potuerunt."—And they did exert an extensive influence during these times. The history of it is traced by several writers: but by none perhaps, more carefully than by Nolan. He has shown that the influence of Eusebius is strongly marked on the versions of the east; and even in the Greek text itself, in many instances. The Coptick version, on which Dr. Marsh lays much stress, is evidently made to follow this. The evidence must strike every one. It wants those texts which he expunged out of the fifty codices; and it has the changes which he made on other verses. It has also "τους τιτλους και τα κεφαλαια" —the titles and chapters which Eusebius adopted. The same remarks extend to the Syriack versions: also to the Ethiopick (which Du Pin and others deduce from the Syriack); also to the Armenian, and the Arabick, and the Persick versions.*—It is also to be observed that this influence found its way into the Vulgate. For the copies of the Vulgate used in France and England have the sacred text with the alterations, the titles, and divisions of Eusebius. And from the Vulgate this influence passed into those copies of the old Italick codices, which were under the control of the Roman see.† The Gothick, the Saxon, and some of the Sclavonick versions, which the zeal of our opponents has somehow or other dragged into this controversy, are also to be set aside as equally irrelevant in this inquiry. The first was made under the influence of Arianism. For it is a fact well authenticated, that the Goths, out of compliment to the emperor Valens, accepted the form of Christianity, modelled for them, by that Arian prince.‡

That this work of mutilating, or *correcting*, if you will, was practised without secrecy, and without blushing, is well known to every scholar. "The facilities of correct-

* See Kettneri Hist. Dicti. Joh. p. 85. And Nolan's Inquiry, p. 28 and 41. These writers give the fullest and most satisfactory evidence of this.

* See Nolan, p. 31.

† It will be an object of our future Inquiry to ascertain, if possible, whether there be not actually extant the genuine ancient version of the old Italick, in the translation of the Waldenses, the lineal descendants of the Italick church, who sustained their independence against the attacks of the Roman see, and who held the uninterrupted and free use of the scriptures. This text must be worth "a *multitude*" of Griesbach's MSS.

‡ Socr. Eccles. Hist. lib. 4. cap. 1. And Nolan's Inq. p. 323.

ing this text (the Palestine,) from Origen's works," says Nolan, "and the blind reverence in which that ancient father was held in the school of Cæsarea, seem to have rendered the corruption of the text unavoidable. Short annotations, or scholia, were inserted by Origen on the margin of his copies of the scriptures."—"A comparison between the text and the comment, constantly pointed out variations in the reading, and Origen's authority being definitive on subjects of sacred criticism, the inspired text was amended by the comment."—"This point is placed beyond conjecture by the most unquestionable documents. In some MSS. containing the Palestine text, it is recorded, that they were transcribed from copies, the originals of which had been *corrected* by Eusebius."—In proof of this, the following are the words quoted from a part of Eusebius's edition, and found in the Codex Marchalianus, "Παμφιλος και Ευσεβιος ἐδιωρθωσαντο."* "In this Codex Marchalianus," continues Nolan, "the whole process observed in correcting the text, is openly avowed. The reviser there candidly states, that having procured the explanatory tomes of Origen, he accurately investigated the sense in which he explained every word—and *corrected every thing ambiguous, according to his notion.*"† "And as the Palestine text has been thus corrupted from the same source with the Egyptian text, the joint testimony of such witnesses cannot be entitled to the smallest respect, when opposed in consent to the Byzantine edition."‡

The influence of Origen and Eusebius having thus corrupted the two grand classes of MSS. the Alexandrine and the Palestine—it is supposed, with reason, that it found its injurious way into many of the original Greek copies. Transcripts from these exist in very great numbers. And on an examination of those, the learned find the texts above mentioned all wanting.* And they discover the other minute changes existing in other texts, which he caused to be made in the fifty codices. They find also the "*titles* and *divisions*" of Eusebius. These proofs lying before the learned on the pages of our opponents' MSS. indicate, very clearly, the corrupted source whence they have descended.

But this is not all. I shall satisfy our opponents fully on this material point. Griesbach, the author of our opponents' theory of the German classification, has afforded us the most full and satisfactory evidence against these very MSS. out of which they profess to condemn our verse. And, first; in regard to Origen, whose text he has quoted as the authority and standard, in his classification: notwithstanding the unbounded confidence, which, at first, he placed in it—by his own confession, it turns out that that father is not worthy of the least confidence touching a single quotation:—that is, when strict *verbal* accuracy is looked for. It was the case with Origen, as with many more of the fathers, that when he quoted a passage out of holy writ, he generally quoted from memory; and often the meaning—and sometimes his *impression, or idea* of it—instead of a correct verbal quotation. Hence Origen may, *per accidens*, be correct. Oftener he is not. Even Griesbach declares this—that "no reliance can be placed on the edition of his works now in print: and his transcribers have used unwarrantable liberties with him 'Librarii—negligentiores fuerunt in describendis aut recensendis locis e sacris scripturis citatis:

* Quoted from the Codex March. in Montfaucon, by Nolan, p. 508.

† Quoted from the Cod. March. by Nolan, p. 509.

‡ See Nolan's Inq. p. 509.

* Such as the close of Mark's Gospel; John viii. 1—11; 1 Jo. v. 7, &c.

eosque e *codicibus junioribus interpolarunt.*'* And again, 'exemplar Originis non ab omni labe immune fuisset.' And, 'Originis exemplar *interpolatum jam esset.*' "†

And what is more to my point, such is the character of the MSS. on which Griesbach, (and with him the rest of those on the other side,) have founded their whole argument against our verse—that Griesbach himself—remarkable for his learning and candour—is constrained to speak of them in very severe terms. It appears to his reader, that he sometimes gets out of humour with his own materials. He seems to feel like one disappointed and betrayed by them. He is constrained to say that he did not discover one of that class of MSS. (to which his theory gives the preference,) which preserved his favourite *recension*, unless in a *very corrupted state.* "Manifestum est jam," says he, "nullum superesse codicem qui ubique unam ac eandem recensionem ita exprimat, ut lectiones ex aliis recensionibus admixtas habeant nullas!"‡

Nay, to crown the climax—and what will our opponents after Griesbach say to this?—Griesbach himself, with one indignant sweep, *overturns the whole authority of that class of MSS.* He avows,—and openly proclaims to the discomfiture of his whole theory,—that the very best of them, even those in which he had the greatest confidence, he discovers to be so overrun with errors and interpolations, arising from the marginal scholia, and comments of the fathers, "that *they are fouled in every page with gross corruptions.*" "Satis inde patet"—says the candid critick—"quod *innumeros gravissimosque errores in iis commissos codicibus, quos cæteroqui magni facio.*"—"*Nullum codicem quamvis vetustum, ab interpretamentis, et glossematibus immunem esse largior.*"*

This is a specimen of the candid avowal of their leading and most estimable critick. And the gentlemen on the other side, are bound to dispose of these serious charges against the very MSS. from which the whole of their leading argument has been taken—before they can offer another exception against the authenticity of our text. "Physician heal thyself."

Now—to use the words of Nolan—"Let the most prejudiced of the German method of classing the Greek MSS. according to the coincidences of their respective texts, take a retrospective view of their descent, as it has been traced from the edition of Eusebius. Let him compare the alterations which have been recently made, on their authority, in the text of scripture, with his peculiar opinions. Let him then answer how far their collective authority ought to decide against the truth of any doctrine; or the authenticity of any verse which is at variance with the peculiar opinions of him, by whom it was revised and published."

"In this impeachment of the original reviser of that edition of the scriptures, from which there is more than a presumption that all MSS. of character have, in some measure, descended; its last feeble support seems to be withdrawn from the German system of classification."†

Our opponents may ask, how then can you account for those affinities existing between these manuscripts? I answer, it is evident from the conclusions to which we have been led. They are all traced to the corrupted text of Eusebius; and, with the learned Nolan,‡ we deny in the most explicit terms, "that the clas-

* Griesb. Symb. Crit. tom. i. p. cix. And Nolan's Inq. p. 320.

† Griesb. ut supra, p. cxxxii.

‡ Griesb. Symb. ut sup. p. cix. cxi. and cxxviii.

* Griesb. Proleg. in Nov. Test. sect. iii. p. lxiv. edit. 2. mihi.

† Nolan's Inq. p. 41, 42.

‡ Do. p. 42.

sification by these affinities, acquires any support from the authority of Origen: that it receives any from the original testimony of the eastern and western versions: that it derives any from the best and most ancient manuscripts, or is countenanced in its important deviations from the received text, by any which have not been altered from the times of Eusebius."

It may again be objected: According to your conclusion then, no reliance is to be placed on MSS. And if so, what will be the consequence if we carry out this principle into its full operation? Will you impeach the integrity of the scriptures?

There might be some force in this objection, if *only one class of MSS. had existed.* But we have brought our objections thus far only against a *certain class* of MSS.; and the inference and objection of opponents are fair, if applied to the legitimate object. For indeed no reliance, in this question, is to be placed on those MSS. which are traced to the corrupted codices of Eusebius: and which derive their affinities to each other from their descent from his edition.

I beg leave to draw the attention of the learned to the third section of Nolan's Inquiry. By a mass of evidence the most satisfactory, I conceive, which can be wished for, he establishes his position, that the Byzantine text contains the genuine edition of the scriptures. He shows this from ecclesiastical tradition, the proper test of the integrity of the text. The Byzantine text is entitled to the preference from the place where it was found. It was found, he shows, in the region where the *holy writings were deposited.* It is the text retained by the Greek church. It has existed, with the evidence of an unbroken tradition for 1400 years. The eastern church gives its clearest testimony in favour of this text. It is supported by the number and prevalence of copies, and the antiquity of MSS. The Alexandrine and Palestine texts (whom our opponents follow,) want this testimony. The tradition of these is broken in two places. *First,* by the text of St. Athanasius: and *second,* by Hesychius and Eusebius. Moreover, the western church gives her testimony to the Byzantine text as the genuine edition.

This is a point strongly established; and, I presume, the learned will admit it. Now give us MSS. from this source—give us versions from the genuine Byzantine source—and you will soon settle this question. From MSS. and versions of this class, we are willing to accept a decision which even our opponents will draw from them. But for the peace of the church, and for the honour of Bible criticism, let us hear no more of the classification of the German school; nor of the Alexandrine and Palestine MSS. or the versions drawn from this corrupted source. No Eusebius—no Arian—shall be permitted by us, to sit in judgment on the holy scriptures, and to expunge and alter texts according to "*their own notion.*"*

I shall, in my next, enter on the defensive part of my subject—according to the divisions mentioned in my last number.

I am, Mr. Editor,
Yours, with affectionate respect,
W. C. Brownlee,
Of Basking Ridge.

Strictures on Gibbon's Character of Athanasius.

Mr. Editor—On reading, several years ago, the character of Athanasius, as given by the historian Gibbon, the following remarks were penned. Perhaps they are of im-

* This is their own phrase, used in the avowal quoted above. "προς την εννοιαν εδιωρθωσαμην." I corrected "them," (the inspired writings,) "according to *his notion.*" See Nolan, p. 509.

portance enough to find a place in the Christian Advocate. AMICUS.

—

Of Gibbon, it may be said with truth, that as he indulged a settled enmity toward all who bore the Christian name, so he commonly hated those worst whose faith was the most orthodox. His own character as a historian, of which he was jealous in the extreme, required that he should bestow praise on the magnanimous conduct of Athanasius; but he takes care to accompany it with as much abatement as malignant insinuation can plausibly convey. If Athanasius, "amidst the storms of persecution," is "patient of labour and careless of safety," he is represented also as "jealous of fame." If he "displayed a superiority of character and abilities," it must likewise be remembered that he was "tainted with the contagion of fanaticism." If he had "learning," it was "less profound and extensive than that of Eusebius;" and his eloquence was "rude eloquence," not to be "compared with the polished oratory of Gregory and Basil."—If he was "in the orthodox school, one of the most accurate masters of the Christian theology," it must not be forgotten that he was *supposed* to possess two profane sciences—jurisprudence and divination." If his "equipage was modest," it was such "as pride and policy would affect." Such is the manner of Gibbon, not merely in speaking of Athanasius, but in the general tenor of his history. The character of a man, eminent as a Christian, rarely escapes from his pen without some unmerited stain. The *actions* of such a man are, indeed, often admitted to be noble, but afterwards you find them imputed to *motives*, or connected with *circumstances*, that debase them. When you think that the historian has begun to be liberal of his applause, suddenly an epithet, or the turn of the sentence, or at farthest the close of the paragraph, disappoints your expectation, and leaves you in doubt whether what you have read be commendation or censure. This sly, covert, sneering, insidious method, of assailing Christianity and its professors, has not, in Gibbon, even the merit of originality. He copied it from the infidels of France, especially from Voltaire; and it has cast a dark shade over a work, which profound erudition, brilliant fancy, and splendid diction, had, otherwise, rendered instructive and illustrious. But for slander and impiety, there can be no compensation; and it is not fair that this history should ever be referred to as *authority*, for any thing connected with religion.

From the Evangelical Magazine, for September, 1824.

TO A QUEEN ANNE GUINEA,

On devoting it to the Missionary cause.

Why should I vainly hoard thee up,
At times thy brilliant form to see,
When He, who drank that bitter cup,
Declares that He has need of thee?
No! Go, and bear to distant lands
The tidings of unequall'd love;
Proclaim that Jesus waiting stands
To guide us to his fold above!

Go, bear to yonder deserts wild
The olive branch of perfect peace;
Go, preach the Virgin's wondrous Child,
Who came to bid our wand'rings cease:
And may that heav'nly Dove, that bore
Him witness once in Jordan's wave,
Attend thy steps from shore to shore,
And seal the souls thy tidings save!

H.

Reviews.

HELP FROM ON HIGH; OR OUR ONLY RESOURCE. *A Sermon, delivered in Nassau Chapel, Princeton, New Jersey, the first Sunday in July, 1824. By Robert Gibson. Princeton, N. J. printed and sold by D. A. Borrenstein: sold also by A. Finley, Philadelphia; D. Fenton, Trenton, N. J.; and by John P. Haven, New York. pp.* 30, 8*vo.*

It certainly is not often that we give any sermon a second reading. But we have read this twice, and with more pleasure the second time than the first. The truth is, the language of this discourse wants something of that perspicuity and plainness which ought ever to be found in such compositions. We hope that our younger brethren in the ministry will take it in good part, when we remind them that the simplicity of the gospel, the laws of good taste, and the edification of the people whom they address, all demand that a popular sermon should be, both in language and method, as far removed as possible, from every thing that is artificial and abstruse. The present fashionable style has greatly departed from that charming simplicity, which characterizes the standard writers of our language; and which is conspicuous in all the most distinguished works of the ancients. We have never read any merely human compositions which are equal, in all that is denoted by *simplicity*, to those of Homer and Milton. They are excelled in this respect only by the inspired writers; and by them they are excelled. Real sublimity, the criticks remark, must exist in the *thought* and not in the *language* of a writer, or speaker: and the remark is nearly as applicable to every other excellence as it is to sublimity. If the thought is not good, it is in vain to try either to supply or disguise the defect, by wrapping it up in a mist of words, or by making it strut forth in a stilted style and involved periods. But in no compositions is this manner so objectionable as in sermons: and yet in sermons, we have really sometimes witnessed so much of it, that the speakers might nearly as well have addressed the larger part of their hearers in Greek—They actually did "speak in an unknown tongue."

We have said this on the present occasion, because we think it important in itself, and because the only fault that we can discern in the uncommonly excellent discourse before us is, that the style of it partakes, rather more than a little, of the quality which we have condemned. But there is such an unusual degree of just, and powerful, and, in some respects, original thinking, in this discourse, that it is worth getting at, were it ten times more difficult than it is to ascertain it clearly. The preacher, though young, has here given us a pulpit address, which would not suffer by being compared with the best we have seen from the pen of Chalmers; and which would be still better, if it did not, in its manner, resemble Chalmers so much. The subject of Mr. Gibson's discourse—the absolute necessity of God's blessing on his written and preached word, to render it profitable either to saints or sinners—is unspeakably important in itself. And he has devised a manner of presenting it in such striking views, and of illustrating and urging it by such interesting and awful considerations, that it is impossible to read it attentively and understandingly, without being impressed and affected by it. We do not give extracts, because we cannot give them at such lengths as to afford any thing like a just idea of the sermon as *a whole*. But we earnestly re-

commend a careful perusal of the whole, to all our readers who may be able to obtain a copy: and we could wish it were reprinted and widely distributed. While foreign sermons are republished among us, it is reproachful that native talent is not more esteemed and encouraged. But we wish this discourse to be popular and to have a wide diffusion, from a much higher consideration than the patronage of talent—we wish it, in hope that the souls of the readers might be profited and saved by its perusal.

A PLEA FOR MINISTERIAL LIBERTY. A DISCOURSE ADDRESSED BY APPOINTMENT, TO THE DIRECTORS AND STUDENTS OF THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH AT PRINCETON, ON THE 17TH OF MAY, 1824. *By John M. Duncan, pastor of the Presbyterian church, Tammany street, Baltimore. pp.* 71.

THE UTILITY AND IMPORTANCE OF CREEDS AND CONFESSIONS: AN INTRODUCTORY LECTURE, DELIVERED AT THE OPENING OF THE SUMMER SESSION OF THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH, PRINCETON, JULY 2D, 1824. *By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the said Seminary. pp.* 84.

Mr. Duncan's discourse, as the title above intimates, was delivered in the presence of the directors of the Theological Seminary at Princeton. That circumstance notwithstanding, it will be found that the discourse impugns, and that violently, all "STANDARDS" or prescribed confessions of faith and forms of church government; and this, although both he, and every other clerical director present, had solemnly adopted the Confession of Faith of the Presbyterian Church; and although the pupils of the seminary, for whose benefit the discourse was chiefly intended, were expected shortly to do the same. Mr. D. did this too—we speak of what we witnessed—within four or five hours after he had himself, in the most solemn manner, subscribed a formula,* by which he pledged himself "faithfully to endeavour to carry into effect all the articles and provisions of the plan" of that seminary; one article of which declares that the institution is intended to sustain in their integrity the standards of the Presbyterian church.† And in addition to preaching, the author has thought proper to print this discourse; and thus to send it into the world with as much publicity as possible.

What are we to think of all this? Is it reconcilable either with modesty or integrity? Our principles and feelings promptly and decisively answer—no. Those of Mr.

* The 10th sect. of the II. article of the plan of the seminary is in these words—"Every director previously to his taking his seat as a member of the board, shall solemnly subscribe the following formula, viz.—Approving the plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise in the presence of God and of this board, that I will faithfully endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the seminary."

This was the formula which Mr. D. first read, deliberately and audibly, in the presence of the board, and then subscribed his name to a copy of it, in a book kept for the purpose.

† In declaring "the true design of the founders of the institution," as stated in the introduction to the plan, the very first article is the following—"It is to form men for the gospel ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian church; and thus to perpetuate and extend the influence of true evangelical piety and gospel order."

D. we suppose, will answer differently;—for we are not disposed to charge him with a known and wilful departure from truth and decorum. But as he chose to beard the directors before their pupils—for what he did was really nothing less—after they had given him, the youngest member of the board, the honourable appointment which enabled him to do it, and by publishing what he preached, has both extended the knowledge of his address, and made it the fair subject of publick criticism; we feel not only at liberty, but under some obligation to speak of it very plainly, if we speak of it at all. We have indeed hesitated, whether it would not be best to let it pass silently, to that oblivion to which we have no doubt it is speedily destined, without doing any thing to stop its course for a single moment. But we have been several times questioned why we did not notice it; and since the appearance of Dr. Miller's lecture, which claims our notice, we have found that we could not get along conveniently without reference to this strange discourse; and therefore we have resolved to take the two publications together and review them in connexion. We have considered too, that perhaps some wild and false notions may be getting into other heads besides that of Mr. D., which possibly we may do something to correct, before they become inveterate. We have more hope of this, than of doing him any good; although we are conscious that we sincerely wish him well.—Such is our apology for the extent to which we foresee that our review will reach.

Mr. D.'s discourse purports to be grounded on 1 Cor. ix. 16—27. He spends no less than six and twenty pages of his printed sermon, in commenting on this passage of scripture; with a view, as it would seem, to prepare it for the *five general propositions*, which he afterwards endeavours to derive from it. He tells us, however, in a prefatory note, that when the sermon was delivered, "the analysis of the scripture passage which was selected, was, for want of time, entirely omitted." This we think was judiciously done by Mr. D.; for we believe that all his hearers, of whom we made a part, were of the opinion that his discourse was quite long enough, without these six and twenty pages of exposition. If, moreover, he had seen fit to forbear their publication, we, who have found it our irksome task to read them, should have owed him an additional obligation. Nor do we believe that the subsequent part of his address would have suffered at all by the omission; for truly, if his propositions are not obviously derived from his text—and some of them, however true in themselves, we think are not—we are well persuaded they will receive no aid or plausibility whatever from the preceding comments—Such a mist of words, such "darkness visible," as envelopes these comments, certainly we have never before met with, in any thing that professed to be an exposition and illustration of holy scripture.

In our judgment Mr. D.'s discourse contains something that is *orthodox*, something that is *erroneous*, and a good deal that is *unintelligible*. Of each of these ingredients, which make up this singular composition, we propose to say what we think; and we will speak of the best first.

We feel no reluctance, but a real pleasure, in stating that, so far as we can understand him, Mr. D. appears to hold fast the essential doctrines of the gospel. Of these doctrines his subject did not lead him to treat directly. But from what he says incidentally, we think we can gather, that he is not only entirely free from any leaning to the Socinian or Unitarian heresy, but that he fully believes in the native depravity of man, the necessity of rege-

neration by the Spirit of grace, justification solely by the righteousness of Christ, evangelical repentance for sin, the essential importance of obedience to all the commands of God, the progressive sanctification of believers, a judgment to come, and a future state of endless rewards and punishments. Not only so, but he seems to be a warm advocate for great ministerial fidelity, simplicity, zeal, charity, holy and exemplary living, and an unreserved devotion to the glory of God and the winning of souls to Jesus Christ. Now this is much as it should be; and it really looks as if Mr. D. had been intended for better things, than to be a panick-struck declaimer against all the formulas of faith in protestant Christendom, and a visionary expectant of the speedy occurrence of such a new and improved state of the world as to render all old things—not excepting Christianity itself as it has hitherto existed—as much matters out of date, as the Jewish dispensation was, after the coming of Christ and the preaching of his apostles.—Here is the rock on which Mr. D. has unhappily run foul; and we heartily wish he may get off, without eventually making shipwreck of faith and a good conscience.

What Mr. D. calls his "general practical propositions" we shall place together; although in the sermon they are announced separately, each one standing at the head of a discussion which is professedly founded on it.—They are the following—

"I. *The minister of the gospel should consider and deport himself, as, most unequivocally, the ambassador of the Lord Jesus. However he may condescend to the infirmities of men, he is yet 'not without law to God, but under the law of Christ.'*

"II. *Our second general proposition is, that the minister of the gospel should consider his call to preach the gospel as a* personal *matter; never to be decided by any trains of reasoning which preclude his own consciousness of duty.*

"III. *Our third general proposition is, that the minister of the gospel should be a man of great personal tenderness.*

"IV. *The minister of the gospel should consider himself, as directly amenable to the Lord Jesus as his judge.*

"V. *Our fifth general proposition is, that the minister of the gospel should consider his* BIBLE *as the only document, which is, or can be, commensurate with his commission; and should study it, believingly and prayerfully, as the only method by which he can acquire true ministerial literature.*"

The truth and justice of all these positions, as they stand nakedly by themselves, we are not disposed to question in the least; although, as we have already intimated, we do not think they are all contained in the particular portion of scripture which is placed at the beginning of the discourse.

Mr. D. concludes the discussion of his first proposition thus—

"I would not leave this subject without adverting to its practical effect. Very much do I fear, that hearers of the gospel judge of their ministers as literary men: men of talent; men of eloquence; men of great systematic accuracy; but too seldom as men of God. O what a fall is here! Is this, brethren, our place in the house of God? But what more can we expect, if we ask for no more, if we claim no more? Know you not, that Satan never riots so voluptuously in the sorrows of our race, as when the priests of the Lord are brought low, or the ark of the Lord is gone? Know you not, that it is one of his most unwearied and successful artifices, to curtail your influence by robbing you of your spirituality? Who should have a higher idea of the ministerial office than the minister himself? What dost thou esteem thyself to be, O preacher? Art thou not the Lord's standard bearer? Has he not put a heavenly ensign into thy right hand; and, nerving thee with all might by his Spirit in the inner man, bid thee carry it, under the auspices of Him who is the resurrection and the life, until, summoning thee to 'wipe from thy brow the dust and heat of battle, to bathe thy wearied limbs in the waters of immortality,' and to come up into his awful presence, thou shouldst plant it an everlasting memorial before the throne of God and the Lamb? Be faithful to thy trust. Abide at thy post. Be familiar with the prayer of faith. Tremble under no man's frown. Thy Master will justify and bless, will reward and crown thee before an assembled universe: and thy spiritual children, who have shared thy sorrows on earth, shall

share thy honours in eternity.—The minister of the gospel should consider himself as an ambassador for Christ Jesus, as though God did beseech men by him."

Under Mr. D.'s second proposition we meet with the following paragraphs—

"Our doctrine then is, that the ministerial call is not a matter of hereditary right or parental injunction; is not a matter of intellectual enterprise or literary ambition; is not a matter of secular profit or pecuniary calculation; is not a matter of untutored zeal, or indifferent circumstance; is not a matter of mere theological education, or ecclesiastical ceremony; is not a matter of sectarian size, or national monopoly; but is a matter of direct and frequent, of elevating and transforming, consultation between a man's own soul and the Holy Ghost, as the Spirit of the ministerial office. O man of God, the Spirit of the Lord must lift thee up above the world; and by an afflatus associated with thy opportunities, constitute thee a co-worker with God! In thy track angels move as ministering spirits; and under the power and savour of thy sanctuary services, must redeemed souls ripen for the skies. Dividing to each his portion in due season; bringing out of thy treasury things new and old, as a scribe well instructed unto the kingdom of heaven; weeping with those that weep, and rejoicing with those that rejoice; travailing in birth for them, until Christ be formed in them; multitudes must be seen by thy side in their new forms of spiritual existence, clad in the meekness of wisdom, and the beauty of holiness. 'To do thy will, I take delight,' was the emphatick declaration of Him, who loved us even unto death, and gave himself for us. And with like consideration, cheerfulness, and firmness, should we undertake the solemn work of the ministry, 'addicting' ourselves to all its spiritual services, with all diligence and affection.

"Now then, can we substantiate our ministerial call under such a searching appeal to our own consciences? Have we reviewed our relations with human beings, and realized the vivid operations of the Holy Ghost spreading out a sacred unction over all the powers of our souls? Have we acquired those strong perceptions of truth, which have enlarged our hearts, and induced us to enter up a resolve, prompt and firm,—to engage in a covenant transaction with Him who has said, 'Go preach my gospel to every creature?' In the elasticity of our own sanctified spirits, have we surveyed the wants and sorrows of our race, until our hearts have been melted and mellowed, prepared for all the varieties of the service, and ready to become 'all things to all men?' These are things entirely personal. For 'what man knoweth the things of a man, save the spirit of man which is in him?' Another cannot know them, but must wait until they have taken the visible form of external effort. Examine, my brother, for thyself. Answer to thine own inquiring spirit, whether such a glow of ministerial inspiration pervades and elevates thee; and then enter upon thy work, like one who loves it, and is determined, at all hazards, and under all circumstances, to execute it.—O how delightful then the task! Amidst all discouragements and unkindnesses, and many of them shall meet thee in the way, thou hast Elijah's mantle wherewith to wipe away the burning tear; and a portion of the spirit which thy ministerial activities never can exhaust, but which every hour shall enlarge. The rod in thine hand, like Aaron's, shall bring forth buds, and bloom blossoms, and yield almonds;—thou shalt find it in the folds of the Redeemer's glory, when he calls thee to enjoy what he has gone before to prepare for thee, amid the ceaseless praises of the upper sanctuary."

We give the foregoing paragraphs as specimens of just sentiment and eloquent expression; only somewhat damaged by an artificial and inflated diction. Indeed we cannot well say what is intended, in the concluding sentence of the last quotation, by the faithful preacher finding the rod that had been in his hand, "in the folds of the Redeemer's glory." But this is a trifle, in comparison with what Mr. D. can do in this way; as we shall more fully show in its place. We could select several additional paragraphs from this discourse, which, taken by themselves, are really excellent. But a specimen is all that we can afford space to insert, whether of the good or the bad—And of the bad it is now time to speak more particularly.

It is evident that this discourse was intended, from beginning to end, to have a hostile aspect and bearing on all creeds, confessions of faith, or summaries of religious truth, which have been made by uninspired men. Its author probably meant to intimate this in the very

title which he has chosen for his sermon—"A plea for ministerial liberty;" and in the prayer with which he closes his prefatory note—that his discourse "may be blessed to all who read it; and, that especially the young minister of the gospel may be induced very highly to prize, and very determinately to stand fast in, the liberty wherewith Christ has made him free." This excited feeling in regard to formulas of faith, has given a feverish pulse to every part and member of his discourse, even where there is the appearance and the substance of sound doctrine. But *vires crescunt eundo*—his morbid excitement seems to increase as he goes forward; till at last he throws off all reserve, and plainly denounces and resolutely attacks the foe, with which he had before been skirmishing. We shall place together some of the paragraphs which may be considered as constituting his heavy artillery and platoon firing, without pretending to exhibit his whole array; or even to notice at all the little ambuscades and single shots, with which he seeks to surprise and annoy his adversaries, through his whole line of march.

"Go, pray for the spirit of thine office. Go, entreat for that inspiration He has promised to breathe over thy sluggish powers. Do it especially now. For there is a general movement among the hosts of the Almighty: the human mind has set out upon her march to freedom; and the events of her course may prove to have been symbolised by the burning mountain of the Apocalypse cast into the sea, and which, instead of being extinguished amidst the rolling surges, turned them into blood. Man must be free: yet man is his tyrant. But the Son of God is coming to set him free. The kings of the earth, counselled by philosophick politicians and literary discoverers, and supported by myriads whose panoply modern genius may have wrought, will probably be on the one side; clothed with the spirit of thy office, be thou under the banner of Jesus on the other."—pp. 35, 36. * *

"Every minister of the gospel now, ought most prayerfully and profoundly to meditate upon the signs of the present times; and taking his conscience out of the hands of ecclesiastical courts and congregational assemblies, that the Master may form it for himself, aim to be fitted for ministerial enterprise by catching the spirit of his age.

"Our fathers, whose memories we should venerate, and whose names we should never mention but with love;—though let me remark by the way, that I have no idea of degrading my compeers in the nineteenth century, nor, permit me to add, though it may seem a little vain-glorious, of lowering my own inconsiderable self, down to the level of something like an irresponsible idiotism, in order to magnify the natural powers, the acquired talents, or the spiritual gifts, of Calvin, Luther, and others, who range along with them, under the same providential influences that consecrated their effort in the cause of Christian and ministerial liberty, to the good of mankind. And if, in rising to their level, and refusing to exchange one ecclesiastical lord of conscience for another, I shall be reprobated as a rash assailant on long established usage and hereditary impression, and can obtain nothing in self-justification among the sons of Zion, whom the Son of God came to set free; painful as it may be, I will appeal to the liberal institutions of my native land, on whose peaceful shores the standard of liberty has been planted for the admiration of the world.—Our fathers are of about as much use to us as Paul's fathers were to him. A new revolution is now modifying every human concern, and purifying the human intellect for the most glorious achievements."—pp. 41, 42. * *

"Our Bible societies have created a new era in the moral world: have heaved into being a new principle of ecclesiastical operation; a principle, liberal, enlarged, magnanimous, celestial: a principle, which will leave us, like the exhausted oars-man, struggling against impetuous and swelling floods, unless it animate our own souls, and elevate us to conceive the magnificent idea of converting the world. Jehovah's hand has already divided the waters; the Israel of God, passing through to their millennial rest, are receiving their baptism from the cloud of his glory, and swearing allegiance to him, with whom they shall live and reign a thousand years upon the earth. And they who oppose themselves with Egyptian temerity, may share in Egyptian destruction, when the wave shall return at his command, who looks forth from the midst of his thick darkness. The anticipation of the millennium ought now to seize the bosom, and the preparatory measures ought now to occupy the attention of every minister of the gospel. Not indeed under the impres-

sion that he can accomplish the whole: but that in his own place, and to the utmost extent of his opportunities, he may be seen like a shining link in the general chain that encircles the earth—like a burning seraph, whose modes of operation express the whole of a divine purpose as far as he knows it. The subject of a ministerial call now, should induce a man to inquire most seriously, whether he has mind and heart, conscience and purpose enough, to be a co-worker with God in the conversion of the world? Whether, amid these celestial movements, he can bear to give himself up to 'a detestable neutrality,' or can let go his own little schemes of theological aggrandizement, to embrace that loftier and larger project, which will presently cover the earth, from the rising to the setting sun, with the glory of the invisible God. Sectarianism is now falling, like the worn out economy of Moses, in the days of Paul. Art thou ready to become all things to all men? Or, like the Judaic teacher, is thy tongue yet unfit for any thing but the Shibboleth of thy party, and thy mind still fettered with the obsolete forms of an expired ritual?—The question is peculiarly interesting to the young minister, who expects to be in the church militant, when his fathers, whose advice he now reveres, and before whose glance he now cowers, shall have joined the church triumphant in glory. It will require great force of personal volition, and all that is awfully solemn in a purpose, as ethereal as a purified conscience can make it. And let every old minister of the gospel, whose praise may be in the churches, and whose opinions may carry great weight in ecclesiastical councils; who knows that his influence may sustain some project by precluding examination, and who feels how unspeakably precious are a good conscience and conscious worth; take good heed to himself, how he interfere with the intellectual elasticity of a young man, whose mind and heart God may be forming for the conflicts of the coming times. It would be cruel to possess the ears of Christendom with suspicions of his integrity. They would freeze his youthful ardour, and throw him like an ecclesiastical orphan among frigid formalists, or unenlightened and unrelenting professors. God can keep and bless young ministers of the gospel, without making them the heartless idolaters of the dead, even as he did Joshua of old, when the tomb of Moses was erected where no man ever saw it, and his body, which had once been mantled in glory too heavenly for human vision, was shrouded in all the mystery of a divine transaction, unresolved, until the apostles saw it in its spiritualised form, on the mount of transfiguration."—pp. 43, 44, 45. * * *

"—Worth our while to be informed, whether those convulsions which are about to shake the world and the church to their centres, are wakening up our sympathies for our race; whether in the change that is coming, and which is carrying up the moral nature of man to a higher state of perfection, we are prepared to exemplify that greatest of all Christian virtues, LOVE, as the peculiar characteristick of the millennial age: and whether, being harnessed as for contest in Jehovah's name, we can classify our ministerial growth along with those other signs of the times, which are so rapidly gathering up all the spiritual analogies of the moral world?"—p. 48.

"One more example. The dread of ecclesiastical authority, not unfrequently interferes with that sense of personal responsibility to Christ, we should most scrupulously cherish. They who sit in Moses' seat, have not yet lost their love for legislation, nor entirely abandoned their pretensions to infallibility. But whence this mighty power that appropriates the prerogative of the great Head of the church, and diverts the ministerial conscience from Christ's judgment seat? Whence this heresy against reason and truth, which covers individuality of existence under social law; and substitutes ecclesiastical statute for personal independence? What want we in the church? Tell me, if this be not true;—we want the Spirit of God in the variety and plenitude of his operations: we want the Bible speaking her own language, and uttering her own law, free from the textual system of the sectarian expositor; we want the ministry, whatever may be their powers or their gifts, sanctified by the spirit of the ministerial office, having love for, and confidence in, one another, as though they estimated each other to be men of integrity; we want the human conscience, purified by the Redeemer's blood, and superintended by the Spirit of truth. These are God's instruments of operation; and he who would engraft upon these all that is abstract and obscure in a technical theology, talks like a barbarian to me, and I unto him.—O, he who is afraid to declare what he finds in his Bible, or gathers exceptions to scripture truth among the opinions of the fathers, lest ecclesiastical authority, which would then be equally degraded, may crush him, wants his ministerial signet—HOLINESS TO THE LORD. In prophesying, he has covered his head, and dishonoured his constitutional prince: he has hidden the ministerial image of 'the heir of all things' under a badge of subjection.

"I know it may be said, that he who gives his *voluntary* consent to such a lordship over his conscience, has no right to complain if he be chastised for rebellion. INDEED? And may I, by solemn compact, will away the Master's injunction—'Be not ye called Rabbi: for one is your master, even Christ, and ALL YE ARE BRETHREN. And call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called masters; for one is your master, even Christ;" as if the church of God was a mere political association of human form? Or, having done it, may I not blush for my error, and confess it before the world, without preparing myself to be disrobed as a minister of the Son of God, or to see the grace of repentance turned into a libel for deposition? When the sons of Jacob, dissatisfied with their political rule, demanded a king, the Lord was angry. Their request was granted to their hurt: the aggrandizement they sought was consummated in the loss of their liberty. And is not this enough? Enough, when laid along side of the history of papal darkness, or exchanged for a tale in the times of the Puritans, to alarm, and forbid us to yield the rights of conscience, or to accept our new covenant privileges as a bundle of ecclesiastical gratuities? Surely, the freemen of the Lord in the millennial age will suffer no such phylacteries on their ministerial robes:—their prophetic mantle shall be woven by the spirit of liberty, and every hanging fold be resplendent with spiritual beauty and heavenly glory."—pp. 55, 56, 57.

"Surely we ministers of the gospel ought to be biblical students. We know that a magnificent revolution is about to accomplish her designs in the world, and yield to charity, her own proper place in the transactions of men. Our maxims, sized by our sectarian manuals, whatever may have been their suitableness to ages past, are entirely too narrow for these splendid operations, and incapable of being applied to the multitudes of Christians now to be called in. This, all Christendom has admitted, by erecting Bible societies, and sending forth the Bible in her own native simplicity and beauty: an occurrence in which individuals have taken the lead of social bodies, and Christians and Christian ministers have outstripped ecclesiastical councils; and evinced that the responsibilities of individual existence, are more powerful than those which grow out of our social organization; or that he always does more who feels himself called upon by the immediate providence of the Master, than he who submits to the arbitrary distinctions of human authority. Let every controversialist ponder over the fact: he cannot help seeing it; for its dimensions are of immense size; broad as the earth and long as the sea; high as heaven and deep as hell; and every line of its record is radiant with glory.

"We all know that every age has its own classification of what it apprehends to be scriptural truths. The Jewish Rabbies were succeeded by the colossal power of papal misrule; the reformation pronouncing the Bible to be the *only* rule of faith and practice, has yet been followed by various ecclesiastical authorities; and the union of church and state, even where it has been disowned, has yet made us virtually the legatees of a power that would dethrone the Redeemer as being the ONLY LORD of conscience. Who can now unequivocally declare the BIBLE to be the *only* rule of faith and manners, without falling under the most grievous suspicions, as though he had broken his covenant with his God, and denied the Lord that bought him? All our religious sects have their own classifications of what they suppose to be scriptural doctrines. The matters which now startle Christians and Christian ministers into activity, and thrill along every nerve of the ecclesiastical body, are Calvinism, Arminianism, Hopkinsianism, and other such like gorgeous fragments of Christ's spiritual kingdom. Another classification is yet to be made under the auspices of charity, which will be the peculiar property of every individual man, as the product of his own spiritual apprehensions, and personal experience. This will require the study of the Bible, and the true 'introduction' to that, will be an unction that cometh down from above, and that teacheth all things; and which shall convert the literary into a spiritual man, and the son of strife into a child of love.

"I know full well that a sentence thus distinctly expressed, embracing a sentiment so different from popular opinion, may seat fearful apprehensions upon many a timid heart, which may immediately anticipate discord and confusion as its immediate consequence. For me, for ME, I say, to consent to this as just, would be to libel God's Holy Bible, and to misrepresent the whole administration of the kingdom in the hands of its glorified head. And much do I marvel, that living in the midst of controversies, which, like a deathful paralysis have pervaded the whole ecclesiastical body, and shaken every ecclesiastical establishment to her very centre, much do I marvel, that any man should celebrate the harmonious operations of this age; assert that our sectarian regulations are necessary to create that moral similitude by which all Chris-

tians should be known; and prognosticate discord and confusion as the legitimate and unavoidable consequence of mere Bible authority. THE BIBLE? O, brethren, the Bible will yet relume the ministerial mind; will impart the vigour of spiritual manhood to ministerial effort; will restore harmony, confidence, and peace to ministerial communion; will gather around it all the nations of the earth, to identify them as integral parts of the mediatorial dominion; will convert, disenthral, and redeem the world. And let every man prepare himself for the transactions of that hour, when faith in Jesus Christ shall become the dignified and honourable principle of Christian action, and the known, recognised substitute of ecclesiastical authority."—pp. 59, 60, 61, 62. * *

"To me it is matter of the purest astonishment to hear Christian ministers talk so untenderly about THE BIBLE, and speak so affectionately and feelingly about their OWN STANDARDS.—Standards, the meaning of which they have never yet settled, and about which there has been incessant controversy, both in publick and private. They surely can never have fairly thought out what they say, or suffered themselves to apprehend the immense difference between the word of God and the doctrines of men, simply as exercising an efficient control over the consciences and lives of mankind. Let me entreat them to re-examine this matter for themselves, as in the presence of that 'jealous God,' who 'will not give his glory to another, neither his praise to graven images; and, as living in an age, and in a land, where human authorities have long since lost all their charm, and where every man is growing independent enough to think for himself. They will rise from the investigation, thinking more highly of their Bibles than they ever have done, and will inhale an air, sweet and pure as the zephyr of the millennial morn. They will enter into their Bible associations with new confidence, and will obtain for themselves, in their contest with the gods of the nations, on yonder plain where all Christendom is marshalling her hosts, the liberty wherewith Christ has set them free."—pp. 63, 64. * * *

We are not certain that any of our readers will thank us for giving them these long quotations; and to say the truth we sorely grudge the pages which they occupy. But we thought it right on the whole, to let Mr. D. speak pretty largely for himself—not sure, after all, that he will think we have inserted his best observations and strongest appeals, although we have honestly endeavoured to do so.—We shall try to get through the fog, with which it is his unhappiness to obscure his thoughts and opinions, and make some remarks on such of them as may seem most deserving of notice.

Mr. D. certainly wishes us to understand that he is decisively hostile to any written creed beside the Bible. On this topick we have published in our first volume a long lecture—introductory to a series of lectures on the Shorter Westminster Catechism: and the lecture of Dr. Miller, which is announced at the head of this article, and from which we intend to make extracts, contains a masterly view of this subject under its various aspects. We shall therefore not argue this point, to any extent, with Mr. D. at present. If the arguments contained in the lectures to which we have referred do not satisfy him and others, we have no hope that they will ever be satisfied, by any thing we can say. We should, however, like to know how Mr. D. expects to get along with a church and congregation, after he shall have completely discarded and abjured all creeds and confessions, except the Bible. Will he permit every person who says he believes that the Bible contains the revealed will of God, to commune with him at the Lord's table; and to share fully in all the rights and privileges of a member of his church and congregation? He will not—he cannot. We venture to affirm that there is not a sect in Christendom, and that till the millennial age is not only coming but has actually come, there never will be one, without some means of ascertaining whether a party proposing to join that sect, and professing to believe the Bible, may properly be admitted as a member. Now *the means* used for this end constitute a *test;* and the whole difference is, whether it shall be *oral* and only in the *heads* of

those who are already members, or whether it shall be distinctly *written* and fairly exhibited in *a book*. There is no possibility of social union and action of any kind, without some understanding of the principles and rules by which the members of a society will abide and be governed. Every sect that calls itself Christian will subscribe to the Bible; and every individual who really deserves the name of a Christian, will admit that no principle which is not contained in and sanctioned by the Bible, is rightfully of any authority in religion, or in any way binding on the conscience. But when men come to say what the principles are which the Bible contains and sanctions, they differ as widely as the poles; they are directly opposed to each other; and to amalgamate them altogether, were it possible—as indeed it is not—would produce nothing but contention and confusion.

But suppose that a man has actually and solemnly subscribed to a confession of faith, or adopted a creed, and that he is now convinced that in so doing he did wrong, and therefore wishes to undo what he did—is he *forever* bound by what he did? Is the door of repentance completely shut against him? Or cannot he open it, without incurring the heaviest ecclesiastical censures? Mr. D. refers to such a case, in one of the passages which we have quoted, sensibly feeling, no doubt, that the case was his own.—We are prepared and willing to answer him; and indeed we are right glad of the opportunity to give him and the publick our sentiments, frankly and explicitly, on this subject.

After an unhappy division, of several years continuance, among the ministers and members of the Presbyterian church, during which two hostile synods were formed, the disagreeing parties came together again in the year 1757, and specified certain fundamental articles of union. One of these articles provided explicitly, that if an individual member, or a presbytery, should at any time choose to withdraw *peaceably*, it should be done without censure from the body relinquished. Under this article, it is known to us, that something more than forty years ago, a number of ministers did actually withdraw from the presbytery of New York, and form a presbytery agreeably to principles which they deemed more scriptural than those maintained by the presbytery from which they separated: and this, according to the article to which we have referred, was done without censure. In the present constitution of the Presbyterian church, which was formed in the year 1788, there is no provision explicitly made, for relinquishing a connexion with that church; probably because it is not usual, in forming a constitution of any kind, to provide for its dissolution or renunciation. Yet, unquestionably, it is not only a right inherent in every man, to act agreeably to the dictates of his conscience, and a right secured to him by the free institutions of our country to do this without incurring any civil penalties, but a right which the Presbyterian church as now organized, recognising as it does the sole and supreme authority of the word of God in matters of faith and practice, would not refuse to any man; especially as the body out of which it was formed, had explicitly adopted the principle of withdrawing from it without censure—provided always that this be done *peaceably*, and without having previously acted in a disorderly manner.

Here then Mr. D., and all who think as he appears to do, have their complete remedy. They may repent of their sin in subscribing to the Confession of Faith, and leave the church which remains in that sin, as soon as they please; and certainly the sooner they do it the better, both for themselves and for the church which they forsake. But they ought

to remember that while they remain connected with that church, they are bound by every social principle, by every sentiment that characterizes honourable men, as well as by their own express and sacred engagement, to act agreeably to the known constitution and rules of that church—No association of men whatever can exist in peace, upon any system different from this. But Mr. D. has acted on a system, or in a manner, different from this. The sermon under review is a glaring proof of it; and we happen to know that he has given another proof equally strong, in refusing, as the moderator of the presbytery to which he belongs, to put to a candidate for the gospel ministry, the questions which are required to be put, by the form of church government which he had adopted, and under which he was then officially acting. As to the publication before us, what shall we say of the man who seizes an opportunity, given him without suspicion of his having changed the sentiments he had once solemnly avowed, to teach and inculcate tenets professedly hostile to those sentiments; and this in a direct address to those who still retained those sentiments, and to pupils in whom they wished to preserve and cherish them? Does he who in this manner steals a march upon his confiding associates, to attack them and their charge by surprise, act in a manner that is Christian, fair, or honourable? Does he not betray a trust? Is he not, in the strictest sense, a daring schismatick and disorganizer? Would any reasonable person censure a church that should deal with such a man, as a violator of obligations that he should have held sacred? We are willing to believe that Mr. D. has not seen that the course he has taken involves the absurdity and criminality which we certainly think it does involve, and which we have here pointed out. But we confess we are unable to discern how he can reconcile it with his conscience or his honour, to remain in a connexion which he openly professes to believe is unscriptural. If we could be supposed to have any influence with him, we would say—leave the Presbyterian church, with as much speed and as little trouble as you can, and take with you, if possible, all who have adopted opinions similar to your own. After this, you will be at liberty to vituperate creeds and confessions as much as you please. In so doing, although we should still think you did wrong, yet neither we nor others could deny that you acted fairly and consistently. But to revile the standards of a church, while yet you belong to it, can never be justified, on any principle of common honesty, or of social or ecclesiastical order.

Mr. D. has intimated, in the quotations we have made from his discourse, that the ministers and members of the Presbyterian church—for to them he plainly refers—are "virtually the legatees of a power that would dethrone the Redeemer:" and he asks—"who can now unequivocally declare the BIBLE to be the *only* rule of faith and manners, without falling under the most grievous suspicions, as though he had broken covenant with his God, and denied the Lord that bought him." He says farther—"To me it is matter of the purest astonishment to hear Christian ministers talk so untenderly of THE BIBLE, and speak so affectionately about their own STANDARDS." We have never had any intimacy with Mr. D. and do not know what company he has kept. We cannot therefore pretend to say what "talk" he has heard among his associates. But if he means to intimate, as he would seem to do, that the ministers of the Presbyterian church generally, or *any of them* who are in good standing, are in the habit of speaking "untenderly of the Bible," or of preferring the standards of the Pres-

byterian church before it, we must and do regard him as *a slanderer of his brethren.*—He brings against them a grievous charge, which we are confident he can never prove. And what does he mean when he says that we are "virtually the legatees of a power that would dethrone the Redeemer?"—We profess we are shocked at this expression. If he means to explain it by what he immediately adds, that no one in our church can recognise the Bible "as the *only* rule of faith and practice without falling under the most grievous suspicions, &c." we can only contradict him directly on the fact. The very truth is, that he who should acknowledge *any thing else*, except the Bible, as "the *only* rule of faith and practice," would incur the suspicions which he specifies. Has Mr. D. in his zeal against all formularies of faith, excluded from his memory, for we doubt not it was once there, the answer to the second question in our Shorter Catechism—"The word of God, which is contained in the scriptures of the Old and New Testament, is THE ONLY RULE to direct us, how we may glorify and enjoy him?" The third answer of the Larger Catechism is—"The holy scriptures of the Old and New Testament are the word of God, THE ONLY RULE of faith and obedience." The very same thing is more largely taught and inculcated in the Confession of Faith; and repeated with approbation and additional remarks in the Introduction to the Form of Government and Discipline. Surely the man who in the face of all this can affirm what Mr. D. has affirmed, may say any thing else without giving us much surprise. He cannot but know that we regard our publick standards in no other light than as an *exposition of scripture*, and as deriving from the scripture ALL their authority. On his principles it seems to us that he ought not to preach the gospel: for what is preaching—or rather what *ought* it to be—but an exposition, declaration, and enforcement of scripture truth? The sermon before us, is Mr. D.'s Confession of faith—Long may he have it to himself alone.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

William Darby, Esq. author of various geographical works of considerable merit as such, has undertaken a periodical publication with the title *Geographical, Historical, and Statistical Repository.* It will be issued monthly; and the first number, which we have before us, is fitted to create high expectations of the utility of this new journal. The first article is a comprehensive Geographical View of Pennsylvania, prepared from materials collected in the course of a recent personal survey of the interior of the state. The early history of this commonwealth is treated in the second article. The complexion of the whole is *practical:* instruction is intended; and this will not, we trust, be rejected.—*Nat. Gaz.*

German Testament.—Not long since, Messrs. Moser & Peters, two enterprising Germans, established in Carlisle (Pa.) a foundry of stereotype plates, and commenced the publication of an edition of the New Testament, in the German language, from the plates which they prepared.

American Surgery.—For the first time in America, the operation of taking off the thigh at the hip joint, was yesterday performed at the New York Hospital by Valentine Mott, the Professor of Surgery in the College of Physicians and Surgeons. The patient was a boy of about twelve years of age, labouring under a case of *necrosis*, or decay of the thigh bone. The operation was completely successful—and was endured by the little patient with great fortitude. His symptoms since, have, as we are informed, been of the most favourable kind.

Mrs. Cutbush, widow of the late Professor Cutbush, of the Military Academy at West Point, has issued proposals for publishing by subscription, a new work by her late husband, entitled, "*A System of Pyrotechny*, comprehending the Theory

and Practice, with the Application of Chemistry, designed for Exhibition and for War—in four parts. Containing an Account of the Substances used in Fire Works—The Instruments, Utensils, and Manipulations—Fire Works, for Exhibition—and Military Pyrotechny. Adapted to the Military and Naval Officer, the Man of Science, and Artificer."

Patrick Henry left in his will the following testimony in favour of the Christian religion: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich; and without it, if I had given them all the world, they would be poor."

The first standing quarto Bible in the English language, and perhaps in any language, was set up by Mathew Carey, in Philadelphia, in 1804; and it is still the only standing Bible of separate types. Above 200,000 impressions of this Bible have been published.

The new roads formed in England on the plan suggested by Mr. M'Adam, have been greatly improved by pouring melted tar over the stones in a sufficient quantity to fill the interstices, and, before it cools, sifting some fine gravel or sand over it.

Greek Fund.—The committee have recently remitted the balance remaining in their hands amounting to $6469 65, making at the exchange of 11 per cent. 1311*l.* 8*s.* 8*d.* The whole sum remitted by the New York committee will then amount to $38,401 94.—*N. Y. American.*

Mt. Rosa vs. *Mt. Blanc.*—It has been ascertained that the highest summit of Mt. Rosa in Switzerland is 16,626 feet above the level of the sea, while Mt. Blanc is only 15,708. This discovery will deprive Mt. Blanc of its crown, as "king of European mountains."—*Teleg.*

It is said that Smollet wrote his *complete History of England*, four volumes quarto, containing the history of thirteen centuries, and finished it for the press, within fourteen months. Sir Walter Scott says, this is "one of the greatest exertions of facility of composition which was ever recorded in the history of literature."

Late accounts from Rome mention that a singular phenomenon has occurred near Tivoli. A large tract of ground suddenly sunk to a considerable depth, and streams of pure water immediately made their appearance in the cavity it had formed. The cause has not yet been satisfactorily explained, but the effects are likely to be permanent; as the water was supplied in such quantities as to form a handsome lake in the course of a few days, the circumference of which is estimated at 130 palms, and the greatest depth at about 28.

Among the *Panoramas* now exhibiting in London is one of *Pompeii*, in which the subterraneous city is rendered as familiar to the spectator as it would be by a visit to the spot: and among the other *sights* of the British capital, is a particularly ingenious and beautiful one called *Selenescopia*, which consists of a series of *moonlight* views, producing the finest effect. The pictures are formed entirely of white paper. The lady who is the inventor, places a light behind the medium which she employs, and by rendering this more or less transparent, more or less dense, commands all the qualities of intense light, and every variety of shadow.

Russian Expedition towards the South Pole.—The Russian expedition, commanded by Captain Bellingshausen, returned to St. Petersburg early in July from the Austral regions. The two vessels of which it is composed, the Woston and the Mirni, sailed the 3d of July, 1819. The object of the voyage was to make the tour of the South Pole, as near as the ice would permit it to be approached, taking care to avoid following the traces of Captain Cook, that they might complete the discoveries of that navigator. The fruit of this enterprise was the discovery of two islands, the only land known at such a height. They are situated towards the 69th degree of latitude, and have received the names of Alexander 1st, and Peter 1st; one is at the 73d degree of west longitude, and the other the 19th degree. They are inaccessible on account of the ice which surrounds them, and the voyagers could not approach nearer than 30 miles, and then only on the west side.

Sir Humphry Davy has been engaged, during the months of July and August, in pursuing various philosophical researches along the coasts of Norway, Sweden, and Denmark, for which the Admiralty granted him the use of the Comet steam boat. He has ascertained that his principle of preserving the copper sheathing of ships, by the contact of 1-200 of iron, succeeds perfectly in the most rapid sailing, and in the roughest sea. During this expedition, Dr. Piarks has connected, by chronometrical observations, the triangulation of Denmark and Hanover with that of England; and, by the desire of the Admiralty, various points of longitude have been determined by their chronometers, of great importance to navigation, amongst others that of the Naze of Norway.

Religious Intelligence.

FOREIGN.

During the last month we have received from Britain the TWENTIETH report of the British and Foreign Bible Society; the TWENTY-FIFTH annual report of the Religious Tract Society; and the EIGHTEENTH annual report of the London Hibernian Society. Of the last two of these important and interesting documents, we can give nothing beyond the most summary statement of their design, funds, and operations—Of the first, we shall insert the whole of an abstract, which accompanied the Report; and which we presume is the same that was read at the annual meeting of the society, in May last.

In our number for January last, we gave some account of the origin of tract societies; of which "*The Religious Tract Society*" of London was, we believe, the first which was instituted by the friends of evangelical truth. This society has already extended its influence and its operations into almost every region of the globe where letters are in use.—In Europe and in Asia especially, it has done much, and is preparing to do more. It also fosters institutions of a kindred nature in our own country, and is endeavouring to extend them throughout our continent. The number of tracts issued from the general depository during the past year is stated to be "TEN MILLIONS, TWELVE THOUSAND, SEVEN HUNDRED AND SIXTY; being *four millions, three hundred and one thousand seven hundred and sixty*, more than in the year preceding. Those printed in other countries at your expense are not included." The whole number of tracts issued by the society is said to be "SIXTY MILLIONS, with many MILLIONS printed in other nations and languages." We cannot close this notice without urging, with all earnestness, that tract societies be speedily formed in all our large cities, as they are in Boston and New York; and that depositories for tracts be established in all parts of the United States—especially to the west and south.

"*The London Hibernian Society*" was formed "for establishing schools and circulating the holy scriptures in Ireland." His royal highness the *duke of Gloucester* is the patron of this society; the *marquis of Landsdown* is its president; and its vice presidents form a pretty long list of noblemen, with some members of parliament. The contributions to this society, for the year ending in May last, a little exceeded *nine thousand two hundred and sixty-seven pounds* sterling. The number of schools was 1,072, and the number of scholars 71,554; three-fourths of whom were Roman Catholicks. The increase of scholars, in the year preceding the report, was 21,826. The society had received within the year 43,000 copies of the scriptures, as a donation from the British and Foreign Bible Society.—The Roman Catholick clergy in Ireland, with a few honourable exceptions, are represented as decisively hostile to these schools. Yet the Report affords the clearest evidence that no attempts at proselytism have been made or permitted; and that the Roman Catholick peasantry in general are greatly pleased with the schools, and favour them as much as they can and dare.—It must, we think, afford great pleasure to every benevolent mind, to see that measures are in operation, which, at no distant period, promise to extend the knowledge of letters and of the holy scriptures to that large part of the population of unhappy Ireland, which has so long been deprived of both.

The abstract from the Report of the British and Foreign Bible Society, to which we have referred above, is as follows—

"In giving an abstract of the proceedings of the British and Foreign Bible Society during the past year, two or three striking facts in its domestick affairs seem to demand particular attention in the outset.

"One of these facts is, that, during that period, 124 new Biblical institutions have been formed, comprising auxiliary and branch societies and associations. Thus, after twenty years of continued operation, since the first establishment of the Bible Society, numerous districts had remained up to the present period comparatively inactive in the cause; and we may feel assured that a very great and widely extended space still remains in the same circumstances. On the other hand, the number of such new institutions holds out the encouragement that in other parts also, yet unoccupied by the labourers of the society, there needs but the zealous exertion of some able and judicious friends to produce results the most favourable to its interests.

"Another fact to be mentioned is, that the expenditure of the parent society during the year has been about £89,500, while there has been an increase in the contributions, mainly derived from auxiliary societies, of about £1000.* There is, therefore, a call upon the liberality of the Christian publick for continued and efficient support to operations carried on upon so vast a scale, and at the same time matter of thankfulness to the Great Disposer of the hearts and affections of men, that that support has been so largely afforded.

"Another statement connected with that immediately preceding, is, that the issues of Bibles and Testaments from the depository of the parent society have exceeded those of the former year by above 30,000 copies. Need another word be added, to show how far the want of the scriptures is from being supplied even in our own islands?

"In reference to the part where this want was greatest perhaps and most grievous, our sister country, Ireland, the parent committee have been able recently to avail themselves of opportunity for very extensive operations. Five thousand Bibles and 20,000 Testaments, in the Irish character and language, are printed or printing; and 43,000 copies of the scriptures, or parts of them, have been granted, during the year, to the London Hibernian Society, whose numerous schools, containing nearly 90,000 scholars, afford the means of prompt and effective distribution. The Sunday School Society for Ireland, the Ladies' Hibernian Female School Society, and the Baptist Irish Society, have all received, to a greater or less amount, similar supplies.

"Passing to our colonies in foreign parts, the beneficial influence of the society is found to be almost universally felt and acknowledged throughout them.

"In New South Wales, a depository has been established. At the Cape of Good Hope, and in the Mauritius, the auxiliary societies are in active operation. At Sierra Leone, the plan of domestick visits has been adopted with the most gratifying success; 679 Bibles and 561 Testaments are already in circulation, and demands have been made for 531 Bibles and 610 Testaments. From the West India islands, equally pleasing accounts have been received. An auxiliary society is in active operation in Jamaica; that existing in Antigua has lately been revived, and promises to proceed with increased efficiency; and a great proportion of the Bibles and Testaments circulated by its means have been purchased by the negroes on the island. In St. Kitt's also, and in other parts, the work of distributing the scriptures is effectually making progress.

"In British North America, while operations on an extended scale are carried on at Montreal and Quebeck, copies of the scriptures are continually bringing into circulation among families and individuals in the remotest settlements. A clergyman in Nova Scotia writes, 'I have sometimes found not one Testament in a house where the number of inhabitants has been from ten to thirteen. The nature of their employment leaves little leisure for attention to other pursuits; but a copy of the scriptures, judiciously distributed, is of great value to the poor emigrant, who has many miles to travel to hear the word of God.'

"In proceeding to India, the auxiliary societies at the three Presidencies, and in the Island of Ceylon, are found all actively employed in the work of revision and translation. Three very important languages, more extensively spoken and understood than perhaps any other of the dialects of India, the Persian, Hindostanee, and Bengalee, are at present occupying particular attention. To the translators at the well known establishment at Serampore, grants have been made to the amount of £5,500 during the past year, such has been the magnitude of their ex-

[* The total receipts for the year, as appears by another publication, were £97,718 17*s.* 6*d.* sterling.—*Edit. Ch. Ad.*]

penditure, and such is the extent of the operations in which they are now employed. Though the versions so produced are necessarily, in the first instance, imperfect and defective, yet some of them have already passed through several editions and revisals, and no language can be more appropriately applied to those engaged in the production of them than that of the translators of our own authorised version, who, speaking of those who had preceded them in accomplishing an English translation of the Bible, say; 'Therefore blessed be they, and most honoured be their names, that break the ice, and give the onset in that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?'

"Some copies of the Chinese Bible, printed at Canton, have lately been received in this country. They were brought over by the translator in person, the learned and indefatigable Dr. Morrison, and have made a valuable addition to the society's stock of eastern versions. It will not be forgotten, that at the anniversary meeting of the parent society in 1823, Dr. Marshman's son presented a translation of the scriptures into the same language, accomplished by the missionaries at Serampore.

"In the proceedings of the Auxiliary Society at Calcutta, one feature presents itself which must not escape notice, from its analogy to the operations of auxiliaries in their respective districts in our own country. The system of those minor societies, formed for including the co-operation of the lower classes, which we are accustomed to call Bible associations, has been carried to India, and one of these interesting institutions has been established in the heart of Calcutta itself. Results similar to those obtained in this country, have attended its operations; and to read the statement of its proceedings and effects, is indeed cheering and delightful. 'At the close of the last year,' it is stated, 'nearly eight months after its establishment, the sums collected by this infant association amounted to nearly 6000 rupees (above £700.) a result which never could have been effected without the most active attention of the committee to their laborious duties. This has been substantiated farther by the long list of small donations annexed to the report which was read at their last general meeting. It was evident, from that interesting document, that the peculiar features of a Bible association had been kept in view by a patient following up of district labour. It is by such labours alone that the wants of the population can be adequately supplied, or their zeal embodied. To every reflecting mind, however, this must appear to be no easy task; especially considering the state of society in India, where, from the prejudices to be overcome, and the diversity of classes and languages, it must be peculiarly arduous. That the Calcutta association should not only have entered on this undertaking, but have so efficiently held on its course, is therefore honourable to the persons concerned, and must afford the liveliest satisfaction to all who favour the cause.' Such are the observations of the committee of the Calcutta Auxiliary Society; observations in which their friends in England will doubtless cordially concur.

"Passing from India to Egypt, we find the members of the Coptick church in that country receiving, from time to time, from the hands of missionaries, travelling among them, supplies of the sacred scriptures, forwarded to them from the parent institution, or its auxiliary at Malta. And for the interesting and long neglected church of Abyssinia, provision has at length been made by the publication, for the first time, of the four gospels in the vernacular language of the country, which left the press in the course of the past year.

"In Turkey and Greece, nations, arrayed against each other in bloody warfare, are alike experiencing the kindly and peaceful operations of the British and Foreign Bible Society. In the Turkish language, the New Testament has been published, and an edition of the whole Bible is advancing towards completion. In the mean time, thousands of Greek Testaments are distributing in that language in which the holy books of the Gospel were first written, and to the inhabitants of those countries where the first Christian churches were established. A new translation into the modern language of Greece, and in a style better adapted to the present state of learning than that formerly existing, has been undertaken by a Greek ecclesiastick, and is carrying on at the expense of the society in London. The Syriack, Arabick, and Armenian languages are used by numerous bodies of Christians in the Turkish empire, and for these also large editions have been prepared, and extensive distributions effected. The operations of the society in this quarter of the world have been carried on by the Rev. H. D. Leeves, and Mr. Benjamin Barker, the society's agents, whose exertions, directed by prudence and discretion, have been eminently successful. Nor must the exertions of the Bible Society in the Ionian Islands be overlooked in this survey. This institution has rendered, as might, from its locality, be anticipated, very im-

portant services in the distribution of the Greek scriptures.

"In South America, it was last year announced that the holy scriptures had found admission. This opening has not been in vain; the demand for them in this quarter is now most extensive; and the facilities for the operation of the parent society, in this new and almost unbounded field, great and encouraging. Applications crowd upon the committee with more rapidity than they are able to meet them. From Lima especially, the most gratifying accounts have been received. The Bible is eagerly sought there, and a remittance of £299 has been received from thence, accompanied with the most urgent request for further supplies. Five thousand Bibles were requested; and indeed one correspondent has written, that were 10,000 sent, they would all meet a ready sale. Who can refuse to indulge the hope, that a day of clearer knowledge and purer light is beginning to dawn upon the benighted inhabitants of this immense continent?

"The indigenous population of some parts of these same countries seem likely soon to participate in the benefits of similar operations, a version having been proposed and commenced in their behalf in the Peruvian language.

"Before concluding a view of the Bible Society's operations, we must look literally to the 'ends of the earth,' and the most distant 'isles of the sea.' Letters have been received from the missionaries in Labrador and Greenland, expressive of their warm gratitude for the seasonable supplies of the scriptures which the Esquimaux and Greenlanders have received through the intervention of the society; while the printing of the New Testament is at the same time carrying on, by its aid, in those islands of the Southern Ocean, which, from their recent profession of Christianity, offer at the present moment so interesting a spectacle. Some copies of the Acts of the Apostles in the Tahitian language, have just been received in this country, the Gospels having been previously printed.

"Next to the operations carried on immediately by the parent society, it becomes necessary to notice those conducted by similar institutions in foreign countries, not indeed auxiliary to it, but closely connected with it. Most of them have been established by the instrumentality of the society in London, have adopted the same fundamental regulations, and have been largely assisted by its grants of money and books.

"Of these societies, that established among the protestants of France, is one of the most interesting. The number of its auxiliary and branch societies has increased to 75; the associations in Paris alone amount to the number of 34; and in other places many new ones have been added. Nor is it the least gratifying part of the statement to find that some of these are ladies' associations. A very excellent address on this subject has been published by the ladies' committee at Paris, which will be found translated in a recent number of the Monthly Extracts. The distribution during the past year has extended to 4,050 Bibles, and 8,304 Testaments. On occasion of a supply of the scriptures being sent to Paris from London, it is observed, 'We saw the moment approaching when we should have been obliged to suspend our issues of Bibles, had not your society come to our assistance by this fresh grant. Our warehouses and our depositories, in various places, are unable to answer the great demands.' Many pleasing instances of the beneficial operations of this most important society and its auxiliaries have been from time to time recorded in the Monthly Extracts.

"The Netherlands Bible Society have distributed in the last year above 8000 Bibles and Testaments; they have, moreover, extended their attention to the Indian possessions of their country, where a translation into the Javanese language has just been completed under their auspices.

"In Germany and Switzerland Bible societies are established in most of the principal towns, which are making silent and steady progress in supplying the inhabitants of their respective cantons and districts with copies of the holy scriptures. Where all are active in their own spheres, it might appear unjust to particularize; but the societies of Wuertemberg and Basle seem particularly to deserve honourable mention, having so far enlarged their spheres of action, as to have found the means of distributing, the former 97,811, and the latter 146,630 Bibles and Testaments in various languages. The tour of Dr. Steinkopff in these quarters, during the past year, has been productive of the best effects.

"To the societies of Prussia, Denmark, and Sweden, the same remarks are applicable as to those of Germany and Switzerland. A brief account of the proceedings of each particular branch may be gathered from the detailed Report of the British and Foreign Bible Society. Suffice it here to observe, in general, that, by means of these institutions, depositories have been established at every central point of protestant Europe, which promise, under the Divine blessing, to prove permanent sources of supply, whence the inhabitants of these countries may confidently expect that their children, and

their children's children, will be able to draw abundantly of the waters of eternal life. Nor are these benefits confined to any particular communion. Many members of the Catholick church enjoy them in common with their protestant brethren; and many enlightened ministers of that church see with delight their flocks enjoying the fruits of the labours of such men as Dr. Leander Van Ess. Of this indefatigable servant of Christ, it will be sufficient to state one fact, that, in the course of the past year, he has been instrumental in putting into circulation nearly 50,000 Bibles and Testaments, making the grand total, since the commencement of his labours, upward of 500,000 copies.

"Of the great Bible society established in the Russian empire, it is difficult to speak fully, and yet briefly. Its various auxiliaries, forming a chain of Biblical institutions from Georgia to Archangel, and from Riga to the interior of Siberia, continue their important operations. During the past year, the Moscow committee has distributed above 4,500 copies of the scriptures; that at Woronesh 6000; that at Riga above 2000; and similar results might be collected from other points. Versions have been completed or attempted, in almost every dialect spoken throughout this vast extent of country; and those before in existence have been reprinted; some of them have reached a second, a sixth, and even a fifteenth impression. One single circumstance, the recent translation of the scriptures, for the first time, into the modern Russ language, enabling at once so large a portion of the inhabitants of the empire to read of the wonderful works of God in their own tongue in which they were born, is almost in itself sufficient to indicate the peculiar blessing of God upon this great society. When we consider the struggles which other nations of Europe, under circumstances not very different from those of Russia at the present day, have had to make for similar versions, we shall be better able to appreciate the extreme importance of the peaceable acquisition of such a work as the modern Russ translation. Twenty thousand copies of the New Testament in this dialect have been already printed; and an edition of 10,000 copies of the Pentateuch is now carrying through the press.

"One other important institution remains to be noticed, the national Bible Society in the United States of America. Its auxiliaries amounted, by a recent statement, to 396; and 307,205 copies of the scriptures had been distributed, since the establishment of the society. Many places, however, it is remarked, have been discovered, where hundreds, and thousands, and tens of thousands of families are still destitute of the scriptures. The exertions of the friends of the society continue, nevertheless, to increase, and to be crowned with success in various quarters. From Philadelphia especially, in addition to domestick operations, opportunities being afforded of frequent communication with South America, supplies of Spanish scriptures have been, from time to time, forwarded to that interesting quarter of the globe.

"Such have been the operations of the parent society, and of the foreign institutions connected with it, during the past year. The unlooked-for opportunities which have presented themselves, both for preparing new versions, and giving an increased circulation to those already in existence, have seemed indeed to say, in the language of scripture, 'Go in, and possess the land, for I have given it unto you; fear not;' while, at the same time, they afford a pledge that every country, now inaccessible to the light of Divine truth, shall not always remain so. They encourage us to trust that He who before his anointed Cyrus opened the gates of brass, and cut the bars of iron asunder, and delivered Babylon, deemed impregnable, into his hands, will also grant his word a free course; that word which is a spiritual weapon, mighty through God to the pulling down of every strong hold in which ignorance, error, delusion, and iniquity, have been, and now are but too firmly entrenched."

SOUTH AMERICA.

We have lately received from a missionary at Buenos Ayres, the letter from which we publish the following copious extracts. They give a better view of the state of that republick, both political and religious, than we have elsewhere seen. Politicians and scholars are becoming deeply indebted to missionaries; and it is reasonable to hope that they will liberally aid the friends of religion in their support.

"*Buenos Ayres, July* 31*st*, 1824.

"—— ——

"I am here in the midst of a city having a population of about 70,000 souls. This city, a few villages, together with a number of estancias, or grazing farms, and a portion of country inhabited only by Indians, compose the province of Buenos Ayres. This, and the thirteen other pro-

vinces of the interior, comprehending a population of 1,300,000, exclusive of Indians, were, in the year 1818, united under a constitution which embraced the vital principles of liberty. In 1820 the union was dissolved, and each province has since regulated its own affairs, independently of the rest. The evils arising from this state of things, together with the threatened invasion of the country by some of the European powers, have induced most of the provinces to take measures for assembling a national congress. This body will, it is expected, meet in this city in the course of a few months, adopt a constitution, concert measures for the general defence, and transact any other business to which their attention may be called.

"The tranquillity of this province appears to be established on a more settled basis now, than at any time heretofore. As an evidence of this, it may be mentioned, that at the late elections in February and March, a change was effected in the administration *without force*, a thing which has not occurred before, since the commencement of the revolution. And though there is some dissatisfaction with the present administration, a thing almost of course, yet it is hoped, that the publick tranquillity is not about to be speedily disturbed by a revolution. In fact the government has laid the axe to the root of this, and similar evils, by establishing schools for the education of the young. In this respect, and in all that concerns liberality of sentiment, this province is, I believe, considerably in advance of the others. A university has recently been organized in this city, professors appointed, and apparatus obtained. The institution includes a collegiate, medical, theological, and law department. The number of its students in June, 1823, was 291. Besides several private schools of individuals, a number of Lancasterian schools for both boys and girls have, at the publick expense, been recently established in the city and in the country. Indeed, for the general purposes of education during the present year, the government has appropriated more than 90,000 dollars. The whole number of schools in this province, in June, 1823, the latest statement which has been published, was 54. In these were 2213 boys and 939 girls.—Among other things intended to promote education, the practice of giving rewards to those who excel, has in some of the schools been adopted. On the 26th of May, one of the days celebrated in commemoration of the revolution, I witnessed a spectacle which gave me much satisfaction. It was the assembling of all the female children from the different schools, for the purpose of receiving premiums distributed in publick. The novelty of the occasion drew together a considerable concourse of people. The church, though a large one, was crowded. Indeed the crowd, the musick, &c. forcibly reminded me of a Princeton commencement. But what pleased me most, was the deep interest which all present appeared to feel in the proceedings of the day.

"In the schools generally, however, nothing more is taught, than to read, to write, half a dozen rules in arithmetick, and the Spanish grammar. This being the case, it was evidently desirable that a school of a higher order should be established. Encouraged by some very respectable gentlemen here, I ventured, rather by way of experiment than any thing else, to issue proposals for opening an academy in which should be taught Greek, Latin, English, grammar, geography, mathematicks, &c. Several persons having expressed an intention to send their sons to me, on the 8th of March last I made a beginning. The first day I had but five scholars, the next day two more came, on the third day an additional one, and thus the number has gone on increasing, till at present I have more than 20. With one exception, all of them are Spanish boys. Most of them belong to families of the highest respectability: e. g. two of them are sons of generals, two sons of a colonel who distinguished himself in the late war, on which account the boys are educated by the state, and are already lieutenants by brevet, two of the boys are the sons of the professor of law in the university, and two others are grand-sons of the highest ecclesiastical officer of Buenos Ayres, the bishop. Applications have also been made to me in several instances to take boys to live with me. And all this, notwithstanding it is very generally, and perhaps universally known (for who would have thought that my washer-woman would have been acquainted with the fact) that I am a *protestant preacher*.

"Considering that there are in this city and vicinity as many as 3000, who speak the English language, chiefly Englishmen and North Americans, it is certainly devoutly to be wished, that there were here a protestant place of worship, as there is in Rio Janeiro. Some of the most influential, and best informed foreign merchants here, have expressed their confident belief, that if permission to have protestant worship should be asked of the government, it would be granted. Hopes were entertained that the late minister to this country, Mr. Rodney, would eventually use his influence toward effecting this object. But in consequence of his sudden

death, all those hopes are at an end. And in fact there are many, and no small difficulties to encounter in this business, independent of those which arise from Catholick prejudices. The first, and indeed that which lies at the bottom of all, is the wonderful indifference of most of the foreigners to an object of this kind. At present it would not be easy to obtain a suitable place of worship, without incurring considerable expense. Nor is there all that cordiality between the English and Americans here which could be desired. In the mean time a protestant meeting exists. It was commenced and has hitherto been continued, as were the first meetings of the primitive Christians, in a private house. We are, as were they, surrounded by ignorance, superstition, and, to a degree, intolerance. Our number, as was theirs, is small, and composed of the poor of this world. To them the gospel is preached, from Sabbath to Sabbath, in the morning. In the evening a prayer meeting is held.—Soon after the commencement of these meetings, which took place in February last, by calling on a number of protestant families, and requesting them to send their children, I was enabled to form a little Sabbath school. This meets regularly Sabbath afternoons, in the room of my house occupied as an academy. Hitherto we have been considerably at a loss for want of suitable books to be used in the Sabbath school. Within a day or two, however, I have received a letter, stating that the Philadelphia Sunday School Union has, according to my request, sent me a supply of books, by a vessel which has already arrived at Monte Video, and will probably soon be here.—There is also here a little Bible association, composed chiefly of our meeting men, who distribute copies of the scriptures as they have opportunity. A few months ago, they sent to the British and Foreign Bible Society more than 300 dollars, obtained by voluntary contributions, and sales of Bibles and Testaments.

"Should the American Board, in conformity with a request already made to them, send an additional clergyman to this place soon, it is hoped that in the spring or summer, we shall be able to do something in the way of preaching to the sailors who visit this port. Though here again peculiar difficulties present themselves. The river is so shallow, that even the smallest sea vessels are compelled to anchor at the distance of half a mile from shore. There being no wharves, the only way of passing to and from vessels, is to use boats; a way not unfrequently dangerous, owing to the prevalence of strong winds.

"There are in this city three or four printing-offices, the workmen in all of which find constant employment. They are occupied chiefly in printing the publick papers, pamphlets, hand-bills, &c. The publick papers consist of 1st, The Official Register, containing the decrees of government; 2d, The Statistical Register, a very interesting paper to one who wishes to become acquainted with the state of the schools, the number of emigrants to the country, the amount of exports and imports, &c. &c. This paper ought to appear quarterly. No number of it has, however, been published for more than a year. It is said there is one now in the press: 3d, The Argos, filled usually with condensed statements of intelligence from different parts of the world, and a few advertisements. It appears twice a week. 4th, The Theatre of Opinion, occupied chiefly with political discussions, is published once a week; and 5th, The Mercantile Gazette, published daily, containing advertisements, arrivals of vessels, manifests of cargoes, &c. Not one of these papers has more than 300 subscribers; most of them, indeed, have nothing like that number.—There have also recently been published several grammars, arithmeticks, an algebra, and a translation of a work on political economy.

"The library of the state contains about 20,000 volumes, embracing treatises on a variety of subjects, and in several different languages. The use of the library is afforded gratuitously to all who choose to avail themselves of the advantages which it offers.

"I have been very agreeably disappointed in the general order and propriety of conduct in the streets. I have seen no mobs, nor fighting, with one exception, not even of boys. Even in walking the streets between ten and eleven at night, I feel quite as safe as I should in Philadelphia. It is not true that no instances of robbery or murder occur: but where is the city in which they do not occur? It is not to be disguised, however, that when fights do take place, recourse is sometimes had to the knife, which not unfrequently settles the controversy by the death of one of the disputants. But this practice is, it is admitted on all hands, much less common now than formerly. In fact the person who is found with any weapons of this kind about him, unless he be a military man, is liable to be imprisoned and sentenced to hard labour.

"Of the morals of the people, so far as an intercourse between the sexes is concerned, unhappily a favourable account cannot, I am afraid, be given, consistently with truth. On this subject I will mention but a single fact. The lady of the house,

where I was invited the other afternoon to take coffee, observed in the course of the conversation, that within the space of six months, five babes had been left at her door to perish; that in the asylum for exposed children here, there are never less than 200. On my stating that there was no such asylum in the United States, that it was very seldom, indeed, an instance occurred there of a child's being exposed, and that, when it did occur, it was noticed in the publick papers as an instance of inhumanity, which deserved to be reprobated by every one; they looked at me with surprise, and I verily believe thought me to be telling a traveller's story. However, I was glad the subject was introduced, as it gave me an opportunity to mention, as the principal reason of our purity of morals, the frequent preaching of the gospel, and the pains taken to give the young a religious instruction: the practice in the United States forming a striking contrast, in both these respects, with the practice here. They listened with attention, and afterward appeared better satisfied, though still somewhat incredulous.

"P. S. I would not wish to be understood as intimating, by any thing I have said, that prejudices against foreigners have ceased to exist here. On this subject one more fact. Not long since, some of the members of the house of representatives of this province, did me the honour to allude to me in some remarks they made in that house, censuring the late government for permitting me to open my academy at all. A judge here, has also expressed himself very freely in the same strain, I understand.—Yet I go on, and expect to go on, without any fear of interruption.—Intelligence was received here a few days ago, that a revolution had taken place at Mendoza in favour of the liberal, in opposition to the bigotted party, or Catholick fanaticks, as they are sometimes called."

DOMESTICK.

MEMOIR OF THE REV. JOSEPH SHAW.

The Rev. Joseph Shaw, LL.D. was born at Alyth, Perthshire, Scotland, in the year 1778. His parents were respectable and pious. Of the early period of Dr. Shaw's life, little is known to the writer.

Under the ministry of the Rev. James Henderson of Battraz, his mind was early imbued with the knowledge of the truth as it is in Jesus; and his heart was warmed to the love of it, by the quickening power of the Holy Spirit.

He passed through his collegiate studies, it is understood, in the University of Edinburgh. His classical knowledge was correct and extensive. He early manifested a love to God, and his ways. Deeply sensible that the great end of his creation, was to glorify God, he devoted himself to the Gospel ministry, believing that the best means of promoting that glory would be found in publishing the glad tidings of salvation to sinners, by the atoning blood of the God-Man, Mediator. To be accomplished for so important a work, he prosecuted with care and diligence the study of divinity, under the direction of the Rev. Archibald Bruce, Professor of the Theological School under the care of the General Associate Synod of Scotland. Having received a license to preach the Gospel, the Synod appointed him to a special mission—at the request of a vacant congregation in the city of Philadelphia, to send them a young man qualified to feed them with the bread of life. In the year 1804 he arrived in this country; the church presented him a call, and he was soon after ordained and installed as their Pastor. But his health being infirm, he in a few years resigned his charge; and entered on the duties of an assistant teacher, in the classical academy of Drs. Gray & Wylie. After some time he was appointed professor of languages in Dickerson College, Carlisle, where he remained and taught with reputation to himself and advantage to the students, till the operations of that college ceased.

In the year 1815 he was unanimously chosen professor of languages by the trustees of an academy in the city of Albany, in the state of New York, where he taught with distinguished reputation. Under his inspection as its principal, this institution, then recently established, soon assumed a respectability and eminence surpassed by none in the state

of New York. His literary qualifications were of no ordinary kind, and his qualifications, in every respect, were such as to command the esteem and respect of all who had the advantage of his instructions. It is a well known fact that the students under his care, whatever were their characters, uniformly regarded him with affection, spoke of him as a friend, a father, and often as a benefactor. He was chosen an honorary member of many of our literary societies.

At a commencement of Union College in Schenectady, in the year 1821, the trustees and faculty of that institution conferred on him the honorary degree of Doctor of Laws. It was during the last summer vacation of the above institution, that he came on a visit to his friends in this city, where he was taken ill, and in a very few days expired—on the morning of the 21st of August, 1824, in the 47th year of his age.

He was unassuming in his manners, modest in his deportment, warm in his friendship, moderate in his wants, and charitable to the poor and destitute—Yet so secretly were his deeds of charity done, that those whom he relieved seldom knew their benefactor. He generally distributed his benefactions by the hands of another; thus conforming to the direction of his Saviour, "When thou doest thine alms, let not thy left hand know what thy right hand doeth."

As a minister of the Gospel he was sound in the Christian faith, holding firmly all the distinguishing doctrines of the Gospel of Christ; full of zeal, of piety, and of prudence. He preached wherever an opportunity offered, and to general acceptance. In him the graces of the spirit were in lively exercise. His composition was chaste; and he never indulged in idle speculation, but taught that men were sinners, and that there was no saviour but Christ the eternal Son of God. It was the sincere milk of the word that he delivered to his hearers. He never attempted to serve God with that which cost him nothing—all his preparations for the pulpit were well digested. "The truth as it is in Jesus" was his object, and he preached what he not only believed but *felt* to be the truth. The Scriptures were the source from whence he drew the waters of life. His composition abounded in scripture language; yet in the matter of his sermons there was a striking originality; and few exceeded him in the gift and unction of prayer.

Although apparently of a robust constitution, he suffered much severe bodily affliction; yet under it he was patient and uncomplaining. If men assailed his character, he never returned evil for evil, but commonly bore in silence the persecution which the true servants of Christ must endure, if they will "live godly in Christ Jesus." The ways of Providence, although mysterious, he considered as always right. The failings and frailties of others he treated with tenderness, and if there was any ground of palliation it was always pointed out. Few men formed a more correct opinion of his fellow men.

His disposition was naturally taciturn. Hence none but his most intimate friends and acquaintances knew the extent of his real worth. His last illness was sudden, severe, and overwhelming. Yet he murmured not at the ways and will of God. He was resigned to the disposal of his heavenly Father, whose he was and whom he served. On the Sabbath preceding his death, he preached an excellent and pious discourse, from that solemn appeal of God to men, "Unto you O men I call, and my voice is to the sons of men." In it he insisted chiefly on what the orthodox mean by *the Gospel call*—in beseeching sinners to be reconciled unto God, by the immediate renunciation of all sin, and the acceptance of the free offer of salvation, through the atoning blood of Jesus Christ. Yes, and this was his last call to sinners; except the mysterious call of Him who gave him being, by removing him, in the midst of usefulness, from his earthly toils and

sorrows, to an everlasting rest, in "the house not made with hands eternal in the heavens." This dispensation forcibly addresses to all the call, "Be ye also ready, for at such a time as ye think not of the Son of man cometh."

In his death society has lost a most valuable member, and his friends an agreeable and improving companion. "Blessed are the dead who die in the Lord, they rest from their labours and their works do follow them." He died at the house of his much esteemed friend, Mr. Archibald M'Intyre, formerly the Comptroller of the Treasury of the state of New York. He was never married, and has left a beloved sister and family to lament his loss. He was buried in front of the Associate Reformed Church in Walnut street, by the kindness of the trustees of that church, of which he had formerly been the Pastor.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz.

Of Rev. John W. Scott, a quarter's rent for the Contingent Fund		$87 50
Of Rev. Dr. Samuel Miller, the donation of an anonymous "Friend to the Institution," for do.		10 00
Amount received for the Contingent Fund		$97 50
Of Rev. Dr. John M'Dowell, collected by Rev. Lemuel F. Leake, for the synods of New York and New Jersey Professorship, in Upper Mount Bethel	13 00	
And in Lower Mount Bethel	39 00	
		52 00
Of Rev. Dr. Jacob J. Janeway, on account of his additional subscription for the Philadelphia Synod's Professorship		200 00
Of Rev. Dr. Moses Waddel, per Mr. W. W. Woodward, the fifth instalment in full of the subscription of Major Walker, for the Southern Professorship		50 00
Of Rev. Dr. Samuel Miller, the last instalment of the third year, in full of his subscription for the Oriental and Biblical Literature Professorship		25 00
Of do. from Z. Lewis, Esq. six month's income of the Le Roy and the Banyer Scholarships		175 00
Of do. from Mr. Joshua N. Danforth, for Senior Class of 1821 Scholarship		11 00
Total		$610 50

☞ We are glad to be able to state, from unquestionable information, that Benjamin Smith, Esq. of Elizabeth Town, N. J., who died on the 23d ult., has bequeathed $2,500, to endow a scholarship in the Theological Seminary at Princeton.—Edit.

View of Publick Affairs.

EUROPE.

Britain.—The arrivals from Britain through the last month have brought us no information of much publick interest, save what will be found in the next article. Parliament, unless again prorogued, was to meet on the 4th of the present month. Among the speculations which the London newspapers always contain, relative to the business that will probably claim the attention of an approaching parliament, we perceive that they assign for the next, the passing of a bill to unite the provinces of Upper and Lower Canada; and the adoption of measures for declaring Mexico and Colombia, and perhaps some other of the late Spanish provinces in America, independent states.

France.—We learn by the way of London, that Louis XVIII. king of France, died at Paris, on the 16th of September last. He was born at Versailles, the 17th of November, 1755, and consequently wanted two months of completing the 69th year of his age. He was proclaimed king of France on the 8th of June, 1795, but was not crowned till since the expulsion of Napoleon Buonaparte. He was early married to a

Sardinian princess, who died in November, 1810. He never had issue. He is succeeded by his brother, *Charles Philip of France*, count de Artois, who has assumed, as his regal name, CHARLES X. The new king was born the 19th of October, 1757, and of course has just entered his 68th year. He also married a Sardinian princess, by whom he has had two sons and a daughter. His wife died in 1805. His sons were the well-known dukes D'Angouleme and Berri. The latter was assassinated at Paris, in 1820; but has left a son, born the 29th of September, 1820, who bears the title of duke of Bourdeaux. The duke D'Angouleme, who lately commanded the French armies in Spain, married the only relick of the unhappy Louis XVI. who, with his queen, perished under the axe of the guillotine, in the French revolution. The dutchess D'Angouleme was born in December, 1778, and was married to her cousin in August, 1799, and has never had issue—As the reigning monarch is far advanced in age, the probability is that the throne will before long again be vacant. The duke D'Angouleme, if living, will then succeed to the crown. After him, if he dies childless, the duke of Bordeaux, will, if then living, be king of France. If neither the duke D'Angouleme, nor the duke of Bordeaux leave issue, the royal succession will go into another branch of the Bourbon family, that of the duke of Orleans, who has six sons and five daughters now living. It is understood that the same measures are likely to be pursued, and the same ministers to be employed, by the present king, as by his immediate predecessor. Nor is there, we apprehend, any prospect, from the known character or disposition of any individual in the line of succession to the crown which we have exhibited, that any measures favourable to free government will originate with the court. On the contrary, the prospect is that attempts will be made to extend the royal prerogative more and more, till the present French parliament will probably become like that before the revolution—a court merely to register the royal edicts. These attempts, however, may be resisted by the parliament and the people; and it ought not to be matter of surprise, if, a few years hence, another revolutionary struggle is witnessed in France. It would seem strange that the fear of this should not restrain the French court from some of their arbitrary measures, if it were not the destiny of those who are greedy of despotick sway, never to be taught by past experience, nor arrested in their course by future probabilities. The state of religion in France is truly deplorable. The late revolution extirpated from the French soil, not only the belief in divine revelation, but almost every sentiment of morality. Napoleon became convinced, that it was impossible to found any well ordered government on the basis of atheism, or infidelity. He therefore restored the forms of the Roman Catholick religion, with a toleration of protestantism; and this order of things remains much as he left it. Among both Catholicks and Protestants, we doubt not there are pious individuals. But the mass of both are mere formalists; and in morals corrupt and licentious. Among men of information, the prevalent sentiment is, that *the common people* must have a religious worship, with priests and an imposing ceremonial: but that this is not necessary for *well informed minds*—They are in fact infidels. Many of the Protestants are Socinians. We rejoice that Bible societies are introduced among the protestants, and hope good will follow. But if the Protestants should become what their ancestors were—and till they do their religion is merely nominal—we have little doubt they would be persecuted, as their ancestors were. On the whole, the state of France presents for the contemplation of a pious mind, as saddening a spectacle as can easily be conceived—Take her religious and political state in connexion, and we greatly fear, notwithstanding the present appearances of prosperity in her affairs, that her cup of sorrows has only passed from her for a little, to be returned again, with perhaps as bitter ingredients as it ever contained.

With the exception of France, we have heard nothing new from the parties to the HOLY ALLIANCE in the month past—Nor from their satellites SPAIN and PORTUGAL: except that the insurrection at Tariffa, (which seems to have been made by a few constitutionalists driven to absolute desperation,) has been completely quelled by a French force, after a deadly conflict. The leader of the insurrection, it is said, has escaped. Those who were captured have been delivered up to the Spaniards, no doubt to be executed as traitors.

THE GREEKS, we rejoice to say, are still triumphant. The island of *Ipsara*,—marked *Psyra* and *Psera* on the maps—a little to the north-west of the ill-fated *Scio*, has been taken by the Turks, and retaken by the Greeks. As well as we can understand the accounts given of the facts relative to these events, they were as follows—In the beginning of July last, Ipsara was captured by the Turkish fleet and army. About one half of the Greek force, consisting of foreigners, principally Albanians, proved treacherous; yet afterwards, by mistake or design, they were treated by the victorious Turks like the other captives, and all put to death. That portion of the Greek force which was kept in reserve and had not been engaged, retired to a fort, under which a mine, containing gunpowder in an enormous quantity, had been previously formed.

This corps made some resistance, with a view to draw as large a part of the Turkish force as possible over, or near the mine; they then set fire to the powder it contained, and destroyed at once themselves and a great part of their enemies. The Turks, notwithstanding, still remained masters of the island; except that two forts, containing about 2000 Greeks, held out against them. In the mean time, the Greek fleet at the island of Hydra, near the south-west coast of the Archipelago, got intelligence of the attack on Ipsara, and hastened to its succour. The Turkish fleet, still on the coast of that island, was attacked with daring intrepidity; three of their frigates were destroyed by the fire-ships of the Greeks; the captain pacha escaped, but his vessel was very much damaged; and no less than eighty other Turkish vessels, of different dimensions, were either burned or taken.—The shattered remnant of the Ottoman fleet took shelter in Mitylene, the ancient Lesbos, near the Asiatic coast. The Greeks, now masters of the sea, landed a considerable force on Ipsara, which was joined by the 2000 who had not been subdued, and made an easy conquest and an entire extermination of the Turkish force that had been left on the island.—It is computed that the Turks lost from ten to fifteen thousand men in all—Some accounts say twenty thousand. It would seem that few, if any prisoners, were taken on either side.—*Caso*, a very small island, about six miles to the south of *Scaponto*, is said to have been taken and retaken, in much the same manner as Ipsara. These islands are all near to the Turkish coast of Asia; and if the Greeks can defend them permanently against their oppressors, they will soon invade those who have invaded them. This, indeed, is already threatened; and if they are equally successful, as they seem likely to be, against the Turkish armies in peninsular and northern Greece, they will, ere long, carry the war to the walls of Constantinople itself.—What if, in this age of wonders, the Greeks, instead of the Russians, should be made the instruments of driving the Turks out of Europe! Russian and French transports are said to have been employed, in carrying the Turkish troops to Ipsara.

ASIA.

Since our last statement we have heard nothing of the war against the Burmanese. The last accounts of the Christian Missions in Asia are very favourable. The Scotch missionaries, in the north-west of this continent, are doing much good, and extending their influence considerably. The Baptist College at Serampore, has lately had a publick examination, in the presence of the British governmental authorities, which has been highly creditable. The other missions are all prosperous. This is infinitely more important, in Christian estimation, than political changes and military achievements.

AFRICA.

We have nothing new to communicate from the south-western coast of Africa. From the shores of the Mediterranean, the information is confirmed, that the British have made peace with the Algerines. A large military force of cavalry and infantry, amounting to 25,000 men, is said to have been collected at Alexandria in June last, under the command of the son of the Pacha of Egypt, and destined to aid the Turks in the war with the Greeks. We have always doubted, and still doubt, whether the Pacha of Egypt, who is a Greek renegado, and whom the Grand Senior has once attempted to decapitate, intends seriously to aid in the present war. Yet it may be so. If he does, we hope the Grecian fleet, which is watching the port of Alexandria, will so settle the dispute on the water, that nothing will remain to be done on land.

AMERICA.

Peru.—Official intelligence is received that the liberator Bolivar has gained a decisive advantage, in a cavalry action, over the royal Spanish troops. The despatches represent, that Bolivar endeavoured to bring the adverse army to a general action; that this action was avoided by a retreat, so rapid that Bolivar could do nothing more, at the moment, than detach his cavalry in pursuit of the fleeing foe; that the cavalry of the two armies met and engaged; and that after a sanguinary conflict the republicans were victorious. Bolivar, it is said, is pursuing, with an army strongly reinforced, the main body of the enemy, and is expected soon to terminate the controversy for the government of Peru.

Mexico.—Present appearances afford a sanguine hope that the political affairs of this large state are likely to be eventually settled, in a manner favourable to rational freedom—This however cannot take place, while there is no such thing as religious toleration. But time must be allowed to shake off the trammels of education and habit. An ambassador from Mexico has arrived in our country: And whatever we may think of the Mexicans on the subject of religion, they deserve the commendation of the whole world for the total abolition of slavery, and the declaration that it shall never be permitted in that republick.

United States.—The canvass for a chief magistrate of the United States has grown more ardent, as the period of appointing electors and of making an actual choice, has approached. There has been on this occasion a degree of acrimony and personality, in a few instances, which we deeply regret; but on the whole, much less than on former occasions, and we earnestly hope there will be no more. In place of angry controversy, how much better, if all concerned would seriously reflect, and conscientiously vote and act, under a deep impression of their responsibility to their country and their God, for what they do in this interesting concern. As Christian Advocates, we renewedly urge on our Christian friends, the duty of earnest prayer, both publick and private—that He who turns the hearts of the children of men as the rivers of water are turned, may so order it, that the choice of the next President of the United States may be one, that shall hereafter give us reason to believe that it was the best that could have been made—mercifully ordered, by the Supreme Disposer of all events, as a peculiar instance of his favour to our beloved country.

General *La Fayette*, the nation's guest, has been, through the past month, journeying to the south; and receiving, in every place through which he has passed, the same manifestations of respect, gratitude, and affection, which were shown him at first. It is no dubious proof both of his merit and of our sincerity, that time does not abate, but rather increase, our attachment to him. We hope that at the approaching session of Congress, he will receive an expression of the nation's gratitude, more *durable*, though to him it may not be more gratifying, than that which cities, and towns, and corporations, and individuals, have vied with each other in showing him.

We regret to state, that up to the last accounts which we have seen, the yellow fever still raged at New Orleans, and that it existed, though with an abatement, in Charleston, South Carolina. These afflicted cities claim our tenderest sympathy; which we feel and express as we ought, our obligations to the God of providence, that the health of our country, through the past season, has been in general far better, than in the same season of the three preceding years. It seems to us, that in those States where the civil authority does not call the people to the duty of publick thanksgiving and prayer to God, this duty ought to be performed, under an appointment or agreement made by religious denominations, either more extensively or more partially, as circumstances may render necessary or expedient.

TO SUBSCRIBERS.

The next number of the Christian Advocate will conclude the volume for 1824. Three Dollars are now due, by the terms of subscription, from such subscribers, severally, as have not yet paid. They will oblige us much, if they will endeavour to forward their remittances by the end of the year. Not only is our own accommodation concerned in this, but we earnestly desire to place, as speedily as possible, in the hands of the committee appointed by the last General Assembly of our church, that tythe of the clear profits of our work, which is sacredly appropriated to religious charities. A few copies of the first volume may still be had at the subscription price, $2.50.—Remittances in bills current in Philadelphia, or with the proper allowance for discount, if not current, may be made by mail, when a private conveyance does not offer; and if requested, a receipt shall be returned in the same manner.

TO READERS AND CORRESPONDENTS.

No. XI. of Letters from an Aged Minister of the Gospel, &c. has been delayed for the present month, to make room for communications which seemed to have a prior claim. We shall endeavour to find a place for it in our next. The eighth communication from Andrew Arthuros has been received.—Some of our correspondents can, if they will, furnish us with a good paper for the close of the present year, and another for the beginning of the next. Let us express the hope, that the inclination may not be wanting, where the ability is possessed.

ERRATUM.

In the concluding minute of the General Assembly, as printed in our last number, *John M'Mullin*, is found among the names of those who are stated to have left the Assembly without leave. This we have discovered to be an error. The gentleman whose name we have mentioned, was not a member of the last Assembly. But the error we correct is not to be charged on us. We printed accurately from the copy published by order of the Assembly. The error is probably to be attributed to the mistake of the transcribing clerk, in not rightly distinguishing between the Christian names of two brothers.—For *John* read *Robert*.

THE

CHRISTIAN ADVOCATE.

DECEMBER, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XI.

Our last lecture related to a subject of importance, and of confessed difficulty.—It was not found practicable to bring within the time allotted to the discussion, all that properly belongs to it, or to the answer on which it was grounded. It is not my intention, however, to detain you with it much longer. But before we proceed to the next answer, I think it may be useful to notice very briefly a few frightful inferences, in addition to those mentioned in the last lecture, which have been made from the doctrine of the divine decrees—particularly the decree of election—and to enter at least a protest against the justice of these inferences, and of the charge that they are held or admitted, by those who hold the doctrine from which they are said to follow—I also propose to make a few remarks on that part of the answer, not yet noticed, which states that it was for "his own glory," that God foreordained whatsoever comes to pass.

You will probably, my young friends, hear the church to which you belong reproached—for it has often been reproached—with holding *generally* "the horrible dogmas of Calvin." On this I would observe to you, that it ought to be easy for us to forgive, and even to pity, the authors of this reproach; because I think it is scarcely ever made, except by those who are ignorant both of what *we* really believe and what *Calvin* really taught: and it is weak, as well as unchristian, to be much moved by the effusions of ignorance. If we soberly condemn the rashness manifested in such a reproach, and pray that those in whom it has appeared may come to possess a better spirit, we shall perform the duty which the occasion demands.

In *specifying* the false charges which have been brought against those who hold the doctrine of the divine decrees, especially as including particular election, the following may I think be mentioned as among the most common.—It is said, we believe that God formed a great part of the human race on purpose to damn them—having determined to deprive them of all power to help themselves; that we hold that there are infants in hell, of a span long; and that we represent the blessed God altogether, as an absolute, severe, and inexorable tyrant, disposing of his creatures in the most arbitrary and inequitable manner.—Need I assure you, that we reject every one of these revolting ideas, with as much *sincerity* as *any* of those who charge us with them—and with far more

sensibility, I hope, than *some* who charge us? Whenever, therefore, you hear Calvinists and Calvinism charged with these, or any similar sentiments, remember that the party who does it is either ignorant or malignant.—He either does not know what we believe, or he wilfully misrepresents our sentiments. He draws his own terrifick consequences from our principles, and then charges us with them. But we ourselves draw no such consequences; and we earnestly contend that they do not necessarily or fairly follow from any thing we hold.—We even shudder when we hear them repeated. If now and then an individual, who has chosen to call himself a Calvinist, has said something that might justly subject him to the charge of holding any of these obnoxious tenets, let him alone be responsible. Let not the denomination to which he claims to belong, be made answerable for his folly and his guilt; for there is no religious sect that could escape scandal on any other terms.—There is, I venture to affirm, no established Christian sect, that has not produced individuals who have adopted and promulged wild and extravagant notions, utterly abhorrent to those with whom they have been associated. I have stated, in my last lecture, the manner in which we really hold the doctrines from which these unjust inferences are drawn, and the practical use we are to make of what we hold. I think proper now to add, that in regard to infants, there are many Calvinists who believe that all infants, who die before the exercise of reason, belong to the election of grace; and therefore that there can be no question, or doubt, of their salvation. SCOTT, who was a sound and very rational Calvinist, was decidedly of this opinion, as appears from his commentary on Matt. xix. 14—"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."—"The expression, (says Scott,) may intimate, that the kingdom of *heavenly* glory is greatly constituted of such as die in infancy. Infants are as capable of regeneration as grown persons; and there is abundant ground to conclude, that ALL those who have not lived to commit actual trangressions, though they share in the effects of the first Adam's offence, will also share in the blessings of the second Adam's gracious covenant: without their personal faith and obedience, but not without the regenerating influence of the Spirit of Christ."

Before leaving this part of the subject, I will just mention, that Calvinists have been divided into two classes; the one denominated *Supralapsarians*, the other *Sublapsarians*. These names have been assigned from the circumstance, that the former class consider the divine decree, in regard to the elect and reprobate, as contemplating man *before* the fall; and the latter class as relating to him only *after* the fall. Both classes equally maintain the entire sovereignty of God, and equally reject with abhorrence all impeachment of his justice, or of any other of his glorious attributes. Those who are called *moderate Calvinists*, are, I believe, generally, if not universally, *Sublapsarians*.

Let us now give a little attention to the important point, that it was for *his own glory that God foreordained whatsoever comes to pass*. It is of great importance, my young friends, that you should be sensible that the glory of God is infinitely a higher and better object, than the glory and happiness of all creatures. All creatures united, are to the Creator, only as that which is finite is to that which is infinite. As far, therefore, as the wishes and the happiness of creatures interfere with the glory of their Creator, reason and equity dictate, that the latter should be preferred before

the former: and as God is perfect, his very perfection assures us that this preference will always take place. It also assures us, that the divine glory will always be reconciled with the happiness of every individual sentient being in the universe, as far as this is practicable in the nature of things. Indeed, according to our conceptions, the divine glory appears to require this.

Recollect the distinction already explained in my second lecture between the *essential* and *declarative* glory of God. With the essential glory of the Deity creatures can have nothing to do. It is absolutely independent of them, and unconnected with them. It is only the declarative glory of God, with which they, and their actions, have any connexion. Now this declarative glory consists in the Creator appearing to his intelligent creatures, when fully enlightened, most excellent, most amiable, as well as most mighty and majestic. To his creatures he declares and manifests himself as glorious, when his works exhibit him, at once as *great* and *amiable*, in an *infinite degree*. But to be both great and amiable in an infinite degree, the happiness of his sentient creatures must be consulted, as far as is consistent with equity, and the nature of things.—Farther than this, certainly not; because if equity and the fitness of things were once violated, this itself would be the destruction of all order, of all moral excellence, and of all amiableness, at once. We have every reason, then, to believe that the declarative glory of God will be found, in fact, to harmonize with all the happiness that reason and equity should make us wish to be introduced into a system like ours. It is, therefore, infinitely reasonable, that we should desire the promotion of this glory—It is, in itself, the highest object, and in its display lies the highest happiness of all good beings.

It has been queried whether infinite wisdom might not have devised a system, into which all the good, and yet none of the evil, of the present system, might have entered.—On this I remark, that if we answer this query categorically, whether affirmatively or negatively, we shall find the answer attended with very serious difficulties. I therefore am deliberately of the opinion, that we ought to give it no other answer than this—that no wisdom, less than infinite, can tell what infinite wisdom could have effected; but our wisdom is not infinite, and therefore it is not for us to pronounce on the subject. We know what has taken place—and we know that our Creator is perfect. We know that his glory is the best object that can be presented to the view of his creatures, and we have every reason to believe that it not only harmonizes with, but consists in, all the happiness that any good being, fully enlightened, would desire or wish to belong to the system. This is enough for us;—enough to make us seek the glory of God supremely, and consider it as unspeakably the most desirable end to be promoted, that we can contemplate. It is enough to make us see, that it is this end which our Creator, from the very perfection of his nature, does and will regard as supreme—in all his works and in all his dispensations.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

CALVIN'S VIEWS OF THE ATONEMENT, SATISFACTION AND RIGHTEOUSNESS OF CHRIST.—"*Institutes of the Christian Religion.* Book ii. Chap. xvi. Sects. 5 and 6.—ALLEN'S Translation."

"Now in answer to the inquiry, how Christ by the abolition of our sins has destroyed the enmity be-

tween God and us, and procured a righteousness to render him favourable and propitious to us, it may be replied in general, that he accomplished it by the whole course of his obedience. This is proved by the testimony of Paul. 'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.'* And indeed in another place he extends the cause of the pardon, which exempts us from the malediction of the law, to the whole life of Christ. 'When the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law.'† Thus he himself affirmed even his baptism to be a branch of his righteousness, because he acted in obedience to the command of the Father.‡ In short, from the time of his assuming the character of a servant, he began to pay the price of our deliverance in order to redeem us. Yet more precisely to define the means of our salvation, the Scripture ascribes this in a peculiar manner to the death of Christ. He himself announces, that he 'gives his life a ransom for many.'§ Paul teaches that 'he died for our sins.'‖ John the Baptist exclaims, 'Behold the Lamb of God, which taketh away the sin of the world.'¶ Paul in another place declares, that we are 'justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood.'** Also, that we are 'justified by his blood,' and 'reconciled by his death.'†† Again: 'He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.'* I shall not proceed with all the proofs, because the catalogue would be immense, and many of them must hereafter be cited in their proper order. Wherefore, in what is called the Apostles' Creed, there is very properly an immediate transition from the birth of Christ to his death and resurrection, in which the sum of perfect salvation consists. Yet there is no exclusion of the rest of the obedience which he performed in his life: as Paul comprehends the whole of it, from the beginning to the end, when he says, that 'he made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross.'† And indeed his voluntary submission is the principal circumstance even in his death; because the sacrifice, unless freely offered, would have been unavailable to the acquisition of righteousness. Therefore our Lord, after having declared, 'I lay down my life for the sheep,' expressly adds, 'No man taketh it from me.'‡ In which sense Isaiah says, 'As a sheep before her shearers is dumb, so he openeth not his month.'§ And the evangelical history relates, that he went forth to meet the soldiers,‖ and that before Pilate he neglected making any defence, and waited to submit to the sentence.¶ Nor was this without inward conflict; but because he had taken our infirmities, and it was necessary to give this proof of his obedience to his Father. And it was no mean specimen of his incomparable love to us, to contend with horrible fear, and amid those dreadful torments to neglect all care of himself, that he might promote our benefit. Indeed we must admit, that it was impossi-

* Rom. v. 19.
† Gal. iv. 4, 5.
‡ Matt. iii. 15.
§ Matt. xx. 28.
‖ 1 Cor. xv. 3.
¶ John i. 29.
** Rom. iii. 24, 25.
†† Rom. v. 9, 10.

* 2 Cor. v. 21.
† Phil. ii. 7, 8.
‡ John x. 15, 18.
§ Isaiah liii. 7.
‖ John xviii. 4.
¶ Matt. xxvii. 12, 14.

ble for God to be truly appeased in any other way, than by Christ renouncing all concern for himself, and submitting and devoting himself entirely to his will. On this subject the apostle appositely cites the testimony of the Psalmist: 'Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.'* But since terrified consciences find no rest but in a sacrifice and ablution to expiate their sins; we are properly directed thither, and the death of Christ is exhibited to us as the source of life. Now because our guilt rendered us liable to a curse at the heavenly tribunal of God, the condemnation of Christ before Pontius Pilate the governor of Judea is stated in the first place, that we may know that on this righteous person was inflicted the punishment which belonged to us. We could not escape the terrible judgment of God; to deliver us from it, Christ submitted to be condemned even before a wicked and profane mortal. For the name of the governor is mentioned, not only to establish the credit of the history, but that we may learn, what is taught by Isaiah, that 'the chastisement of our peace was upon him; and with his stripes we are healed.'† For to supersede our condemnation it was not sufficient for him to suffer any kind of death: but, to accomplish our redemption, that kind of death was to be chosen, by which, both sustaining our condemnation and receiving our guilt, he might deliver us from both. Had he been assassinated by robbers, or murdered in a popular tumult, in such a death there would have been no appearance of satisfaction. But when he is placed as a criminal before the tribunal, when he is accused and overpowered by the testimony of witnesses, and by the mouth of the judge is condemned to die; we understand from these circumstances, that he sustained the character of a malefactor. And we shall remark two things which were foretold in the predictions of the prophets, and afford peculiar consolation and confirmation to our faith. For when we are told, that Christ was sent from the presence of the judge to the place of execution, and suspended between two thieves, we see the completion of that prophecy, which is cited by the Evangelist, 'He was numbered with the transgressors.'* For what reason? to sustain the character of a sinner, not of a righteous or innocent person; for he died not for his innocence, but on account of sin. On the contrary, when we hear him absolved by the same mouth by which he was condemned (for Pilate was constrained repeatedly to give a public testimony of his innocence)† let it remind us of what we read in another prophet: 'I restored that which I took not away,'‡ Thus we shall behold Christ sustaining the character of a sinner and malefactor, while from the lustre of his innocence it will at the same time evidently appear, that he was loaded with the guilt of others, but had none of his own. He suffered, then, under Pontius Pilate, after having been condemned as a criminal by the solemn sentence of the governor: yet not in such a manner, but that he was at the same time pronounced to be righteous, by the declaration of the same judge, that he found in him no cause of accusation. This is our absolution, that the guilt, which made us obnoxious to punishment, is transferred to the person of the Son of God. For we ought particularly to remember this satisfaction, that we may not spend our whole lives in terror and anxiety, as though we

* Psalm xl. 7, 8.
† Isaiah liii. 5.

* Isaiah liii. 12. Mark xv. 28.
† Matt. xxvii. 18, 23, 24. John xviii. 38.
‡ Psalm lxix. 4.

were pursued by the righteous vengeance of God, which the Son of God has transferred to himself.

"Moreover, the species of death which he suffered, is fraught with a peculiar mystery. The cross was accursed, not only in the opinion of men, but by the decree of the Divine law. Therefore when Christ is lifted up upon it, he renders himself obnoxious to the curse. And this was necessary to be done, that by this transfer we might be delivered from every curse, which awaited us, or rather was already inflicted upon us, on account of our iniquities. This was also prefigured in the law. For the victims and expiations offered for sins were called אשמות, a word which properly signifies *sin* itself. By this appellation the Spirit intended to suggest that they were vicarious sacrifices to receive and sustain the curse due to sin. But that which was figuratively represented in the Mosaic sacrifices, is actually exhibited in Christ the archetype of the figures. Wherefore, in order to effect a complete expiation, he gave his soul אשם, that is, *an atoning sacrifice for sin*,* as the prophet says; so that our guilt and punishment being as it were transferred to him, they must cease to be imputed to us. The apostle more explicitly testifies the same, when he says, 'He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.'† For the Son of God, though perfectly free from all sin, nevertheless assumed the disgrace and ignominy of our iniquities, and on the other hand arrayed us in his purity. He appears to have intended the same, when he says concerning sin, that it was 'condemned in the flesh,'‡ that is, in Christ. For the Father destroyed the power of sin, when the curse of it was transferred to the body of Christ. This expression therefore indicates, that Christ at his death was offered to the Father as an expiatory sacrifice, in order that a complete atonement being made by his oblation, we may no longer dread the Divine wrath. Now it is evident what the prophet meant, when he said, 'The Lord hath laid on him the iniquity of us all;'* namely, that when he was about to expiate our sins they were transferred to him by imputation. The cross, to which he was fixed, was a symbol of this, as the apostle informs us: 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ.'† Peter alluded to the same, where he said, 'He bare our sins in his own body on the tree:'‡ because from the visible symbol of the curse, we more clearly apprehend, that the burden, with which we were oppressed, was imposed on him. Nor must we conceive that he submitted to a curse which overwhelmed him, but on the contrary that by sustaining it, he depressed, broke, and destroyed all its power. Wherefore faith apprehends an absolution in the condemnation of Christ, and a benediction in his curse. It is not without reason therefore that Paul magnificently proclaims the triumph, which Christ gained for himself on the cross; as though the cross, which was full of ignominy, had been converted into a triumphal chariot. For he says, that 'he nailed to his cross the hand-writing, which was contrary to us, and having spoiled principalities and powers, he made a show of them openly.'§ Nor should this surprise us; for, according to the testimony of another

* Isaiah liii. 10.
† 2 Cor. v. 21.
‡ Rom. viii. 3.

* Isaiah liii. 6.
† Gal. iii. 13, 14.
‡ 1 Peter ii. 24.
§ Col. ii. 14, 15.

apostle, 'Christ offered himself through the eternal spirit.'* Hence arose that change of the nature of things. But that these things may be deeply rooted and firmly fixed in our hearts, let us always remember his sacrifice and ablution. For we certainly could have no confidence that Christ was our απολυτρωσις,† και αντιλυτρον,‡ και ιλαστηριον,§ *redemption, ransom,* and *propitiation,* if he had not been a slaughtered victim. And for this reason it is, that when the Scripture exhibits the method of redemption, it so often makes mention of blood. Though the blood shed by Christ has not only served as an atonement to God, but likewise as a laver to purge away our pollutions."

—

It is observable in the foregoing extract, that Calvin confirms whatever he asserts, point by point, with plain and pertinent quotations from the Holy Scriptures: and this is his practice throughout the whole of his Institutes. Is not this more satisfactory to a pious mind than all the philosophical speculations that ever were, or ever will be formed?

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER XI.

My Dear Timothy,—

In pursuing the subject of my last letter—*the preparation or composition of sermons*—I remark,

4. That after you have carefully read and considered your text in the original, and in connexion with its context, *it will commonly be of great advantage to make an epitome, or syllabus, of your whole discourse.* I advise you to do this before you read what any commentator, or other writer, has said upon your text, unless its genuine meaning or intention should be unusually obscure or doubtful. The practice I here recommend, will accustom you to think and examine for yourself, and to rely on your own powers and resources; and thus you will escape the inconvenience and reproach of being always in leading strings—afraid to take a step without the guidance and support of another. It will also give your discourses an original cast, which will render them far more interesting and useful than if you had taken some beaten track.

I reserve to a subsequent particular what I have to say on *the mental process to be observed in forming a sermon.* At present I confine myself to the importance of making a sketch, before you consult commentators; and of making it pretty full and with great care. Let it extend not only to the divisions and subdivisions of your subject, but also to the inferences or application, and to the general train of thought to be pursued throughout the whole. Be not too hasty in forming this sketch. Ponder it well, and get a clear view of what is to be introduced into every part; yet in every part provide for alterations and additions, to be made in the manner I shall presently mention.

Very much always depends on the right *casting* of a discourse. If all is well *planned,* and whatever belongs to the subject is assigned to its *proper place,* before you begin to write in detail, the writing will be easy and pleasant. If, on the contrary, your plan is erroneous or defective, and your thoughts, of course, not rightly distributed, you will be incessantly embarrassed and impeded in the execution. You will be all the time trying to seize something that you cannot reach, or get fairly hold of. You will feel that there is a lameness in your method that forbids all freedom of

* Heb. ix. 14.
† 1 Cor. i. 30.
‡ Rom. iii. 25.
§ 1 Tim. ii. 6.

composition, and makes it halt and hobble from the beginning to the end. And after all your painful efforts, you will have the mortification to find at last, that you have not, so to speak, come fully up with your subject, and looked it clearly and distinctly in the face.—You will only have kept in sight of it; and have taken, and consequently given, nothing better than distant, or imperfect, or distorted views of some of its parts and features. In a word, it is of the highest importance to good composition and to an easy execution, to see clearly through every part of your subject, and where all your leading thoughts are to find their proper places, before you begin the writing which is to end in a finished discourse.

There is another advantage to be derived, from accustoming yourself to make an accurate epitome of every discourse you compose in the early part of your ministry. You will by this acquire such a habit of correctly arranging and well digesting your thoughts, as will enable you, after some time, to speak well, as lawyers do from their briefs, without the labour of writing all that you have to say. It is right to have this in view from the first. But take care not to quit writing at large too soon—nay, never quit it entirely, even to the end of life. But on this topick I propose hereafter to advise you more fully.

5. After you have finished your epitome, in the manner I have stated, then, and not till then, read your commentators—Read all that you possess; and note down in your own language, any thoughts which strike you as important, and which had not occurred to you in making your sketch. Transfer these thoughts to your epitome, placing them in the part to which they properly belong; and displace some of your own to make room for such as you have acquired by reading, if you think these latter more weighty and more to your purpose than your own.

It is seldom proper to say all that can be said, even with some show of propriety, on any topick, however important; and the skill and judgment of a speaker or writer, are in nothing so discernible, as in selecting what is most pertinent and worthy of regard, and leaving out, or merely hinting at, what is of inferior moment. A subject, especially when discussed before a popular audience, will always be better understood, and more effectually inculcated, when a few leading points are clearly presented, and forcibly urged, than when particulars, and proofs, and illustrations are greatly multiplied, although none of them be irrelevant.

I would advise you to content yourself with the perusal of commentators, and not to read a sermon, or a set disquisition of any kind, on a text, immediately before writing upon it yourself. If you do not, it is most likely that you will either borrow too much, or else be embarrassed to keep clear of the method and train of thinking, which has just occupied your attention. All the thoughts which we have, without being able to trace them distinctly to a foreign source, may properly be regarded as our own; for three-fourths of all the ideas of the wisest man, or the greatest genius, that the world has ever seen, were derived, in whole or in part, from others. It is by reading and hearing, as well as by meditation and reflection, that our intellectual stores are acquired; and whatever we have acquired by *general* reading, we may use without the charge of plagiarism.—Hence the importance of reading extensively, that the mind may be enriched with thought. But the combination, and modification, and connexion of thought, when we write or speak without acknowledging that we borrow or quote, should be all our own: and the difficulty of making it so, is really increased by a recent attention to what another has said on a subject which

we are immediately to treat for ourselves. I was once told an anecdote of the following kind.—An old clergyman, was asked by a young one, if it was, in all cases, improper to borrow *the method* of a sermon—"It is what I never do," said the old man; "not so much because I think the thing absolutely wrong in itself, as because I like nobody's method so well as my own. Not surely that I think mine is always the best possible method; but still it is always the best for me. A method that I devise for myself, I can easily fill up, because I know what views of the subject have led me to adopt it; but if I should take the method of another, and not take the filling up likewise, I should be trammelled with what I had borrowed, from the beginning to the end of my discourse." There was, I think, an old man's wisdom in these remarks, which you will do well to remember.

6. I shall now state what I consider as *the most proper mental process, in forming a regular sermon on a given text.* This process, you will observe, is to be regarded in framing your epitome, as well as afterwards; although I have found it convenient to speak of these several points in an inverted order.—I shall make a few practical remarks as I proceed.

Having clearly ascertained the true meaning of your text, or what our old writers used properly to call "the mind of the Spirit in the words," reduce this, first of all, to *one distinct proposition.* Sometimes, as you will presently see, it will be necessary to state this proposition to your hearers, and sometimes it may be most proper to retain it in your own mind. But whether you conceal it, or make it known, it will be highly useful to form it accurately; as it will keep before you a clear view of your subject, aid you in giving unity to your discourse, and be calculated to keep you to your point, in the whole of the subsequent discussion. After your proposition is formed, examine whether it be *single* or *compound;* that is, whether it will admit of being divided, or not. If it is a single proposition, such, for example, as is contained in the text, "God is love," you will of course state this as the subject of discourse: and here it is plain you can have no *general divisions.* You will therefore proceed immediately to think of, and select, the considerations, proofs, examples, illustrations, and arguments, by which your proposition is to be established, and rendered clear and impressive; and which in this case will constitute *particulars.*—When this is done, your subject will be prepared for the application or improvement.

But if the proposition to which you have reduced the truth contained in your text be—as in a great majority of cases it will be—a compound proposition, that is, made up of two or more distinct parts, such as it would be if your text were—"Except a man be born again he cannot see the kingdom of God," these parts are to be taken severally, and stated as the *general divisions* of your subject. And here you perceive that as these divisions are only parts of the same proposition, the propriety of expressing, or forbearing to express, that proposition by itself, must depend on the judgment of the speaker. I will just remark here, that very often the best *general division* that can be made is, first, to ascertain or illustrate the truth contained in the text; and secondly, to show its bearings and its importance.

Each of your general divisions is to be treated exactly as I have shown that you are to treat a single proposition; for such in fact each general division is: and here your explanations, proofs, considerations, illustrations, and arguments, will constitute *subdivisions,* or *particu-*

lars; which you may mention numerically or not, as you think best. The old Puritan writers used to number almost every distinct thought. This was a great extreme; but I am of the opinion that many modern sermonizers have gone almost as far from propriety, in the opposite direction.

Let me caution you against a pretty common error—the error of spending time in proving what requires no proof. I once actually heard a clergyman spend several minutes in a serious argument, to prove that his hearers and all mankind would *certainly die.* The sources of proof are, you know, scripture, common sense, reason, sentiment, history, and observation. —Illustration should be mingled with proof. Illustration, indeed, is little else than a particular kind of proof; and the more of this you can draw from what your hearers have seen and felt for themselves, the more interesting and practical you will render all you say. What a difference is there among preachers in this respect? Some deliver every thing in a dry and abstract way; and constant and close attention is necessary to understand them—an attention which is often reluctantly given even by those who are accustomed to a connected train of reasoning. Other preachers constantly keep attention awake, and render every thing they say entertaining and impressive, by bringing it all "home to the business and bosoms" of their hearers. Endeavour, by all means, to acquire this latter method of treating your subjects, or of proving and illustrating what you say in the pulpit. Much of your usefulness will depend on this; and proof and illustration of this palpable and popular kind, are really the most satisfactory, as well as the most interesting.—After explaining, illustrating, and proving your doctrine, the last thing is to consider how many *legitimate inferences* may be drawn from it, and of what *application* to different characters, or description of persons, it fairly admits. This is usually called the *improvement* of a discourse, and is really the most important part of all. For this part a considerable portion of time ought, in most cases, to be kept in reserve —far more than is, I think, usually reserved. I do not know so frequent a fault in preaching as the want of a proper measure of application. I am aware, that the common excuse or reason assigned for this defect, is, the want of time. I admit that the want of time is the *real* cause, but I deny that it is a *justifiable* cause. Time, as I have said, should be reserved for applying doctrinal truth, instead of being misspent, as it often is, in superfluous reasoning. In some cases, it is best to apply every thing as you go along; and then, indeed, your discourse will properly end where your last division, with its application, terminates. In most cases, you will not be able to make all the inferences that might justly be made from your subject; and your discretion must be used to select those which are the most important, or most applicable to the circumstances of your hearers.

I am clear that in general it is best to announce your method distinctly to your audience. All admit that there can be no such thing as a good discourse, without method—a method that is natural, and which is clearly defined in the speaker's own mind, and to which he suitably adheres. Why should this be concealed? A preacher is not like an orator in the senate, or a lawyer at the bar, who may wish that his hearers should not know how long he intends to speak, or at what conclusion he means to arrive. It is known when the preacher rises what is the usual time he will occupy, and what is the end at which he aims; and it both serves to keep up attention while he is speaking, and to assist

in recollecting what he has said when he has finished, to specify his divisions and subdivisions distinctly:—they are like milestones in a journey, which keep the traveller apprized where he is, and how much is yet before him. I will not say that there are no occasions on which a concealed method may not be better for a pulpit address, than one that is previously announced; but in general the latter is, in my judgment, decisively entitled to the preference.

7. *The language of a sermon* ought always to be free from vulgarisms, and from coarse expressions of every kind; but after avoiding this extreme, it cannot be too plain and simple. Let me, on this point, recommend to you the careful reading of "Swift's letter to a young clergyman." It is marked with the known peculiarities of the writer, but it abounds in good sense and just observations. It has been with real concern that I have lately observed a few of our clergy introducing into their pulpit compositions, not only a great number of those single terms, derived from the Latin and Greek, which the common people call *hard words*, but likewise that inverted and artificial structure of sentences, which the same class denominate *high flown language;* and by which they are in no respect more instructed or profited, than if they were addressed, literally, "in an unknown tongue." Such addresses, therefore, I consider as a real violation of an apostolick injunction. Their being in bad taste, which they are to an extreme, is hardly worth mentioning, while we think of the censure they deserve on considerations of an infinitely higher kind. I must say, they strike me as an awful example of trifling with the truth of God, and with the souls of men. The larger part of almost every worshipping assembly in our country is composed of the *unlearned*—Of many assemblies they make up more than nine-tenths. These people, moreover, whose souls are as precious as any, have but little religious instruction or admonition, except what they receive from the pulpit. How dreadful, then, to deprive them of it here. Yet they are completely deprived of it, on every occasion on which they are addressed in the manner I condemn. How will those who thus *defraud* them, answer for it, at the bar of that Saviour, who gave it as the distinguishing characteristick of his gospel, that it was "preached to the poor." There is folly, too, as well as wickedness, in the composition of these unintelligible sermons: for the best informed and most polished part of every Christian audience, would be even better pleased with a style which the unlearned could perfectly understand, than with these wretched attempts to appear singularly erudite and refined. There is a chaste simplicity of manner, entirely on a level with the understandings of illiterate men, which is, at the same time, the most pleasing to persons of the best taste and the highest improvement; and this manner also is more favourable than any other, to every description of real eloquence. The sermons of Dr. Witherspoon, and of Mr. Walker of Edinburgh, though very different in several respects, are still most excellent examples of the language and manner which I here contemplate—So likewise are all the sermons of Archbishop Secker. Make these, my son, and such as these, your models—Not by imitating them with servility, but by learning from them how evangelical truth may be taught and inculcated from the pulpit, in a manner perfectly intelligible to the unlearned, and yet most pleasing to every person who possesses a cultivated understanding and a correct taste.

8. As to *the length of sermons*, no rule, at once general and definite,

should I think be given.—Their length ought to vary according to circumstances. In places where the people hear a religious discourse but once in some weeks, or perhaps months, they ought, on every opportunity of addressing them, to hear as much as their patience will bear, and the strength of the speaker will allow him to deliver. For a like reason, where but one sermon is preached on the Lord's day, it is clear that it ought commonly to be longer, than would be proper for an audience expecting to hear a second or a third. On extraordinary occasions, such as ordinations, the opening of ecclesiastical assemblies, and some others, a discourse more than usually extended, is not improper, and is commonly looked for. I have heretofore observed, when speaking of publick prayer, that the whole time of attendance on any single religious exercise in the sanctuary, should be about equally divided, between preaching and the devotional parts of the service. According to this rule, where religious services are frequent, a sermon of the length of three-quarters of an hour is long enough. Between forty minutes and an hour, is, I should say, the space within which sermons should terminate, where preaching abounds—with some exceptions, for seasons of religious revival, or when, from other causes, the desire to hear is peculiarly great. For myself, I must say, that very rarely indeed have I heard a sermon that I wished to be more than an hour long. It is, in all cases, better to leave off while our hearers are willing that we should continue a little longer, than to continue, after the most of them are wishing that every sentence might be the last.

Although I have drawn out this letter to an unusual length, I have said nothing about the *introduction* of a sermon—I have, in regard to this, nothing to say which you may not find in books that are common. Possibly you will remark, that you could also have found in books a good deal of what I have said; and truly it has several times occurred to me, that perhaps I was treating you too much like a tyro. But I was induced to go on, from thinking that when I was as young a minister as you are, I would have been very glad to find *brought together*, the remarks and information contained in this letter.—A number of my observations I have certainly never seen in books.

I cannot yet conclude, without renewedly counselling you, to compose all your sermons under a deep impression of your responsibility to God, for the way in which you handle his sacred truth—For both the matter and the manner of every discourse that you form. Keep back nothing that you conscientiously think might be profitable to the souls of your people; and say nothing that you may know is not likely to profit them. Reject every ornament, and every thought, and every expression, and every word, which cannot have place, consistently with a regard to the greatest spiritual benefit of those who hear you; and study to introduce every thing by which this spiritual benefit may, under the divine blessing, be promoted to the greatest extent. This single rule will of itself keep you right, in all that is essential. To aid you in carrying it into effect, is the sole aim of all I have said on the preparation or composition of sermons.—The Lord direct and bless you—Affectionately adieu.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

No. IV.

"But *speaking the truth in love*, may grow up into him in all things, who is the head, even Christ."—Eph. iv. 15.

Mr. Editor—When I come, with your leave, to treat of *the nature of atonement*, a reply to the interrogatories of *Omicron* will find a place, in accordance with the plan I have adopted, and by which I mean to control myself in these essays.

I would here remark, however, that the whole of his last paragraph appears to me to involve a *petitio principii* of the entire question. If I entertained *his views* of "satisfaction," I should feel the force of the queries he has based on them. Obviously, the difference between the two schools commences earlier than the question of *the extent*, and depends cardinally upon that of *the nature of the atonement. Why does God punish sin?* is the primary question; and I intend to answer it in due time. As to my "implied challenge," allow me to say that I have consciously made none. My motive in these essays —if I know myself—is fraternal, and *very far removed* from the spirit of theological duelling. One reason—I can say it sincerely with Melancthon—why I desire heaven is, *to be rid of theological controversy.* I wish no antagonist; and my only intended provocation is—"to love and to good works." While we are members of the church militant, *we must* "contend earnestly for the faith once delivered to the saints." I am ambitious to aid the cause of truth, according to "the ability which God giveth," and for which I am accountable to him. Omicron has not convinced me of my ignorance of "the *views* of my brethren of the old school," nor of any "misstatement" of those views; as I hope yet to evince to the conviction of others. I ask no mercy against the truth of God, or from the consciences of men; and whenever you shall feel, Mr. Editor, *one sentiment of duty* against the admission of my numbers, you have only to signify it, and they shall be discontinued—at least so far as your miscellany is concerned. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If I have ever offended against this divine admonition in these essays, I think it has been indeliberate; and I pray God to prevent a recurrence of the offence.

In further proof of the illimitable fulness of the atonement and of its essential availableness to all men, we adduce *the universal offer of the gospel, and its moral and judicial connexions in the government of God.* If this is an "old" argument, certainly brethren of *the old school* will not despise it on that account.

By an *offer* I do not mean *a promise.* The promises are *actually* made to saints alone—*conditionally* to all men. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." An offer is much the same with a conditional promise, only that it involves more the idea of a tender, an overture, an invitation, accompanied with authority commanding compliance and uttering a commination of wrath in case of refusal. The gospel offer we affirm to be universal: or, that it is made as really, as sincerely, and as earnestly to those who never will, as to those who shall accept of it! There

is an ambiguity here that deserves some treatment. It is common to say from the pulpit in stating this offer, *it is made to all who will accept of it:* very true—but is this all? Is it not also *made to those who will not accept of it?* "O Jerusalem—how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and YE WOULD NOT:—For I say unto you, that none of *those men that were bidden* shall taste of my supper." Luke xiii. 34, xiv. 24. The inference is, that those preachers who offer salvation only to those who are willing to accept of it, offer it only to those who possess it—for none but the regenerate are willing; and so they perform not half their duty in this department, they do not, *in this respect,* half preach the gospel. I do not, indeed, even in thought, question their piety or implicate their motives—I only make an important abstract inference against a mode of preaching which, I am persuaded, misrepresents the gospel of God. Nothing can be plainer than that the gospel is offered to its final enemies and rejectors; and if so it is a most prominent and eventful characteristick of the ways of God.

Equally exceptionable is that mode of solution which proposes to vindicate the divine administration on the ground of human ignorance. "We know not," it is sometimes said, "who are to be saved, and hence we offer salvation to all." Indeed! your ignorance is not questioned, and the consistency of *your ways* with it is admitted—but what has this to do with the subject? who are—"we?" the offerers, or the mere organs of the offerer? It is plain that ministers are mere instruments in the hands of God, by whom HE *offers salvation to men.* How then does human ignorance affect the case? God knows who will believe upon his Son "to life everlasting," and who will "behold, and wonder, and perish." *Omniscience makes the offer:* he makes it indeed through the agency of men; still, HE *makes it,* "as though God did beseech you by us." The question then respects wholly *the ways of God.* The fact that God offers salvation to them that perish, and that he punishes them immeasurably more for the sin of rejecting salvation—

> ——— Condems to greater share
> Of endless pain—

this fact is one that, I trust, none will dispute; a fact that spreads its thousand ramifications through the moral government of God and the moral history of man; a fact, the recognition of which in the day of judgment will be infinitely momentous, and the due practical apprehension of it, by the members and ministers of Christ in this world, is just as far removed from "unimportant" as truth is from error—as the glory of God, vindicated to universal conviction, differs from the dark semblance of ways, the glory of which—to say the least—could never be discovered.

I am as far as any one from harbouring the cardinal lie, that God was under the least obligation to provide a Saviour at all for fallen men. The ill desert of sin as a transgression of law, I believe to be infinite—worthy of the eternal "wrath and curse of God." Still, this does not alter the case in respect to the truth and sincerity of God in his mediatorial dealings with fallen though accountable men—it does not vindicate Him in executing "greater damnation" upon the impenitent of our country for rejecting the gospel, than upon "Gentiles who know not God." If he aggravates the punishment of the lost *for rejecting salvation,* surely salvation was really, consistently and sincerely offered to them! How can we reject what was never offered? And how can he offer salvation *except on the ground of atonement?* I am such an anti-So-

cinian, that I believe God could as consistently realize salvation to us, as offer it on any other ground than that of atonement!—

But I intended only to state and expand *the fact*, that God offers salvation to all men—*the argument* shall appear more at length next month. The maxim, *semper festinat ad eventum* need not apply in theology. ZETA.

FOR THE CHRISTIAN ADVOCATE.

No. 4.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN v. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"Ecclesia codicem Novi Testamenti retinet, quem constans xvii. seculorum pietas diligenter servavit, et coluit; divinaque Providentia integrum, et ab interpolationibus liberum, usque ad nostra tempora propugnavit."—*Schmidius, Hist. Antiq. et Vind. Canonis.*

Mr. Editor,—In the first two numbers I have endeavoured to draw the attention of the Christian public to the *mode of argument* pursued by the opponents of the authenticity of this verse: and to show that, in my view, there is a capital defect in it. In the last number, I endeavoured to trace the origin of that class of MSS. which are so decidedly preferred by the German school—according to the classification by Griesbach; and which want several passages of the holy scriptures besides this verse of John. We traced their descent from the corrupted codices of Eusebius of Cæsarea; and the influence and authority of Origen. These corruptions, or *alterations* in the sacred text, were shown to have, in process of time, diffused themselves over the Alexandrine and Palestine edition. And we called the public attention to Nolan's argument in favour of the Byzantine codices, as containing the purer edition of the scriptures. And we felt ourselves willing to abide a decision, by our opponents, on our verse, from ancient MSS.—provided that they were of the genuine Byzantine class.

In a discussion of this nature, Mr. Editor, it is not the smallest difficulty which one has to encounter, that there is an array of great names and of imposing authority against us. And I am sensible that, to some, it looks like arrogance for any one in this new world, where there is a barrenness of materials, to enter the lists against some of the great scholars of Europe.

With respect to materials, we make no pretences to new discoveries. Our best libraries boast of no very ancient Greek MSS. And the European disputants on each side of this question furnish us with all the materials that have been discovered. From these *I glean* and offer hints. I make no higher pretensions.

And I conceive that it is not with names, or persons, or mighty literary attainments, that we have to do in this discussion. I claim no merit in thinking myself a mere tyro, in the presence of such literary characters as Griesbach and Michaelis. But I do claim a right to say, that their *mode of conducting an argument*, their *dogmatical assertions*—unsustained by evidence; their sweeping *general conclusions*—not guarded by any explanation that they are made only from the present state of the discoveries of evidence—and their *general conclusions* from partial and defective premises, and corrupted materials, as those MSS. are shown to be—lay them open to the animadversions due to any common delinquent. And, surely, the scholar betrays neither vanity in opposing dogmatical assertions without re-

serve, nor arrogance in treating illogical conclusions with satire.*

And, Mr. Editor, I beg leave to take the opportunity of saying here, that the name of the author is affixed to these "gleanings and hints," for the reason stated to you in private. It is simply this: He was willing to take off from the shoulders of the editor, and to lay on his own, *the whole responsibility of the quotations and references.* I shall now proceed in my defence.

And *First*—There are certain detached portions of *circumstantial evidence* which may be usefully exhibited in this stage of our argument.

1. There is in our verse not only nothing foreign to the doctrines of Christianity, but there is in it, as every body knows, a doctrine which pervades the holy pages of the gospel. And one of the learned men on the other side has laid this very thing down as a mark, or test of authenticity, "that a book, or passage of a book, to be genuine, must, in the first place, contain nothing foreign to the doctrine of the author to whom it is ascribed." But the "three in unity," is no new, nor foreign doctrine. Our text is in fact an epitome of what is spread out on the pages of John's gospel—as we have already shown in the first number. The Father did bear testimony from heaven to the mission of his Son. The Word did bear testimony from heaven to Stephen, and to Paul at his conversion, and by shedding down on the church the Holy Ghost. Acts ii. 33. 36. And the Holy Ghost did bear testimony in "descending like a dove from heaven" at our Lord's baptism. And, as is proved out of the holy scriptures, by every system of theology laid before the public, each of these distinct persons is called by the name of the only true God. Each of them has the incommunicable attributes of Deity bestowed on them by the Spirit of unerring truth: each is exhibited to us as the object of divine worship. Each of them is God. But "the Lord our God is one Jehovah." Therefore, even had our text never existed, we should have been thus drawn to this necessary conclusion: "These three are one." Our text, then, is supported by that test of authenticity which even our opponents, and all the learned have laid down.

2. There is an allusion to our verse, if not a direct quotation of it, in a Greek dialogue of very great antiquity. It has been ascribed to Lucian, and is in the editions of Lucian's works. It is entitled *Philopatris.* It is in the Amsterdam edition of A. D. 1687, tom. ii. pp. 770. 568. I find it also in Dr. Thomas Franklin's edition of Lucian, vol. iv. The editors of the Amsterdam edition have shown that this dialogue is more ancient than any of Lucian's works. The author speaks as if he had been baptized, but had apostatized: he alludes thus to St. Paul, we think, in plain

* Robert Stephens had inserted our verse in his edition, on the authority of seven MSS. The opponents of the verse, not being able to find these seven MSS., *supposed* that certain MSS., which they had seen, must, for some reasons, have been the MSS. of Stephens: and from these singular premises they conclude that Stephens was not justifiable in inserting the 7th verse; because these MSS., which they *conjectured* to have been *his seven*, did not contain the verse. They allude to certain MSS. in the French king's library. Mr. Travis visits Paris to examine them. He does it satisfactorily: and shows that such is the difference between these MSS. and Stephens's text, that he certainly had not followed them. Dr. Marsh attacks Mr. Travis. He admits that there is considerable difference between the French MSS. and the text of Stephens, but maintains that there is a *general resemblance* (a very safe assertion). And then he employs an *algebraic theorem* to prove the identity of these MSS. with those of Stephens. *He applies algebra* to a moral or critical inquiry! (See Butler's Hor. Bibl. vol. i. p. 393. Perhaps the opponents of the good bishop may propose to extract the square root of his argument, or measure it by yards and feet!

terms: "I have fallen in with a Galilean with a bald head, and a long nose, who *passed through the air; and got up into the third heavens, where he learned the most wonderful things:* he hath saved us by water." (Kettnerus has rendered it thus: "*authorem per aquam renovavit.*" p. 16. See also Thomas Franklin's Lucian, vol. iv. p. 461.) Now Lucian lived to the year 171. If then the author of the Philopatris alludes here to St. Paul, he must have lived before the year 67, in which Paul departed this life. And he seems also to congratulate the emperor Trajan on his victory over the Persians (p. 779. tom. ii. Amstel. edit., and Franklin's edit. vol. iv. p. 476.), and Trajan died in the East in the year 117. This places the author before the times of Lucian.

Now in this very ancient dialogue a Christian is represented as catechising a heathen, and explaining to him the mystery of the Trinity. The heathen says, "By whom shall I swear?" The Christian is made to reply: "By God ruling on high, Great, Eternal; the Son of the Father; the Spirit proceeding from the Father: One of three; and three of one:" "ἐν ἐκ τρίων, καὶ ἐκ ἑνὸς τρία;" "unum ex tribus et ex uno tria." "These do thou consider to be Jove (Δία, Jovem): This one reckon thou to be God." The heathen further says, "I do not understand what you say; one is three; and three are one, "'ἓν τρία, καὶ τρία ἕν.'"* This he makes the subject of ridicule. Now it is not conceivable by me, that this ancient writer could frame this discourse—"'ἓν τρία, καὶ τρία ἕν,'" "unum tria, et tria unum," unless he had read this verse of John, or had heard it quoted by Christians whom he ridiculed. And in order to either of these taking place, it does appear to me, that it must have been in existence in the scriptures at that very early date.

3. The sentiment, or the doctrine conveyed to us in our verse, and the expression "these three are one," was the constant subject of debate, on the rising up of every new sectary, during the first three centuries. The Jews, the Cerinthians, the Ebionites, directed their hostile attacks on not only the *thing*, or the *doctrine* of the unity of the persons, but also against the *words*, "*these three are one.*" In the second century the sectaries disputed against this position, "that the Father, and the Son, and Holy Spirit are one God." The Artemonistæ denied that they were *one.* Praxeas, against whom Tertullian wrote, affirmed that *they were one.* But, then, it was interpreted in a wrong sense. These persons were, in his view, *one person.* In the third century, the Sabellians entered the field of conflicting opinions. The main subject of debate between the church and these sectaries was this question, "Are the three, the Father, the Son, and the Holy Ghost *one?* The Sabellians affirmed that "*these three are one.*" But, then, they made them *one*—literally *one and the same thing.*

And I confess that it is utterly impossible for me to persuade myself that these persons did not quote, and constantly use, and bend to their own purpose, and sense, *this very verse,* "*These three are one.*" One thing cannot be contested, that at a very early period, as shall be shown more fully in its place, the Christian fathers also quoted this verse, and by a critical discussion vindicated its meaning, and orthodox sense. The following will prove and also illustrate this point.

Tertullian wrote his book against Praxeas about eighty or ninety years after the death of the apostle John. In this book he gives quotations from Praxeas, in order to refute him. The following are

* See Franklin's Lucian, vol. iv. p. 459. Lond. edit.

some of these. Praxeas, to show that the Father, and the Son, and the Spirit, are *literally one* and the same thing, quotes these texts: "I in the Father, and the Father in me." "He who hath seen me, hath seen the Father:" he adds, "Pater est solus unus Deus, et unus est persona: tres unum sunt, these three are one." Tertullian takes up each of these, and explains and refutes Praxeas. When he comes to the last quotation of Praxeas—which we affirm to be our text—he uses these words: "ita connexus Patris in Filio, et Filii in Paracleto, tres efficit cohærentes, alterum ex altero. *Qui tres unum sunt*, non unus; quomodo *dictum est*, &c." (Basil. Edit. of Tertul. A. D. 1521. Kettneri, p. 9, 10.) And omitting others for the present, we find these words in Fulgentius, in his "Responsio Contra Arian:" "In like manner that text, there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." "Hi tres unum sunt." "Let Sabellius," continues he, "hear *sumus* and *tres*, and believe that there are three persons. Let Arius hear *unum*, and not say that the Son is of a different nature: since a different nature cannot be *unum*." (Quoted by Kettner. p. 170; and Horne, from Max. Bibl. Patrum Tom. ix. p. 41.) Fulgentius was born A. D. 468.

On the whole, we have arrived at this conclusion, that the *idea* or doctrine contained in our verse, was, on the appearance of each new sectary, made the subject of debate between the church and them: and during these discussions, in expressing their idea, the very words of the text seem, not obscurely, to have been used *on both sides*.

4. There is no trace of evidence that any of the different sectaries brought an accusation against the Christian fathers, of having interpolated this verse.—It is a fact on record that our verse was received by the western churches in Europe, in general, at a very early period. Now on the supposition that this verse had not existed in the ancient genuine MSS. and that the Christian fathers had brought it forward, and quoted it publickly, without effective evidence of its authenticity, how is it to be accounted for, I pray you, that all the sectaries kept silence? The Sabellians, and the Arians, had both the disposition, and the power, and the means in their hands to expose the audacity, and to punish the sacrilegious deed of these fathers, *who had committed the interpolation*. If they could not discover the first who dared to add to God's word, they could easily discover the first who dared to make use of the fraud. How can it be accounted for that they never brought any charges of this kind? It cannot be affirmed that our verse never was quoted against them. This was done. It was done publickly by those brave Christian bishops, who, in Africa, "*bearded the lion in his den*." I allude to the famous assembly of bishops in Africa, who laid in their solemn testimony before the king of the Vandals, and the Arian bishops. In the year, 484, Hunneric, by an edict did summon all the orthodox bishops of Africa, and the isles dependent on his power, to appear before him in February of the following year, and to defend and establish *out of the Scriptures*, their doctrine of the unity of the three divine persons; their doctrine of the ὁμοουσιον. They had nine months allowed them and their antagonists to prepare themselves; to confer, and to collect MSS. and to draw up their confessions of faith respectively. At the time fixed by the royal edict, there appeared, says Gibbon in his Roman History, *four hundred and sixty bishops* from the orthodox African churches. They presented their confession of faith to the king. They had known their danger from that man of blood,

They stood on the brink of death. The bar of their God seemed as it were, almost immediately before them. They had made their preparations of proof for nine months. They knew that the eyes of *all the churches* of the east and west were on them. Would men ready to offer their lives on the altar of martyrdom—men who actually, after this, braved banishment and death—would these men interpolate, or bring forward a quotation, which by one word could be refuted and exposed by their learned and shrewd and powerful enemies? Would they do a deed which would expose their memory to infamy, before the eyes of all the churches? It is surely not supposable. They knew that their enemies had every facility to expose them by the possession of MSS. of the Scriptures. Hence they must have come conscious that what they were going to quote, they could sustain by ancient and authentic MSS. and by the testimony of the fathers. If they *did not all this*, then their act of quoting what was not scripture, and their offering what was interpolated, and not found in their enemies' copies, was little else than a wanton and a gratuitous act of throwing themselves into the fangs and the jaws of the lion—an act of self destruction—when they had abundance of other texts to sustain them in the dispute

Now, the following is the clause of their confession, to which I have alluded. It is from Victor Vitensis. "And further that we may teach it to be clearer than the light, that the Father, and the Son, and the Holy Ghost have one divinity; it is proved from the testimony of the evangelist John: for he says, there are *three that bear testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one.*"—The Quarterly Review, Mr. Editor, to get rid of this testimony, tried to impeach the authority of Victor Vitensis. But the able refutation by bishop Burgess has shown that Victor is sustained by the most unexceptionable authority—from that of the Emperor Justinian, even unto Gregory the Great. (Bp. Burgess's Vindication of 1 Jo. v. 7. p. 52. And Horne, vol. iv. p. 448.) Dr. Marsh supposes that the Arians did not stay to reply—or to reason the point. They resorted instantly to violence. But the Arians did reply—not at first by blows—not immediately by cutting out their tongues, but "*with the most tumultuous clamours.*" They insisted that these words did not prove the point in debate. They insisted that they could not find, in as many words, in the scriptures, the very word—the ὁμοούσιον—which was the word used by both antagonists in the Arian controversy. (See Kettneri, p. 105.) Hence they did not deny our text—but they denied that the ὁμοούσιον was contained in the verse.

Others of our opponents suppose that the Arians must have objected to this text brought against them: but that this has not been recorded by the orthodox, from whom we have the account. To this it has been justly replied, that if they had objected, we should most assuredly have found on the pages of the orthodox some reply to the objection. For it is evident that these fathers *could say* enough for it, when permitted—and did persuade the *whole western churches* to receive it as a genuine portion of the word of God! We feel ourselves fairly entitled to say, that the Arians were silent on this point. They brought no such accusations. And this silence seems to us a proof that they had it in their MS. copies of the Bible.

5. The opponents of the authenticity of this verse believe that it was first originated in the 4th century, by the process of spiritualizing the 8th verse: that it gained ground until the 8th century. That in the

twelfth it was *universally* received as genuine, by the eastern and western churches.

It is readily admitted that Augustine has given a "spiritualizing" of the 8th verse. But that, so far as I can perceive, bears no great resemblance to the 7th verse. That father has thus expressed himself: that *the three, the Spirit, the Water, and the Blood, may, without absurdity, be understood of the Father, Son, and Holy Spirit.* I cannot conceive how the remarkable expression of the 7th verse could grow out of this scholium, even had it been placed on the margin; and even had the transcriber of MSS. been accustomed to make very great changes *in words!*

Let this, however, be as it may, this theory will not account for the quotation of our verse by Tertullian and Cyprian, who lived before the *invention* of this scholium on the 8th verse. If I am not in error, all have admitted St. Augustine to have been the inventor of this spiritualizing of the 8th verse. Dr. Burgess has established the *historical* fact, that it was not known in the church in the days of Tertullian or of Cyprian.

But, allowing the theory of our opponents to be correct, and accepting from them their statements as facts, that our verse existed in the fourth century, that it slowly gained ground to the eighth century, that in the twelfth it was *universally* received as authentic: —I wish, with deference, to place before them one circumstance; or shall I call it historical fact? From the fourth century to the twelfth, and even to a period much later, there is not known—there is not discernible on the pages of the orthodox fathers, nor on the pages of any of the sectaries—one *single objection recorded against our verse.* This I have always considered an extraordinary circumstance, and a portion of strong circumstantial evidence.—I invite most respectfully, our scholars to institute the search for themselves, and to produce *one single objection, one vestige of opposition, one sentence containing even a suspicion against the genuineness of our verse, from any of the fathers, or any of the sectaries, from the earliest centuries, down until after the 12th century.*

After a long examination of this point, I was extremely gratified, Mr. Editor, in discovering *this evening* only, that that very distinguished scholar, Butler, in his Horæ Biblicæ,* has expressed this sentiment in language very strong. And the vast extent of his reading, gives the greatest weight to his sentiments on this point.

Now, it would appear, that this circumstance cannot satisfactorily be accounted for in any other way, than by supposing that in these different ages, the most satisfactory testimony of the authenticity of the verse had been presented to the church, probably by the production of the very ancient and genuine MSS. (now fallen bye or perished)—all containing it, and exhibiting an unbroken chain of evidence, to the minds of the friends and the foes of orthodoxy—conveyed down from the times when the *Literæ Authenticæ*, from the hands of the apostles, were read in the churches.

6. The omission of a passage in ancient MSS. or versions, or authors, is not to be considered as a real or decisive evidence against its authenticity.—Let us take the case of the Spartan decree, mentioned by so many authors.—It was passed in the time of the first Philip of Macedon: or in the year before Christ's birth 602. It was noticed by Cicero, and by two other writers near his time. This decree fell into oblivion, by some cause or other. It was not quoted, nor alluded to, by any ancient writer for about 1127 years. At last, Boethius, in the year of Christ 525, pro-

* Vol. i. p. 383. Lond. edit. of 1817.

duced a copy of it.—Or let us take the case of the league made by the king of Syria with the cities of Smyrna and Magnesia. That was made some time after the year before Christ 246. It was, from its very nature, publick;—yet this league is not noticed by any of the historians of that day: nor by any of their successors. It was, at last, produced and brought to light by a marble containing a copy of it—now at Oxford, (E.) from which it has been deciphered.

Now, suppose it to be thus objected against this copy. "There is no ancient MS. containing this decree or this league: none of the historians of that day notice them. They must be spurious. No scholar can consider them to be genuine." How should we meet these objections? The scholar knows how he should proceed. Place then this disputed text, (which, under the operation of several causes, disappeared from *some* MSS.) in the stead of this decree and this league: and pursue the same form of argument.

Its disappearance for a few centuries (from some copies,) is no more an argument against its authenticity, than the disappearing of the league and the decree can be any argument against their authenticity. Indeed, the disappearing of such a text under certain peculiar circumstances, is much less to be wondered at, than that of the decree and the league. Even supposing that no ancient writer quoted our text—that is no more than what happened to the decree and the league. But did Cicero and others actually mention the decree, and thereby lend their testimony to its authenticity? Is a copy of the league found on marble? We too have the direct quotation of our text by nine of the Greek fathers, (Dr. Burgess's late work contains the quotations,) and by the fathers of the west, Cyprian and Tertullian: (which shall be produced afterwards more fully.) And we have some very ancient MSS. such as the Montfortian MS. the Complutensian Polyglot, collated from very ancient MSS. and the Ravian MS. of Berlin: not to say any thing of the *thousand and more* MSS. in the libraries of Europe—which remain yet to be collated.—These, to say the least, are equal to the evidence adduced by the learned, and *received by every one of the learned*, in behalf of the authenticity of the Spartan decree and the Syrian league.* Why is it that all scholars do not render the same justice to this passage under discussion?

This I offer as *a* specimen of *circumstantial evidence* (I have used this word for want of a better). An outline of the *positive internal evidence* shall be presented in my next number—if God permit.

I am, Mr. Editor,
Truly and faithfully yours,
W. C. Brownlee,
Of Basking Ridge.

Nov. 17, 1824.

SUBJECTS OF SELF-EXAMINATION AT THE CLOSE OF THE YEAR.

Not having received from our correspondents, as we hoped we should, an original communication on the subject of the closing year, we avail ourselves of an excellent paper on that subject, contained in the Christian Observer for 1805—the writer of which acknowledges his indebtedness, in drawing it up, to a previous publication.

—

SUBJECTS OF SELF-EXAMINATION.

Have I, during the year that is past, regarded the favour and everlasting enjoyment of God as the great end of all my schemes, and have I laboured to maintain a constant reference to him in all the actions of my life?

* Horne, vol. iv. p. 459, and note 2d.

Have I, in pursuing that end, placed my whole reliance on Jesus Christ; regarding his obedience, sacrifice, mediation, and intercession, as the only ground on which I could hope to obtain the pardon of my sin, peace with God, the sanctifying influence of the Holy Spirit, or any other spiritual blessing?

Have I kept continually in mind the indispensable obligation I am under to walk in the steps of Christ, and to be holy as he is holy, if I would enter into heaven; and have I been constantly and earnestly engaged in prayer to God for his Holy Spirit, in the firm belief that by him alone can I be enabled to fulfil that obligation?

Have I been employed in cultivating an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it?

Has it been my study to appear well, not so much in the sight of men as in that of God? And to that end have I been particularly on my guard against the love of human praise or distinction, and the fear of shame; desisting from my purpose when I perceived these to be my only motives, and endeavouring by prayer to overcome them when I perceived them to mix with such as were more pure?

Have I been in the habit of considering love to God, and zeal for his glory, as my highest duties? Has it been my daily labour to improve in these divine affections? And have I judged of my progress in them, not by transient fervours of the mind, but by my habitual temper, by my punctual performance of the self-denying duties of Christianity, by my cheerful acquiescence in all the dispensations of the Almighty, and by the love, the humility, and the meekness, which I have been enabled to exercise to all around me?

Can I say of myself that I have lived a life of dependence on Christ, and of faith in his word; and that I have made that word the exclusive measure of my belief and practice?

Has it been my particular study to restrain all wanderings of the mind in the public and private exercises of divine worship, and to guard also against the evils of vanity and formality in worshipping God?

Have I banished as much as possible vain and worldly conversation from my lips, and vain and worldly thoughts from my mind, on the Lord's Day, and have I taken delight in its appropriate duties?

Have I been careful so to arrange my business, and my domestic concerns, that neither I myself, nor any of my family, nor any one employed by me, may experience any unnecessary hindrance to a regular attendance on the public worship of God, or be deprived of the time which is requisite for duly hallowing the sabbath?

Have I been particularly studious to guard against the intrusion of impure thoughts; turning away mine eyes from whatever might excite them, shutting my ears against polluting conversation, and restraining my tongue from every licentious word?

Have I been vigilant in repressing equally every rising of covetous desire, and every tendency to improper expense or the careless profusion of any of the gifts of God?

Have I regarded myself in the light merely of a steward of the bounties of Providence; and have I sought out proper objects with whom to share them? Remembering that to God I must account for the employment of all his gifts, let me now inquire whether in the last year my heart has devised, and my hand has executed, liberal things? What proportion of my gains have I given to God? Is it a sufficient proportion? Might it not have been enlarged by the abridgment of vain and superfluous expenses?

Have the temporal, but especially the spiritual, miseries of my fellow-creatures excited any serious concern in my mind, or led me to join in plans for their relief?

Have I been careful to improve

my time, that invaluable talent; redeeming it from unnecessary sleep, and from frivolous conversation and pursuits; resisting every temptation to procrastination and sloth; applying myself with activity to the business of the present day or hour; and always exercising a self-denying attention to what is my proper work?

Have I kept truth inviolate in the smallest, as well as in the greatest, matters; even in cases where my worldly interest, or my worldly credit, might seem to be at stake?

Have I conducted my worldly affairs with strict uprightness and fidelity, as in the sight of God; not concealing from others that which they ought to know, or taking advantage in any degree of their ignorance or dependence?

Have I been careful to look up to God for his blessing on all my undertakings, avoiding every pursuit, whether of pleasure or business, in which I could not freely implore him to prosper my way?

Have I cultivated a teachable spirit? Have I been open to conviction, and been ready to receive reproof meekly and thankfully?

When engaged in dispute, have I been apt to indulge any superciliousness in look or manner, any sourness of mind, any impatience of contradiction; or have I been in the habit of listening, with patience and kindness, to the arguments and reasonings of others, however absurd and impertinent they may have appeared to be?

In my domestic relations especially, have I borne contradiction, or dissent, with kindness and good-humour; or have I been apt to show impatience on any symptom of a difference in opinion?

Have I cherished a temper of benignity towards all around me; carefully attending to the duty of Christian courtesy, to the outward expression of love and kindness; and avoiding every thing, whether peevishness and ill humour, or coldness and neglect, which might unnecessarily wound the feelings of others?

Have I watched against all hastiness of spirit towards inferiors, and especially towards those who depend on me, or need my help; and have I been ready to listen cheerfully to their representations, and to show them all the kindness in my power, consistently with my other duties?

Have I allowed the ill conduct of others to lessen my kindness and good will to them, or to irritate me to return evil for evil?

In reproving servants, have I been careful to avoid harshness? and has my general conduct towards them proved, that I am really anxious to promote their everlasting interests?

Have I been apt to indulge passion or peevishness towards my children? Have I watched over them as one who must give an account of them to God; being prevented neither by false tenderness, nor indolence, from duly correcting their faults?

Have I exerted myself, as much as I might have done, in leading my children, my servants, and all over whom I have any influence, to God?

Have I been sufficiently on my guard against all excess in eating or drinking, or in any other kind of bodily indulgence?

Have I been punctual in devoting a part of every day to those great concerns which lie between God and my soul?

Have I been in the daily habit of reading the Word of God with meditation and prayer?

How has the duty of secret prayer been performed?

Have I every day made those graces of the Christian temper, in which I know myself to be defective, the subject of special and earnest supplication at the throne of grace?

Have I been accustomed to retrace the innumerable instances of God's providential goodness to me, and to adore him on account of them?

Has my mind been properly affected with the blessings of redemption, and in the contemplation of them have I been willing to devote myself entirely to the service of my Redeemer?

Have I been in the daily practice of calling to mind my innumerable offences against God, and improving the recollection of them as an incitement to greater watchfulness, circumspection, and self-denial?

Have I daily engaged in the work of self-examination, and has that duty been faithfully and diligently performed?

Have I anxiously studied to reform what I have found to be amiss; and has the discovery of my failures led me more deeply to repent of sin, more highly to value the love of my crucified Redeemer, more implicitly to rely on his atoning merits for pardon and acceptance, and on the grace of the Holy Spirit, for victory over sin, and advancement in holiness?

Have I, on the whole, been advancing in my spiritual course during the last year?

FROM THE CHRISTIAN OBSERVER FOR 1811.

EPIPHANY.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!—
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining,
Low lies his bed with the beasts of the stall;
Angels adore him in slumber reclining,
Maker, and Monarch, and Saviour of all!

Say, shall we yield him, in costly devotion,
Odours of Edom and offerings divine;
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation;
Vainly with gold would his favour secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor!

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Reviews.

MR. DUNCAN'S SERMON AND DR. MILLER'S LECTURE.

(*Continued from p.* 514.)

Mr. D. says, "a new revolution is now modifying every human concern, and purifying the human intellect for the most glorious achievements." We have little doubt that we may here learn the real motive which induced Mr. D. to take the course he has taken, in preaching this sermon, and in acting as he has done in the presbytery to which he belongs. He has probably aspired to take an early and a leading part in this "new revolution;" and we must say for ourselves, that we hope that he and his fellow revolutionists will be completely disappointed. We hope that no revolution which commences in a disregard to solemn engagements, sacred trusts, and all social principles, may proceed far "in modifying every human concern;" and we especially protest against beginning the experiment with modifying the con-

cerns of the Presbyterian church. We are perfectly willing that such "a purifying of the human intellect" as leads men to see that all formularies of faith ought to be rejected and condemned, and which prompts to "the glorious achievement" of setting them aside *per fas et nefas*, should long remain the precious monopoly of those enlightened souls that have already undergone the process.

In the mean time, we as fully believe as Mr. D. does, that what has been called "the millennial age," is approaching; and we not only know that the lapse of time has brought it nearer to us than it was to our fathers, but we also hope that the "signs of the times" indicate, that the way is preparing for the appearance of this bright era, so long the subject of prophecy and prayer. But we dare not go farther than this —We dare not make the assumption, either that this era is just going to burst on the world in all its splendour, or that its arrival will ever take place but by gradual, and perhaps, by slow advances. Such an assumption is not, we believe, authorized by any sound interpretation of scripture prophecy, nor by any sober view of the existing state of the world.

Although our intellect is not as much purified as that of Mr. D., yet our faculties, such as they are, have assured us of one thing, which it seems to us that he, and all who think as he does, would do well to keep in mind—It is, that there is scarcely any thing which has been productive of more error, and error that has eventually most seriously injured the Christian church, than the confident application of scripture prophecy to passing events; and the declaration that in those events, it was certainly finding its fulfilment. Such declarations have usually been completely falsified in the revolution of a few years; and the falsification has put into the mouths of infidels some of their proudest boasts of triumph, in their unhallowed attacks on divine revelation. These declarations have also produced examples of delusion and scenes of disorder, in the highest degree mortifying and afflictive to the best friends of true religion. They have excited the ridicule of the profane, and hardened the careless in the neglect of all Christian duties, and all gospel institutions. We have now standing on our shelves two or three volumes on the subject of prophecy, published during the French revolution; in which it was the main design of the author to show how particular prophecies were at that time receiving their fulfilment, and how they would, without doubt, be completely accomplished in the events which were then being witnessed. Yet every one of these prognosticks has, in the most palpable manner, been proved fallacious, by what has since taken place. About the time, likewise, at which these publications were made, there was produced in one section—we rejoice to say not a large one—of the Presbyterian church, a great popular excitement; occasioned by the expectation of the sudden appearance of the millennial glory, which an unhappy clergyman had declared was then to be manifested—an excitement which was most reproachful in itself, and most distressing to sober minded Christians. Happy would it have been if a remark made by *Sir Isaac Newton*, in his exposition of the prophecies of Daniel, had been duly considered and regarded. It is to this effect—"That scripture prophecy was never intended to make us prophets." In our humble apprehension, the prophecies of scripture were designed to hold up to believers, before their accomplishment, certain great objects of faith and hope; and to be the confirmation of Christian faith and hope, after their accomplishment; but that the precise times at which, and the particular means and instru-

ments by which they were to receive their fulfilment, it was the Divine purpose, for many wise reasons, to conceal; and, therefore, that they are effectually concealed. Infinite wisdom will not in this, more than in any thing else, be defeated.—Men may guess at every thing except the truth, but the truth they will never guess at.

Mr. D. after taking it for granted that a new state of the world is on the point of being ushered in, seems to suppose that a number of wonderful changes ought without delay to be commenced. Our unpurified intellect, nevertheless, does not enable us to see that one of all his inferences is legitimately made, even on the supposition that the millennium is as near at hand as he believes that it is. "Sectarism," he says, "is now falling like the worn out economy of Moses, in the days of Paul."—And again—"Our fathers are about of as much use to us as Paul's fathers were to him." We are not at all surprised that a man of such extraordinary attainments as Mr. D. should speak slightingly of "our fathers;" although he had but a little before—such is his consistency—admitted that we should "venerate their memories," and "never mention their names but with love." But there is something here that we really did not expect; and yet perhaps we ought to have expected it. Paul's fathers were not only bigotted Jews, and in general bitterly opposed to the gospel, but they had no more than *a part* of God's revealed will. Paul himself enjoyed the advantage over them, of knowing what is revealed in the New Testament. And does Mr. D. mean to insinuate, that we are to have a like advantage over Luther and Calvin, and other fathers of the Protestant church? Does he intend to convey the idea that *another revelation* is yet to be made; which will render those who receive it as superior, in point of religious knowledge, as the great apostle of the Gentiles was to his ancestors, whether good or bad? If he does not mean this, or something equivalent, there is no justice or propriety in the comparison; and the sentence contains nothing but *a pert expression*, most unbecoming the place and occasion on which it was uttered. And if he does mean that a new revelation is to be made, he only discovers to what a sad extreme his visionary notions have carried him. The canon of scripture we know is complete, and is solemnly sealed in the last chapter of the Apocalypse, with the most tremendous threatenings to those who shall either attempt to add to it, or to take from it. The millennium will give us no new revelation. It will, doubtless, give us a clearer view of some parts of that which we have, and a higher esteem for, and a greater delight in, the whole. Nor will Christians then, in our judgment, differ from real Christians now, in any thing but in a superior degree of sanctification, and those improved views of scriptural truth to which we have just adverted. But this will by no means constitute such a superiority in religious knowledge over Christians of the present day—the point to which Mr. D. was speaking—as Paul possessed over his Jewish progenitors. "The millennium," says an excellent writer on this subject, "is to be considered as the full effect of the Christian principles in the hearts of men, and over the whole world."

Mr. D. manifestly supposes that creeds and confessions, and ecclesiastical arrangements generally, as they now exist, stand in the way of such an intense study of the Bible, as the great events before us imperiously demand. Here too we find our opinon in direct opposition to his. We are not disposed to admit for a moment that he thinks more highly of biblical studies, or biblical knowledge, or biblical au-

thority, than we do ourselves. These studies, and this knowledge, and this authority, we maintain as strenuously as he, can never be too highly estimated, nor too warmly recommended. But we maintain also, that our present ecclesiastical establishments afford facilities for the study of the Bible which we could not otherwise possess; and that the study of it is now pursued, and its authority inculcated in these establishments, beyond what there is any reason to believe would be realized, if Mr. D. could be gratified in subverting them altogether. The youth in training for the gospel ministry, to whom Mr. D. addressed this discourse—and we believe it is the same in the other theological seminaries in our country—spend a very large proportion of their time in the immediate study of the Bible. They study it intensely: They study it in the original languages in which it was indited by the Spirit of truth: They study it with the assistance of learned professors, and the works of the best biblical criticks that the world has produced: They study its chronology and geography, as well as its history and its doctrines: They study its connexion with profane history: They are required in all their exercises to confirm what they say, by the unequivocal authority of the word of God: They are taught that the authority of this word is supreme and exclusive, in all that relates to religious faith and obedience. What would Mr. D. have more than this? Does he believe that with all his illumination *he* could give better instruction than is given by the united talents of the professors of these seminaries? Or if he had the modelling of them all anew, could he introduce a system that would give a better knowledge of the Bible than is now given; or better enforce its paramount authority than it is now enforced? If he means to insinuate this, we have only to say, that he produces ample proof of his *confidence*, but none at all of his *capacity*.

Another, and it would seem to be a principal reason, why Mr. D. would set aside not only all formularies of faith, but all "church courts, as they are now constructed," is, that they oppose or interfere with those great operations and strenuous exertions, which are necessary to introduce mankind to their "millennial rest." Here our opinions are so completely at variance with his, that we should deem it no difficult task, to show conclusively to every candid mind, that our present ecclesiastical arrangements afford much help, and offer no hindrance, to any measures and efforts by which the world is eventually to be instructed in the knowledge of the Redeemer, and effectually won to him. What are the institutions and efforts necessary to this purpose? Are they not found in Bible societies, Bible translations, Bible classes, tract societies, education societies, missions and missionary societies, Jews' societies, emigration societies, prison societies, Sabbath schools, mariners' churches, orphan asylums, charity schools, and other benevolent associations which have for their objects the instruction of the ignorant, the relief of the necessitous, and the reclaiming of the vicious. Now we affirm, without fear of *confutation*, however we may be contradicted, that there is not one of all these benevolent institutions, whose operations are *hindered* by any principles, forms, or usages of the Presbyterian church —nor, so far as we know, by any other Protestant church; and that in regard to many, perhaps to the most of the institutions that we have mentioned, very important aid is derived from organized ecclesiastical bodies: so that the good done, would not be a tenth part of what

is now done, if these bodies "were split into the dust and powder of individuality."

Combined operation and effort are known to be essential to the success of great enterprises for the good of mankind. The several Protestant denominations are already combined for this purpose, each in its own sphere, and in regard to Bible societies, in a common exertion. But all excess is to be avoided. Although combination be essential to the doing of much good, yet there is in this, as in every thing else, a maximum which we ought, if we can, to ascertain and regard. Associations for the best of purposes, may be too large, as well as too small. Probably the associations which are formed by the existing religious sects, are of as proper a size for activity and usefulness, as any that could easily be devised; and the emulation which exists among them, certainly renders them more efficient, than if this stimulant were wholly *neutralized* by their being all amalgamated.

Bible and missionary societies are those which act on the largest scale—And where is the denomination, professing the doctrines of the Protestant reformation, that is not, at this hour, actively and zealously engaged in the operations of these associations. In England, Bible societies are opposed by a part of the established church, and by a very small section of the Episcopal church in this country. But the efficient aid which the Bible cause receives from that church, is probably many times greater than it would be, if all its creeds and forms were annihilated. In the Scotch church, the Congregational and Independent churches, the Methodist church, and the Baptist church, we believe the co-operation in Bible associations receives no opposition, but a universal and cordial concentration of effort. In missions, too, all these churches are zealously engaged: And it is pleasant to observe, that whatever sectarian feelings may exist at home, the missionaries, when they meet in heathen lands, lay them almost all aside; and live, and love, and cooperate as brethren. In this way, it may be, the walls of division between Christian sects will at last be so far prostrated, that while each may retain its peculiar forms and usages, all may cherish a spirit of Christian feeling and fellowship—We are not sure that the millennium itself will entirely put an end to different denominations of Christians; although it will certainly terminate their unhallowed alienations.

In our own country, and in that church of which Mr. D. is a discontented member, we would willingly be informed what one plan or scheme for the promotion of the gospel, has not even been favoured and promoted by the church, *as a church.* From the General Assembly down to the church sessions, Bible societies and missions, and Sabbath schools, and Bible classes, and associations for prayer and religious conferences, have been patronized and promoted. We have indeed to lament the want of a due degree of enlightened zeal and liberality in promoting the gospel. But what individual feels himself circumscribed or restrained, in any exertion to do good, by his religious connexion?—excepting always such schemers as Mr. D. who think that if the religious world were once laid in common, they could so organize it anew as to introduce the millennium at once; if indeed it is not their wish to leave every individual always to act by himself.

We now proceed to say something—and we do not intend it shall be much—of the *unintelligible* parts of Mr. D.'s discourse.

Painters tell us that a part of their art consists in a knowledge of what they call the *clair-obscure;*

which they frequently and most strikingly exemplify by the representation of objects as they appear in the night—sometimes by moonlight, but most impressively of all by the light of a candle, or other luminous body, in a very dark night, or a very dark room. In these pictures you perceive an object; some parts of it very plainly, others very obscurely; and some totally disappear in the dark colouring. The whole is likewise surrounded by a thick gloom; such exactly, we apprehend, as Milton denominates "darkness visible." Now it would seem as if Mr. D. had studied and practised composition by the painters' rules for the *clair-obscure*. He gives you, here and there, a clear thought; and many *somethings*, that with close inspection, you can just perceive to be thoughts. But frequently in examining his periods, when you think you are getting a distinct idea, and one too that will be striking, you find, before the sentence is finished, that the whole has escaped into darkness. There are some sentences, likewise, in which the whole is *obscure;* there is no *clair* at all.

But beside this, where the sentences are not altogether unintelligible, the drift and bearing of the discourse is not easily perceptible. In a word, there is a total want of that *lucidus ordo*, which Horace recommends; and which is the distinguishing excellence of all good composition. Shortly after this sermon was delivered, we heard the remark from one who did not like it—that the best of it was, that a great part of it would not be understood. And since it has been in print, we have heard a competent judge, who was by no means unfriendly to Mr. D. say, that in the reading, a considerable part was to him unintelligible. On the whole, if Mr. D. would take our advice, it would be, that he should very carefully read and study that chapter of "Campbell's Philosophy of Rhetorick," which, as well as we remember, bears this title—"*How a man may write nonsense without knowing it.*"

To satisfy our readers that what we have here said of Mr. D.'s composition is no misrepresentation, or exaggeration, we subjoin a few—and they are comparatively but a few—of the phrases and sentences which we think will justify our remarks. We shall not add a word of comment, further than to say, that we could not possibly give the context of all these quotations; but that, in our best judgment, a view of their connexion would not render them more perspicuous than they are while standing by themselves.

"Principles, which embrace the personal objects of their *glorying*, as required to individualise each one himself from all other human beings, and to estimate his own responsibilities as covering all that is peculiar in the sphere in which he may move, or in the service he may personally render."—"In such a case he would have gone out of the sphere of his personal will, into acts of pure licentiousness."—"He very distinctly declares, that any right he might have to resolve the exercise of the ministerial office into his personal will, had been suspended by the interference of divine sovereignty."—"Could his induction into the ministerial office have been ranged under those personal volitions, which elicit the cultivation of talent, improve circumstances, and judge of opportunities, he would then have traced out, in the simple fact of his preaching the gospel, something in which he might glory, as productive of good to men, and that courted the smile of divine approbation."—"Did not merge his individuality of existence in his social relations."—"Religion does not consist in an influence that consecrates the general matters of human life, and is incapable of being outspread over its details."—"And what frequent opportunities do every day transpire, eminently calculated to decoy us from our ministerial elevation, and to teach us, to cover with our own tattered mantle, or to substantiate by our own withering arm, those official pretensions, which should be overhung by the cloud of Jehovah's glory!"—"It is the reduction of an abstract question, based on some supposed purpose, as irrevocable as it is occult, to a plain matter of personal experience and practi-

cal evidence."—"Have we reviewed our relations with human beings, and realised the vivid operations of the Holy Ghost spreading out a sacred unction over all the powers of our souls?"—"In the elasticity of our own sanctified spirits, have we surveyed the wants and sorrows of our race?"—"But still, may not Christian benevolence, pressing on through her rapid course, leave unconsidered the essential principles of human society; and so commit mistakes not very easily remedied, because they will form an ingredient in our social organization? Novelty is very attractive, and when she puts on the meek face of benevolence, who can deny her suit? But Christians, and Christian ministers, ought to be men of intelligence; estimating the moral characteristics of society as very far superior to her political attributes, or her charitable feelings; for they must give account to the Lord Jesus for all their ecclesiastical attitudes, and moral associations."

We are not insensible that our review of Mr. D.'s sermon, which we are now about to close, has been made in the face of a very solemn and emphatick warning, which the sermon contains. He says—"Let every old minister of the gospel"—*horresco referens*—but then he affords us some relief, by adding what we have not the vanity to apply to ourselves—"Let every old minister of the gospel ——— ——— take good heed to himself, how he interfere with the intellectual elasticity of a young man, whose mind and heart God may be forming for the conflicts of the coming times." We are conscious of having, in our narrow sphere, always endeavoured to assist and encourage every worthy young man, to whom we have had the opportunity of rendering any service. As to Mr. D. we fear it is out of our power to be of any use to him; but still, as those who *give* advice or admonition, ought always to be ready to *receive* it, we will, at a venture, counsel him, and we do it most seriously, *to consider what he is doing*. His sermon shows—and in this we agree with him perfectly—that he thinks every minister of the gospel is under a high and awful responsibility for all that he does. And can Mr. D. believe that what he has lately been doing will render him most useful in the church of Christ? Has he any prospect of doing as much good—of winning as many souls to the Saviour—in the eccentrick track into which he has struck out, as if he had remained a faithful, humble, diligent, and zealous preacher of the gospel, in the church in which he was born and educated? Has he weighed this consideration as much as its importance demands? If he continues in his present career, he will probably spend much of the remainder of his life in contending for his new notions. And suppose he should establish them—will he and those who may unite with him, do more good than their brethren around them? or more than they themselves might have done, without separating from their brethren? But we are persuaded Mr. D. will not succeed. We pretend to no extraordinary sagacity or foresight; but we have lived a good while, and have read some history. Such notions as Mr. D.'s are impracticable; and if they were not, we are well persuaded that he is not formed to be the founder of a new sect. The probability is, that he will make some noise for a short time, and then lose all his influence, and sink into utter neglect. We fear that his usefulness is already nearly at an end; and we regret it unfeignedly. We pretend not to know his heart; but we may be permitted to counsel him to seek divine assistance, and to search it closely for himself—To search whether there is not a leaven of pride, and self-confidence, and a desire of being conspicuous, at the bottom of his late proceedings. This "desire to have the pre-eminence" is an insidious mischief, which has wrought the ruin of many young ministers; while they professed, and perhaps persuaded themselves, that they were only uncommonly zealous in their endeavours to advance the cause and kingdom of

Christ.—If Mr. D. shall discover his error and retrace his wanderings, it will afford to us—notwithstanding all we have said—as heartfelt a satisfaction as it will to any of his friends—We leave him with our common Master and Judge.

If any of our readers should think that an undue severity has been mingled with our remarks on Mr. D.'s sermon, we have only to request them to consider attentively the circumstances of the case, as stated at the beginning of our review; and then to turn to the apostolick injunction, 1 Tim. v. 20.—"Them that sin rebuke before all, that others also may fear." We have said nothing but what we conscientiously believe to be true, and to be called for by the occasion.

We now apply ourselves to a much more agreeable part of our task, the review of Dr. Miller's lecture. This lecture was delivered at the opening of that session of the seminary which immediately followed the one that was closed by Mr. D.'s sermon; so that between the sermon and the lecture, there was the space only of seven or eight weeks. The professor's situation was sufficiently awkward. A director of the seminary, speaking as the organ of the board of which he was a part, had recently delivered a discourse, calculated to pervert and poison the minds of the pupils. To suffer this poison to operate, without administering an antidote, was not consistent with the professor's duty; and yet directly to oppugn the representative of the board was not decorous. We give the Dr. credit for the address with which he got out of the apparent dilemma, without being caught on either of its horns. The subject of this lecture was fairly within the range of his professorial duties. He therefore took up the subject, and without saying one word against, or about the sermon, exposed all its fallacies, as if speaking to the points simply *in thesi;* and at the same time he established and illustrated the truths which had been so unceremoniously attacked. We shall first give the outline of this lecture, and then a number of extracts, with a few remarks of our own.

(*To be continued.*)

LETTERS ON CHRISTIAN COMMUNION, ADDRESSED TO THE MEMBERS OF THE ASSOCIATE REFORMED, THE ASSOCIATE AND THE REFORMED CHURCHES. *By Ebenezer Dickey, D. D. Pastor of the Presbyterian Congregation of Oxford, Pa.—pp.* 28.

These letters are written in a truly Christian spirit, on an important subject, on which the writer appears to have thought long and with much interest. They are immediately addressed to a particular description of Christians, but may, we think, be read with advantage by all. The following explanation of Christian communion, which appears in the first letter, strikes us as ingenious and perspicuous.

"Allow me, in the first place, to call your attention to the nature of Christian communion: this will make way for the main inquiry, to whom this communion is to be extended.

"The word communion means a participation in the same thing. Wherever different persons have a participation in the same thing, that participation is called a communion. We have communion with all mankind, in all those things of which they and we partake in common.—For example, we have communion with them in possessing the same nature, in dwelling on the same earth, in breathing the same air, &c. We have communion with them in all the intercourse of life we hold with them. This is called earthly communion, because it is constituted by a participation of the things of earth. Christian communion is the participation of professing Christians in the things that belong to Christianity—as privileges and duties. All who are regenerated have communion in regeneration; they are partakers of the same change. All who love the Saviour have commu-

nion in love. All in whom the Holy Ghost dwells have communion in the Spirit; they partake of the same Spirit. This then is Christian communion, a participation in the things of Christianity. It is divided into two kinds, hidden or secret, and outward or visible communion.

"Invisible communion is a participation of those things which are not open to the senses, such as faith, hope, love, &c. All the people of God have communion in these inward graces, and enjoyments of religion. Those who never see one another, and dwell at the ends of the earth from each other, can never be shut out from this communion by any excommunication, or refusal on the part of any to communicate in acts of outward worship.

"Visible communion, is a participation in the outward privileges and exercises of religion. Those who sing together the same psalms, or sacred songs, have communion in praise. Those who join in offering up the same prayers, have communion in the duty of prayer. Those who sit down at a sacramental table have communion in the Lord's supper, &c. This is visible communion, a participation in the outward visible things of religion. Now you will perceive, that it is only on the subject of this visible communion about which there can be any difference, with regard to how far it is to be extended. No one will deny that he may join with any human being in loving the Lord Jesus Christ, in trusting in him, &c. The great and mighty question that has divided the church of Christ, and scattered her in fragments over the field of Christendom, is this: With whom may we hold visible communion; or in other words, with whom may we partake in the outward visible acts of religious worship? To the solution then of this very important question, let us come, humbly looking up for that which we so much need, the teaching of the Holy Ghost to 'guide us into all truth.'"

On the above explanation of Christian communion as a basis, the author founds the whole of his argument in favour of a more extended communion in the sacraments of the Christian church, and in all gospel ordinances, than has hitherto been deemed admissible by those to whom the letters are immediately addressed —and we may add by several other denominations of Christians. Without being understood as subscribing exactly to all that is said in these letters, we cheerfully recommend them to the perusal of our readers, as containing matter worthy of their serious meditation. The letters are six in number, plainly written, and calculated, we think, to excite interest, as well as to communicate instruction.

Literary and Philosophical Intelligence, etc.

In our number for May, we noticed a portable edition of Scott's Family Bible in the press of Mr. W. W. Woodward, of this city, and we have now the pleasure to state, that we have seen a page of a quarto edition of that excellent commentary, which is in the course of publication by the same enterprising bookseller—the whole is to be stereotyped.—From the specimen we have seen, and from the care which we understand is to be bestowed upon it, we have no doubt that in point of neatness and accuracy, it will be worthy of a distinguished patronage.

Mr. A. Finley has just published a neat edition of the Guide to Domestic Happiness.

American Air-pumps.—We have carefully examined a number of air-pumps made in this city by Messrs. W. & A. Mason, and do not hesitate to pronounce them equal to any we have seen either from England or France, both in efficiency and neatness. As they do not cost more than those which are imported, no person can now have any inducement to send to foreign artists, for these instruments.

Robert Owen of Lanark.—We listened, at the Hall of the Franklin Institute, a few evenings since, to some remarks made by Mr. R. Owen, of Lanark, Scotland, on the subject of his new system. To us, his schemes appeared not only exceedingly visionary, but in some particulars dangerous.—He denied the doctrine of original sin, and seemed to us to build his system on the old and baseless foundation of the *Perfectionists.* We shall probably notice this subject on a future occason.

Portable Gas Light Companies.—The Portable Gas Company of London is succeeding beyond the most sanguine expectations of its projectors; and the use of the

portable gas lamp, invented by David Gordon, Esq. is hourly extending, and will soon be in general use wherever oil gas is manufactured. Companies have been formed, and extensive machinery is manufacturing for Paris, Rouen, and Amsterdam; and Companies are forming in Manchester, Dublin, Bordeaux. Lyons, and Mentz.

New Method of Bleaching Flax and Hemp.—The flax and hemp being broken and cleansed, and laid in bundles of less than a pound weight, are to be immersed for six hours in a solution of slaked lime of the consistency of white-wash. When the lime is discharged from the fibres by clean water, the flax is then to be boiled in water with about 4 oz. of pot or pearl ashes, for nearly six hours, fresh water being supplied when necessary. During the process of boiling, the flax must be taken out and put back into the alkaline solution, to disturb its colouring matter, and, when it is sufficiently boiled, it will feel slippery between the fingers. It is now to be washed in clean water, and again put into a solution of lime as before, repeated agitation being employed. It may now remain in the solution at rest for six hours, and, when it is washed with clean water, the fibre will be left pure, but with a slight yellow tinge.

In order to remove this tinge, plunge the flax in a weak solution of sulphuric acid and water, and after keeping it there for three hours it will be found to be of a pure white, and when passed through the hackle is ready for use.—*See Newton's Journal of the Arts*, vol. viii. p. 87.

J. Frederick Daniell, F. R. S. has published in London, an octavo volume entitled "Meteorological Essays and Observations," which the last number of the London Journal of Science pronounces to be "a rich mine of new and important information for the lovers of meteorological science in particular, as well as of natural philosophy in general."

Ammonia disengaged from Plants during Vegetation.—M. Chevallier has determined the very curious fact, that the Chenopodium vulvaria spontaneously disengages ammonia in a very free state during the act of vegetation; and he has also found, in conjunction with M. Boullay, that a great number of flowers, even among those which have a very agreeable odour, spontaneously disengage ammonia during vegetation. M. Chevallier likewise obtained ammonia from the Chenopodium vulvaria by distillation.

Evening Party at M. Arago's.—A friend who lately visited Paris, at one of M. Arago's *soirées* met with the following distinguished persons, all of them remarkable for having performed journeys or adventures of which there was no parallel.—1. There was professor Simnoff, who was Astronomer to the Russian Expedition into the Antarctic Circle, and who had been nearest to the *South Pole* of any man living. 2. Capt. Scoresby *junior*, who had been nearest to the *North Pole* of any one living. 3. Baron Humboldt, who had been higher on mountains than any other philosopher. 4. Madame Freycinet, the only lady who had ever accompanied a voyage of discovery and circumnavigated the globe. 5. M. Gay-Lussac, who had, we believe, been the highest in the air of any man. 6. M. Callien, who had travelled with the son of the Pasha of Egypt further towards the sources of the Nile, than any person now living.

A cavern has recently been discovered in the township of Lanark, in Upper Canada. It has not yet been thoroughly explored, but is said to be of great extent, and to contain an immense quantity of bones, chiefly of the elk, buffalo and moose deer.

Amici's Improvement on Astronomical Instruments.—Baron Zach announces that Professor Amici has communicated to him a new principle, upon which he can construct instruments for taking heights, even to *thirds*, if the power of the telescope is sufficient. The method is independent of all minute subdivisions of the limb, verniers, or wire micrometers. All the measures are taken in the field of the telescope itself, upon an optical principle.

Effect of Heat upon the Sextant.—M. Rûppell, while making observations at Dongola, in Nubia, found that the excessive heats affected his sextant in a remarkable manner. The error of collimation changed every instant.

The vernier, which embraced 10′ of the limb now occupied 10′ 15″. When he took the lunar distances, he often found sudden changes of 30″ 40″ or 50″, and often a whole minute. These changes were attributed by M. Rûppell to a sudden expansion in the limb of the instrument, the divisions having been made on silver.

Inflammation of Sulphuretted Hydrogen by Nitric Acid.—M. Berzelius has announced that if a few drops of fuming nitric acid (nitrous?) are put into a flask with four or five cubical inches of sulphuretted hydrogen, and the flask closed with the finger, it becomes so warm as to produce combustion, with a beautiful flame, and a slight detonation, which forces the finger from the mouth of the flask. This experiment was made with *nitrous* acid more than twelve years ago, by Dr. Hope.

The Hippodrome, Obelisk, and Mosque of Sultan Achmed, at Constantinople.

We have given a representation on the opposite page of the Hippodrome and the superb Mosque of the Sultan Achmed, at Constantinople. The obelisk, which is in the foreground, is one immense block of Egyptian granite, and was placed on its present pedestal by the Emperor Theodosius. A series of bas reliefs upon its base not only exhibits the manner in which it was elevated by ropes and pulleys, but also exhibits another obelisk, which must have stood at the other extremity of the Hippodrome. As the public attention is now turned to scenes and occurrences in Turkey, we have thought that a representation of this place, which preserves nearly the same state in which it was left by the ancient Greeks, would not be unacceptable to our readers.

Sir Everard Home, in a paper recently read before the Royal Society, on the anatomy and habits of the seal and walrus, remarks the extraordinary coincidence between the foot of the latter unwieldy animal and that of the insect class of creation, by which they are enabled to adhere to a wall or a ceiling. Sir E. Home, on examining the hind foot of a large walrus, brought home by Captain Sabine from the Arctic Regions, found it provided with a hollow space beneath, by which the animal is enabled at pleasure to produce a vacuum with the muscular action of the toes, so as to adhere with considerable power to a rock or other declivity.

On a Singular Scintillation of the Stars.—Baron Zach observed at Genoa a very remarkable scintillation of the stars which astonished all who saw it.

The stars seemed to throw out sparks and jets of flame with surprising rapidity and vivacity. The same effects were seen by every person, and also through an achromatic opera glass, so that the phenomenon must have had its origin in the atmosphere, and was, we think, owing to a want of homogeneity in the aerial medium, similar to what takes place in mixing alcohol and water. Baron Zach observed another very curious fact which surprised him more than the preceding phenomenon. When the observer fixed his eye steadily upon any star, its scintillations became more settled and tranquil; but the stars seen at the corner of the eye, or by indirect vision, became more disorderly and rapid in their scintillations. Baron Zach states that he has sought in vain all our works on optics for an explanation of this effect. The laws of indirect vision upon which this fact depends, have been investigated and explained by Dr. Brewster in a paper on the eye, read before the Royal Society of Edinburgh on the 3d December, 1822.

Production of Electrcity in Freezing Water.—M. Grotthus has found, that when water is frozen rapidly in a Leyden jar, the outside coating not being insulated, receives a weak electrical charge, the *inside* being positive and the *outside* negative. When the ice is rapidly thawed, the *inside is negative* and the *outside positive.*

It has been discovered that the deceased King of France, Louis, contributed privately, in the course of the last five years, the sum of 240,000 francs, for the release of poor debtors from jail. One hundred and forty prisoners obtained enlargement, without knowing the hand which extended relief to them.

A Company is forming in the West Indies to establish a steamboat to ply between the islands.

Religious Intelligence.

SANDWICH ISLANDS.

In May last we began to publish extracts from the journal of Betsey Stockton, which was kept during the voyage of the mission family, of which she formed a part, to the Sandwich Islands; and we promised a continuance of these extracts. The publication of the interesting journal of the Rev. Mr. Stewart immediately afterward, and the occupation of this part of our miscellany by the minutes of the General Assembly since, have occasioned delay in the fulfilment of our promise till the present time. Nor shall we now publish as largely from this journal, as we should have done, if we had not given such copious extracts from that of Mr. Stewart. But a journal of a sea voyage, if well written, is never uninteresting, or out of date: and a missionary voyage must, we think, be perused by the friends of missions with uncommon interest. In our present number we shall give

the narrative of the approach to and passage round Cape Horn; and in our next the continuance of the voyage across the Pacifick ocean, till the arrival of the family at the place of their destination, and the settlement of the writer in the island of Lahaina.

(*Continued from p.* 235.)

Feb. 5th, 1823.—All well and anxious to get round Cape Horn; a little blow in the afternoon. We are not without our fears; but the Lord reigneth, and we will rejoice. Lat. 49° 40′—lon. 62° 08′.

Feb. 6th.—The weather is beginning to be rather cold. I find my woollen clothes to be very comfortable: my health is very good again—a little home sick, but do not wish to return. O! thought I, if I could but spend one Sabbath evening in your study, how my heart would rejoice. But I must look forward to that Sabbath which will never end—there to see, face to face, what we now see dimly through a glass; and to meet you, with my other friends, whom I have left behind. It is a source of consolation to me to be able to think that you, with many others in my native land, pray for me. Were it not for that, I should almost despair. I find my heart more deeply corrupted than I had any idea of. I always knew that the human heart was a sink of sin, and that mine was filled with it; but I did not know, until now, that the sink was without a bottom. I attribute much of my spiritual difficulty to the want of retirement and prayer. It is with the greatest anxiety that I mark the hours as they pass away, which once were devoted to God in secret, without having at present a place for retirement, or indeed at times a heart to retire. Ah! how soon may the people of God grieve away his Holy Spirit. But why should I thus complain and despond. He is still my Father and my God—and I still love him—Yes, my balm is still in Gilead, and my physician there.—Lat. 56° 41′—lon. 63°.

Feb. 7.—Still sailing with all speed towards Cape Horn. Just as the sun was setting, we were called to witness one of the most sublime scenes that ever the eyes of mortals beheld—no language could paint it—it was the setting of the sun. The scene kept changing from beautiful to more beautiful, until I could think of nothing but the bright worlds above, to which the saints are hastening. As soon as it was over, and the sun had disappeared, we were assembled on the quarter deck for prayers. Here my soul found free access to the throne of grace, and rose with delight in the contemplation of that God who is the author of all our joys, and of all good.

Feb. 8.—I was roused this morning by *Mr. Lane,* who came into the cabin to inform the captain that there was land two points off the weather bow. The captain told him to brace and stand for it. I soon dressed myself, and went on deck to see it. Its first appearance was that of a dark cloud; but it became much darker as we approached it; until we came near enough to discover cragged rocks, with a whitish earth running between them. It was about 12 o'clock when we first saw the white streaks, and at 1 we could see the greenish appearance of the mountains. Half an hour afterwards we saw a smoke rising from them, and at 2 a light blaze. It was, however, soon extinguished. What this fire was, no one on board could tell—perhaps a company of sealers had stopped there, and seeing our ship, lighted it up to alarm us. Or it might be the signal of distress for some poor cast-away sailor—or possibly a volcanic eruption. Our captain had often passed *Staten land* before, but had seen nothing of the kind. But our situation was too critical to admit of a moment's delay to make observations; for we were now near enough to see the breakers dashing against this forbidden shore; and either a calm or squall might prove fatal to us. I thought of the language of the poet, as I looked at these craggy cliffs—

"Alas! these rocks all human skill defy,
Who strikes them once, beyond relief, must die."

We continued sailing near them until 4 o'clock, when a calm ensued. Our captain said nothing to us, but evidently appeared troubled. I then knew no danger, and talked to him as usual—asked him to send a boat ashore; and jestingly told him, that I would accompany him. I thought he appeared very solemn, and could give no reason for it. The truth was, that a strong current was drawing us towards these fatal rocks; and if wind enough should not rise to render the ship manageable, we must inevitably be wrecked upon them, during the ensuing night. Here you will indulge me with a passing reflection. I have always remarked, that in the most dangerous situations, I have felt the easiest; and it was because I did not know my danger. And can there be any thing more like a sleeping Christian, or an unawakened sinner? both in imminent danger, and both stupid. O that God may save me from the spiritual, as he has in mercy from the natural evil. A fresh breeze sprung up towards evening,

and we were soon borne beyond the reach of the current; and in a few hours *Staten land* receded entirely from our view. But fresh dangers and anxieties awaited us.

Feb. 9th.—Here begins our tossing and rolling.—To-day we have had rain and hail in squalls. We cannot write or read with comfort; and if we attempt to eat, sitting on chairs that are not lashed, the chance is ten to one that we are thrown across the cabin, before the meal is over. I have had several pretty hard blows on my head, since we left the river Plate. Our latitude, as far as we can judge from reckoning and observation, is 55° 26′—lon. 35°. Twenty-one days ensue after this, in which there was snow, hail, rain, and one continued gale. Sometimes we could scud before the wind; but the most of the time it was too strong to admit of that; we generally lay too under a close reefed top-sail, and mizen-stay-sail. Oh! how cheerless every thing looked around us, in comparison with what it did some time ago. The sailors were all wet, day and night; the forecastle was half of the time under water; and the water that was shipped at the bow, ran as far as the companion-way. All over the ship there was nothing but dirt and wet, so slippery that we could not stand. One night, at twelve o'clock, I went on deck, when the ship was laying too, under nothing but a close reefed top-sail. The wind was so strong, that I could not stand without holding by my hands to something fixed: it seemed as if the ship was going on her beam ends every moment. The sailors were always pleased to see me on deck in a storm, and tried more than once to frighten me; but when they found that they did not succeed, they ended with saying, "well Betsey, you'll know how to pity poor sailors—we have not been dry since we left Staten land." My heart has often bled for these poor fellows. I slept whenever I could, night or day. Studying was out of the question; I found it impossible to put two ideas together, half the time. During this period, we caught several birds; one or two of which I tried to save for Mr. ———, but the rain continued so long that they were spoiled. The sailors call them *Mother Carey's chickens*, and *Mock Mollys*. The most beautiful that I have seen is the Mock Molly. Of this species we took a number. They are a little larger than a goose. In viewing Cape Horn, I can truly say *the half was not told me.* It is indeed one of the most dreadful places ever seen; and if I double it again, I shall endeavour to do it by the way of the Cape of Good Hope; this, I know, is a blunder, but it conveys my meaning. In a gale we lost the waste-board of the ship; this left the deck three feet nearer to the water, and consequently we shipped more water than usual. I had always had the good fortune to be below when the deck got washed very badly; and as we were soon to be in the milder waters of the Pacifick, I wished very much to see our vessel *ship one heavy sea*, as the sailors call it. My wishes were answered in the following manner—One afternoon, when I had been suffering for some time with wet feet, I went to the caboose to warm them; just as I was coming out, I got both my eyes filled with ashes and embers, which put me in a very unfavourable situation for seeing what I had wished to see: but at that moment I heard a sea strike the leeward side of the ship, fore and aft; in an instant I sprang to the shrouds, and heard the water run in a torrent under me. My poor eyes were condemned to darkness: a liquid made of salt water and ashes did not improve them just then. However I felt no inconvenience from it afterwards, except that it afforded fine sport, for some time, to the captain, who often observed that Betsey had shipped a sea in her face. This occurrence however did not intimidate me: I went on deck very often to view the grandeur of the sea; and it is truly one of the most sublime objects in creation. I have spent hours since I left my native land in viewing this object. At times I have seen the waves rise mountains high before us; and it would appear as if we must inevitably be swallowed up; but in a moment our ship would rise upon the wave, and it would be seen receding at the stern. I stayed on deck one evening until 12 o'clock, looking at the waves breaking over the ship: it was one of the most beautiful sights I ever beheld. The water would foam up like mountains of snow around us, and break over the deck; while below it sounded like thunder, or like rivers running over us. I could compare our sailing when going before the wind to nothing but flying. We were scudding with the wind directly aft, under a close reefed top and main-sail; of course the ship rolled and pitched at the same time. Captain Clasby had told us, more than once, that if the wind was fair, we must take care of ourselves, for he did not intend to spare us. He was now literally fulfilling his words; for he neither spared us nor the ship. I felt more afraid that her sides would meet the same fate that the waste-board did, than of any thing else. She laboured very hard, and we shipped so much water, that the pumps were kept at work every four hours. I have thought at times, in the night, that we were on a rock; but on inquiry, the answer would be, *nothing but Cape Horn.*

However, we are almost done with it, and I am not sorry: nor am I sorry that I have been called to double it; for I have enjoyed more of the light of my heavenly Father's countenance, during the time we were off the Cape, than I ever did in the Atlantic. The only reason I can assign is, that here we have been called hourly to acknowledge his mercy in sparing our lives; and that while we here view his power upon this stormy ocean, we have felt our helplessness, and been made to adore and tremble. I am not writing to one who is unacquainted with the human heart; you know its dark deceitful nature, and that it is not always kept warm by tender treatment. For me at least it is necessary, in order to keep me in my place, to have some doubts, some temptations, and some sickness to struggle with; and even then my garments are far from being kept white. But hitherto has the Lord helped me, and I can raise upon this much dreaded landmark, a strong and lasting *Ebenezer*. Long, I hope, shall I remember the mercy of my God here. Here too the Spirit of the Lord has, I trust, been striving with some of the sailors, though many are yet, I fear, in the gall of bitterness; some, however, are rejoicing in the Lord. How would your heart rejoice with us, could you see these hardy sons of the ocean, who would scorn to complain of any earthly hardships, bowing with the spirit of children, at the cross of Christ. This fact we witness; and if I could do it as I wish, it would please me to give you an account of some of their conversations—their plain, abrupt, and sailor-like manner of expressing their thoughts and feelings; but I must leave this for an abler pen.

(*To be concluded in our next.*)

FRIENDLY ISLANDS.

Of these islands Otaheite is the largest. Christianity has been fully established here and in the neighbouring islands of Eimeo and Raiatea, (Ulaitea on the maps,) for several years past. Perhaps there is no population of the same extent in the world, in which vital piety is more visible, or the Christian institutions more sacredly regarded, than among the inhabitants of these islands. The success of missionary labours here, affords a complete practical confutation of the infidel notion, that pagan nations cannot be christianized. It is also known that several islands, much more remote from Otaheite than those we have mentioned, have received the gospel. Lately, the missionaries at Raiatea have turned their attention to several islands considerably distant from them to the south-west. "The Missionary Chronicle of the London Missionary Society, for October," which we have received within the last month, gives an interesting detail of the very encouraging result of the missions to these islands. They say—

"The group we have visited is a very important one; it consists of eight islands,* some of which are inhabited; four of them very numerously. Three of the islands are not named in any chart or book we had on board, therefore we had to seek them, and providentially we were successful in finding them all. At some of these islands they had never seen a vessel; at others they had not seen a ship since Captain Cook's.

"We have settled teachers at *four* of the islands, and are under engagements to send five or six more by the return of the schooner, on her way to the colony."

The date of this communication, is Aug. 11th, 1823. There is another communication of a later date, (Nov. 20th,) in which an account is given of a missionary visit to several other islands.—It appears that a number of native missionaries had been sent to nearly all the islands, to which these communications relate, for some time previous to the visit of the European missionaries, who superintend and direct their operations. The success in some of the islands, particularly in one called *Aitutake*, has been truly wonderful—as much so as in Otaheite or Raiatea. Their idols are abandoned, and given to the missionaries to destroy, or to send to Britain as curiosities; and real conversions to the faith of the gospel are very numerous. In other islands the success has been, as yet, much less, and in some very little. But in all, the state of things is such

* This group of islands lies to the south-west of the Society Islands, between 19 and 22 deg. S. Lat. and 158 and 160 deg. W. Long.

as to afford the most flattering prospect, that in a few years, if Christian teachers can be sent among them, the whole will become Christian. The missionaries are in want of convenient vessels in which to visit these islands; and they earnestly solicit from their employers in Britain this necessary accommodation. —We have no doubt it will be furnished before long; and we anticipate the period as not far distant, when this whole southern Archipelago, as well as the Sandwich cluster, will exhibit the triumphs of the gospel; and fill the hearts and the mouths of the missionaries, and of all the friends of vital piety, with gratitude and praise to God, for the wonderful displays of his grace in their conversion.

COMMUNICATED FOR THE CHRISTIAN ADVOCATE.

Letter from the Rev. Dr. Carey, of Serampore, to Robert Ralston, Esq. of Philadelphia.

My Dear Sir,—My nephew, Rev. Eustace Carey, will deliver this to you. I am sorry to say, that ill health has obliged him, for a season at least, to leave the mission, and return to England, which he now does by way of America: his going is a matter of no small regret to all who love our Lord Jesus Christ in India. His wife, a most excellent woman, who has also suffered much from ill health, accompanies him. I doubt not but they will meet with that reception among the brethren in America, which becometh saints.

Within the last three years death has made dreadful havock among the ministers of the gospel, and several of those who are still spared, have been obliged to return to Europe for a season. As to myself, though lately raised up from a state of sickness which I and every one else expected would have ended in death, yet I am still in the land of the living, and except lameness, enjoy as good health as I ever did. I was returning from Calcutta late one night in September last, where I had been to preach the word, when on my return, as soon as I had ascended the bank of the river, close to our own gate, I suddenly slipped and fell, but was utterly unable to rise, or even attempt to do it. I was carried into the house, and medical aid procured immediately; when it was found that the injury was in the hip joint. The violent pain, and consequent total want of sleep for the next fortnight, brought on a fever, which reduced me very low; and during the fever, an abscess of the liver burst, and was expectorated by the lungs. The quantity of pus thrown up for a month together, was such as frequently to threaten suffocation. The hurt on my hip obliged me to use crutches for six months, after which I used a walking stick nearly two months more, and since that, though with considerable pain, I make shift to walk about a little without help. Why I am spared when such men as Brother Ward, and Chamberlaine are taken away, seems very mysterious; but the ways of God are far above out of our sight. Our loss, in the removal of Brother Ward, was very great indeed. Through mercy, his family were graciously supported, and are now in good health. I trust the cause of God in India is gaining ground, and will finally prevail: the particulars of this, however, you will learn better by half an hour's conversation with my nephew, than by any thing I can say here.

Owing to the war with the Burmans, the brethren at Rangoon, in common with the Europeans there, were in a very perilous situation. The ladies went for security to the Portuguese church; but Brother Hough, and Wade, and the European residents, were put in chains, their hands pinioned, and an executioner with a drawn sword placed by each of them, with orders to strike off their heads, at the first shot which was fired into the town. The first shot, however, struck the executioners with such alarm, that they did not execute their orders, but drove their charge about twenty miles up the country, where they were soon discovered and set at liberty by the English troops.

Want of time forbids my saying more. Pray give my warm Christian remembrance to Capt. Wickes, if he be yet alive; and believe me to be,

Very sincerely yours,

W. Carey.

Serampore, 20th June, 1824.

Extract of a Letter from the Rev. Mr. Lawson of the Baptist Mission in India, to R. Ralston, Esq.

Calcutta, June 19th, 1824.

My Dear Sir,—It will look almost like intrusion to say any thing of myself, but the kindness which I received from you while in America, constrains me to say a little; and all shall be summed up in this

—I have seen deep affliction—I have been acquainted with grief—I am the unworthiest of all who labour in the vineyard—but I have been enabled to *hope*—I have seen the goodness of the Lord—in my family—amongst the heathen—amongst hundreds of British soldiers, and in the church of which my brethren have called me to be pastor—and in one word—I have experienced the abundant faithfulness of God, and desire to trust in him, and be found in him for ever.

I am, my dear Sir,
Yours, very sincerely,
JOHN LAWSON.

FRANCE.

Within a few days past we have received the "Procès-verbal," or report, of the General Protestant Bible Society of Paris.—A label pasted on the cover and fronting the first page, informs us, that the impatience of the Auxiliary Bible Societies in the departments to receive this report was so great, that the central committee (by which we suppose is meant the committee in Paris, to which the printing and distribution of the report was assigned) had determined to send forward to them what here appears. A large part of the Appendix is to be sent in another pamphlet.

This is indeed a most interesting document. It begins with stating that the society met on the 28th of April, at noon—"The Marquis de Jaucourt, a peer of France," presided. A detail is given of the officers of the society, and of the distinguished strangers who were present. The meeting, as usual, was opened with prayer. The prayer is truly excellent; and we were rejoiced to observe that it was concluded with a distinct ascription of praise to the adorable Trinity, thus—"Hear, O God, our prayer, through Jesus Christ thy Son; to whom, as to thee, heavenly Father, and to the Holy Spirit, one only God eternally blessed, be honour, praise, and glory, forever and ever—Amen." After this the president made an address to the society, in which—leaving to the reporter of the committee, the detail of the annual transactions—he dwells on the good already effected by the society, and the much greater good which they had in prospect. He concludes thus—"Let us render solemn homage to our august lawgiver, who, in the code of his eternal wisdom, has guarantied to us our rights, in assuring to us the most precious of all liberties, *the liberty of conscience.*"—Such is the flattery of royalty in France.

The report of the committee was then read by the "Baron Pelet de la Lazere." We have not room to give even an epitome of this report. It states that during the past year, there had been issued from the various depositories of the society, four thousand and fifty Bibles, and eight thousand three hundred and four New Testaments; and that the whole number issued by the society, since its establishment, was eighteen thousand six hundred and six Bibles, and twenty-three thousand five hundred and twenty-three New Testaments. He says, there are two hundred thousand Protestant families in France; and justly observes that all their issues, as yet, will afford but a very scanty supply of the word of life to this extensive population.—It should be recollected, that the Bible had almost vanished from France, during the revolution.

On the whole, this report has led us to hope that the state of religion in France, among the Protestants, is not altogether so gloomy as we had apprehended; and as we stated in our view of publick affairs for the last month. But alas! the Protestants are not a twentieth part of the population of France: And among the Catholicks, papal influence will be used to suppress the circulation of the sacred volume as much as possible.

OBITUARY.

Died, in Hillsborough, N. C. on the 28th of October last, Mrs. Sarah H. King, wife of Samuel King, Esq. A short sketch of her character, and some particulars of her death, seem due to the worth of the deceased, and to the general interests of the church of Christ.

She was born in Chatham, New Jersey, on the 5th of October, 1782, of parents who brought her up in the fear of God, and made all their instructions subservient to her immortal interests. She early enjoyed all the advantages of education; and with a mind naturally quick and comprehensive, a memory vigorous and retentive, and an attention to study which was close and assiduous, she made considerable attainments in knowledge. Blessed with unusual powers of address and expression, and possessed of an amiable and engaging character, she excited general esteem and affection. In the year 1803, she married Edward Harris, Esq. a lawyer of considerable eminence, and one of the judges of the superior court of North Carolina, with whom she lived on terms of the tenderest affection. In the year 1813, she was called to mourn over the death of her beloved partner. This painful disruption of one of the tenderest of human ties proved the happy means of binding her heart to the Saviour; of teaching her the uncertainty of earthly happiness, and the vanity of all human expectations. Returning to the house of her parents on the following year, she made a public profession of religion, and joined the Presbyterian church in Elizabeth Town. From that time till the period of her death, she "no longer lived to" herself, "but unto Him who died for her and rose again."—All that was amiable in her character was brought under the dominion of Christian principle, by the pervading influence of which she lived holily, happily, and usefully. She returned to the south the year after she made a profession of religion, and strove with ardour and success for the promotion of her Saviour's kingdom. She was the instrument of instituting many benevolent and religious societies—of establishing Sabbath schools, tract societies, and other institutions, whose beneficial influence was soon felt. These societies still exist and flourish, and in the midst of their prosperity regard her as their founder, and will always revere and bless her memory. In the year 1818, she again entered the marriage state, and became the wife of Mr. Samuel King, with whom a union of sentiment and affection subsisted which continued until death. The more her sphere of usefulness was enlarged, the greater was her desire to do good; her conduct seemed to say that her sole guide was the will and example of her Redeemer—her highest joy, the glory of her God, and the best happiness of her fellow creatures.

It is not surprising—indeed it was to be expected—that the life of such a servant of God should be followed by a peaceful, tranquil, happy end. Many months before her departure, she had frequently and closely contemplated death in all its nature and consequences, until it had become to her an object of no horror or dread—until its countenance seemed as the face of an angel. And when the awful hour came in which all principles must be brought to the test, she found that her hope was no delusion; that the religion which she had embraced had power to support her; and to enable her to repose herself, without anxiety for time or eternity, upon the will of her Heavenly Father.

The week before she died, when her situation was critical, and the symptoms of her disease dangerous, but when her friends hoped that she might still live; she calmly told them that they should indulge no such

expectation; that God was about to remove her, and that they all should prepare for the separation—She sent messages of kindness to her absent friends, left memorials of affection for them, and exhorted all around her to be resigned to the will of God. Deeply as she was sensible of the anguish of such a separation, she felt at the same time that she could bow submissively to the stroke. All the tender ties of a wife, of a daughter, and of a sister, seemed passively to yield to the conviction, that the Disposer of all events was infinitely wise, and just and good. She thanked God that she could give up all, and was willing to go; she thanked God that she had a good hope of enjoying in Heaven the rewards of his grace.—And what was the foundation of this cheering hope? She had been an example of whatever was excellent, and "of good report" in the various relations of life; but in these she did not confide; her sole trust was in the merits of her Redeemer, through whom she looked forward to that rest, where "there is no more sorrow nor sighing." It was this simple reliance upon the word, the promises, and the Son of God, which enabled her to speak with so much composure of meeting death; which caused her tenderly to exhort her friends to submission; which disposed her to converse on her departure as calmly as if she were only taking a journey, from which she was soon to return.

On the Monday following this conversation with her friends, it was evident that she was near her end; that the hand of death was upon her, and that she could survive but a few hours. But in full possession of speech and her mental faculties, she showed to all around her that her faith was firm, her views bright, her hopes strong and unwavering. In the midst of severe bodily anguish, she manifested the most patient resignation, and never suffered one repining word to escape her. While in this situation one of her friends approached her bed-side, and said in the language of Watts;

"Jesus can make a dying bed
"Feel soft as downy pillows are;
"While on his breast I lean my head,
"And breathe my life out sweetly there."

"Yes!" she exclaimed, "it is all true; read the whole of that beautiful hymn."—It was read, together with two others; "Death cannot make our souls afraid," &c.; and "There is a land of pure delight," &c.—"These hymns, you know, were, at his request, sung at the death bed of one of your dear friends"—"I know it; and I am going to meet him in Heaven; he died at the same age that I am."—"Cannot you express these same sentiments of the poet, and anticipate the joy which is here described?"—"Yes! there is joy; there is peace; ask, and it shall be given you; seek and you shall find"—precious truth!—"Jesus is then precious to you?"—"Yes! as he is to all those who believe in him."—She begged one of her friends to pray with her; and on being asked if she had any particular petition to offer, she answered; "only that God would now prepare us for his throne of grace, that our prayers may be heard and accepted."

The next day she still continued rational, and in the same delightful state of mind. In the morning after awaking from sleep, she looked around upon her friends, folded her arms, and with a sweet serenity of countenance said—"There is rest. Though I walk through the valley of the shadow of death, I will fear no evil, for God is with me; his rod and his staff comfort me. I can say with Simeon, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."—One of her friends observed that God had promised never to leave nor forsake his people; "and he does not forsake you? he does not leave you comfortless?"—"O! no! he does not leave me; he fulfils

his promises; he comes to me."—Soon after this she repeated a passage in Job; "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth;" talked of the resurrection, and seemed to derive much comfort from the reflection that her body should rise at the last day. When about to pray for her, a friend again asked if she had any particular petition to present; she immediately replied; "perfect submission."

On Wednesday, she continued calm and composed, felt the value of the Divine promises, and was enabled to apply to them for support. "There remaineth," said she, "a rest for the people of God—a glorious rest; and it is not very far distant; I hope through Christ soon to enjoy it." Being asked if she recollected the 23d Psalm, she answered; "yes! it is delightful;" and repeated the passage which the day before had given her so much comfort; "when I pass through the valley of the shadow of death, I will fear no evil;" adding, "he is indeed the good shepherd." Being distinctly asked in whom she had confidence, and what was the foundation of her hope; she promptly replied; "Christ; none but Christ."—She then repeated the whole of that beautiful hymn of Watts;

"When I can read my title clear
"To mansions in the skies," &c.

Her sister asked her if she recollected the chapter in the Bible which she had read to her a few days before, and which was so applicable to her situation—She replied; "O! yes! if our earthly house of this tabernacle be dissolved, we have a building of God; a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—Many precious promises were repeated to her.—"Can you apply these promises to yourself?"—"They are all to me yea and amen."

On Thursday, the day of her departure, it seemed that the nearer she drew to the termination of life, the greater was her triumph over the king of terrors. Although she manifested great humility and penitence, and a deep sense of her unworthiness; although she acknowledged that the prayer of the publican, "God be merciful to me a sinner," was a proper prayer for a dying Christian to offer; yet she manifested unshaken faith, "joy and peace in believing," and an assured confidence of her eternal salvation.—One of her relatives said to her, "you can say with the apostle, I am now ready to be offered up, and the time of my departure is at hand?"—She replied with great composure, "I am willing; I am ready whenever he"—she would have said, *comes*, but her voice failed her.—About an hour after she revived and again conversed. She sent her love to an absent friend, saying, "I hope to meet her in heaven—but there is a friend that sticketh closer than a brother"—repeating it with great feeling—"that sticketh closer than a brother."—A few hours before her death, when she was thought incapable of speaking, her maid-servant approached her bed-side, a little negro girl whom she had instructed to read. Calling her by name she said to her, "I hope you have got your Bible; read it and prepare to follow me; I hope you will meet me in heaven."—This was the last sentence she was heard to utter. After this she articulated some words, "*Sweet*," "*Jesus*," "*rest*;" but no connected sentence could be distinguished. At 8 o'clock in the evening, death came,—but brought with him no agony, nor struggle, nor groan—She gradually ceased to breathe, when God gave her body permission to sleep in Jesus, and her soul liberty to enjoy eternal rest.

Thus was removed, in the prime of life, and in the midst of useful-

ness this eminent servant of God. The death of such a Christian, at such a time, surrounds itself with a certain gloom and mysteriousness, which no sagacity of man can penetrate; but the hour is hastening when "what we know not now we shall know hereafter;" when the apparent confusion of the present life shall entirely disappear. In the mean time let us remember that as the dead are "blessed who die in the Lord," so are surviving friends, in proportion as the tears which nature sheds are mingled with faith, resignation and humble confidence.

From the foregoing sketch we see the virtues which distinguished the life, and adorned the character of this excellent woman. In her was that happy combination of qualities which excite esteem and promote usefulness. She had a mind naturally vigorous, an imagination strong and lively, and a taste well cultivated and refined.—From her infancy she was fond of reading, and in the course of her life had acquired considerable acquaintance with books and much valuable information. Her correspondence was extensive, and the many letters which she has left display talent and taste, and have all that native ease and grace which constitute the excellency of epistolary writing. She was of a cheerful and happy disposition; frank and open in her address, and in company pleasant and animated—In conversation she expressed herself with readiness and ease, and in intercourse with her friends was always the agreeable companion, as well as the instructive Christian. In prosecuting any object of importance, her conduct was marked by undeviating firmness; no consideration of personal ease, no sacrifice of interest or comfort could induce her to relax in her noble efforts.—In all the relations of life, as a wife, a daughter, a sister, a friend, she showed that her heart was formed of tenderness and love. Especially was she an example of every Christian virtue; her piety was sound and scriptural; her devotion warm and ardent; her desire and efforts to do good, steady and persevering. Her life was holy; her death peaceful and happy. "*Precious in the sight of the Lord is the death of his saints.*"

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of Mr. James Cowan, per Robert Ralston, Esq. a donation from Dr. Wm. Tate, of Augusta County, Virginia, for the Contingent Fund, being the only sum received for this important fund during the past month		$5 00
Of do. per do. a bequest of Captain James Allison, of same place, for the Permanent Fund		100 00
Of Rev. Dr. John M'Dowell, for the Synods' of New York and New Jersey Professorship, viz.		
From Mansfield, collected by Rev. Lemuel F. Leake,	$53 34	
Lower Mount Bethel, by do. additional,	2 81	
Bound Brook, by Rev. Gideon N. Judd,	130 00	
Greenwich, by Rev. J. Vandervoort,	11 35	
Newton, by Rev. Joseph Campbell,	47 09	244 59
Of William Brown, Esq. of Philadelphia, in full of his subscription for the Philadelphia Synod's Professorship		1000 00
Of Rev. Dr. Robert Cathcart, his donation for do.		20 00
Of Rev. William Nevins, on account of subscriptions in Baltimore, for do. viz.		
Robert Oliver, Esq.'s subscription,	$250 00	
Stewart Brown's,	50 00	
John Henderson's	30 00	
Cash $20 and Cash $20	40 00	370 00

Of Rev. John Peebles, per Dr. William B. Duffield, on account of his subscription for the Oriental and Biblical Literature Professorship	100 00
Of Rev. Alexander Williamson, from the Female Mite Society of Big Spring Congregation, to aid in paying his subscription for do.	20 00
Of Mrs. Jane Keith, of Charleston, S. C. one year's income of a scholarship to be endowed by her	150 00
Of Rev. Dr. Thomas M'Auley, for endowing a scholarship, to be called "The Gosman Scholarship," after the liberal donor, Robert Gosman, Esq. of Upper Redhook, Dutchess County, New York	2500 00
Of Rev. Charles Hodge, from Mr. Thomas Kennedy, on account of his subscription for the Senior Class of 1821 Scholarship	10 00
Of Rev. Samuel Lawrence, per Rev. Dr. Janeway, interest in advance for one year, on his subscription for the Senior Class of 1823 Scholarship	7 00
Total	$4526 59

View of Publick Affairs.

EUROPE.

GREAT BRITAIN, the great emporium of news in Europe, has furnished us, through the last month, with little in relation to her own concerns, that we feel disposed to chronicle. Her order in regard to the republick of the seven Ionian islands, is, indeed, a most important item, on which we shall make a few remarks. These islands, by a treaty formed with the allied powers, in a congress at Vienna, in 1818, were put under the protection of the British government; and a representative of his Britannick Majesty, denominated *the Lord High Commissioner*, resides at these islands.—Several Christian powers, as we have heretofore had occasion to state, have permitted the vessels of their subjects to be used as transports by the Turks, to carry both troops and warlike stores, in their military operations against the Greeks. If those vessels were not to be molested because they did not belong to the Turks, it is manifest that the Greeks (especially as their strength at sea gives them their chief advantage) would be, in a great measure, put into the power of their oppressors, without being able to strike a blow.—They could not touch their enemies, nor their munitions of war, till both were landed. It does not appear, however, that the Greeks captured or destroyed these vessels without giving warning. At length, however, the Greek government did issue a proclamation, declaring that this practice was in direct violation of what was incumbent on neutral nations, and ordered that in future all vessels so employed, to whatever power they might belong, should, "with their crews, be attacked, burned, or sunk." The British government, on hearing of this order, directed their lord high commissioner to demand its immediate revocation.—The demand was accordingly made on the Greek government, and it was immediately and peremptorily rejected. In consequence of this, the lord high commissioner has issued a notice, that the chief commander of his Britannick majesty's naval forces will seize and detain "every armed or other vessel, which may have armed men on board, or which may sail with or under the authority of the provisional government of Greece, or which may recognise its authority; and that these orders will remain in force until the proclamation of the provisional government be entirely and officially revoked."—We confess that we are both surprised and grieved at this measure of the British government. We know that the independence of the Greek nation has not been acknowledged by any European power. But the same, precisely, is the fact in regard to all the former provinces of Spain and Portugal in South America. Yet Britain, we believe, has never afforded any protection to her vessels carrying troops or warlike stores, from the mother countries of these provinces. *She has left such vessels, and their crews, and owners, to themselves.* She is now making commercial arrangements with those states, although she has not declared one of them independent. What is the cause of this difference of treatment? We fear the cause is easily assigned, and is no other than this—Britain wishes the South American colonies of Spain and Portugal to be independent, because this will be *advantageous* to her commerce; and she does not wish the Greeks to be independent, because this will be *disadvantageous* to her commerce—And is this mercenary motive to shape the course of a great and free nation, in a concern in which the lives and liberties of the magnanimous Greeks are at stake? We hope not. We hope there is yet pub-

lick spirit enough in Britain, to prevent the continuance of this hostile measure. The parliament is now in session, and we trust that the British ministers will find that they cannot take the nation with them, in a war against a people who are contending for all that is dear and sacred with freemen and Christians, against as barbarous and sanguinary a race of monsters as ever disgraced humanity. We fear, indeed, that this naval war has actually commenced already; as two or three British frigates are said to have sailed in quest of Grecian vessels.

FRANCE.—Our recent information from France relates almost exclusively to the funeral rites of the late king, and to the coronation ceremonies of his successor. In regard to these there has manifestly been a studied effort, to make the greatest possible display of solemn pomp in burying the dead, and of imposing splendour in crowning the living. The design of this is obvious. It all goes to impress the idea, that every thing that appertains to royalty is most sacred and important: and national vanity, too, is concerned, in not being outdone on these occasions, by England and other neighbouring nations.—To the eye that looks beyond the grave, how vain and empty does it all appear!

The new king would seem, by some of his first acts, to be seeking popularity. He would not permit the crowd that pressed on the royal procession, to be kept back by the halberts of the soldiers. He gratified the people by riding on horseback. And what is of much more importance, he has removed the tyrannical restrictions which had been imposed on the printers of publick journals and newspapers.

It appears that a considerable fleet, with troops on board, has sailed from France for the West Indies. The avowed purpose is, to relieve the garrisons in the French islands; but strong suspicions are entertained that an attack on Hayti is the ultimate object—A little time will develope the real design and destination of this squadron.

SPAIN.—The same course is pursuing in Spain that has been uniformly pursued, since the capture of Cadiz. It appears to be the settled purpose of the king and his court, to *exterminate* the constitutionalists, at every hazard and every expense. A new minister of general police has been appointed, who has issued a proclamation denouncing, under the heaviest penalties, all neutrality, and all concealment in this work of extermination. A convention has been published between the French and Spanish governments. It bears date the 30th of June last, and stipulates that the French troops in Spain, at that date, should continue in the kingdom to the first of January, 1825; and in addition to former places occupied, the French army was to garrison Saragossa and Cardona.

IN GERMANY and PRUSSIA, the ruling powers are doing all they can to stop the progress, and if possible to put an end to the existence, of liberal principles. Their attention is particularly turned to the universities, in regard to which rigorous measures have been adopted, and some high handed proceedings against both professors and pupils have actually taken place. The success of these measures will, we suspect, be only temporary.—Men cannot be made to unthink their own thoughts, nor resist their own convictions. Truth and knowledge will at last prevail.

RUSSIA.—From this great empire we have heard nothing new.

THE TURKS AND GREEKS.—Accounts from Constantinople state, that the Persians have renewed the war with the Turks; and with considerable success, in the vicinity of the Persian territories. This we consider as an event in providence highly favourable to the Greeks. The Turk will now need all his Asiatick troops to contend with the Persians. We have long been accustomed to view the aspect of the Divine providence in regard to human events, and especially the concerns of nations, as affording a better presage of what is ultimately to take place, than can be derived from the plans of politicians, or from any temporary successes of contending parties. Thus judging, we cherish a sanguine hope of the eventual success of the Grecian cause.—The late hostile attitude of Britain offers, we admit, an unfavourable indication; but we trust that even this will at last be overruled for good.

All accounts agree, that an almost uninterrupted tide of success has attended the fleets and armies of the Greeks, during the present campaign. The Turks have been repulsed in an attack on the *Acropolis* of Athens, and have been defeated at the straits of *Thermopylæ*. It is also fully ascertained that the attack on the island of Samos, (separated from the Asiatick coast only by a narrow strait,) has entirely failed. The Grecian met the Turkish fleet in the strait, where the latter could make no use of its superior force. Three Grecian fire-ships were directed against the Turkish frigate that led the van of their squadron. The frigate was set on fire, and compelled to stand for the continent—it eventually blew up. The whole Turkish fleet, dismayed at what had befallen their leading vessel, dispersed and fled; and the triumphant Greeks, spreading all their sails, pursued them. Some of the Turkish vessels took

to the open sea; others made for the land, where they were stranded and burnt by their crews. This account comes from Smyrna, where news unfavourable to the Turks is not often manufactured. It is also said, that the great Turkish camp at Scala Nova, a town on the Asiatick coast, a little to the north-east of Samos, is entirely broken up; and that the great body of Asiatick troops which had been assembled there was entirely dispersed. The Egyptian expedition was at Rhodes, detained there by the north winds, which prevented its going out. The troops had suffered much; and many of the horses had perished for want of water. This looks as if the Ruler of the winds and the waves was on the side of the Grecks, and against their oppressors.

ASIA.

Through the communications of missionaries, which are getting to be the earliest and best of all, we have learned, in the course of the last month, some interesting particulars of the British expedition against the Burman empire. It appears that the expedition was so secretly conducted, that it took the Burmans in a great measure by surprise. The first object of attack was *Rangoon*, the chief sea port of the empire, situated near the mouth of the *Irrawaddy* river, which empties into the gulf of *Martaban*. We should suppose the missionaries, being Englishmen, would have been likely to know of the approach of this armament as soon as any at Rangoon. Yet it appears that they were in no expectation of it, till within twenty hours of its appearance. It was probably happy for them that the attack was thus sudden—It served to produce the panick, which it appears was made instrumental in saving their lives—See Dr. Carey's letter, in our religious intelligence for this month. It appears, by another letter from one of the missionaries on the spot, that their necks were bared for the block on which their heads were to be struck off; and that the writer, who alone could speak the Burman language, offered to go as a mediator to the British fleet. He was sent; but before he could return all had fled, and the prisoners were released. Who can destroy whom God will save? But how should missionaries, who thus live with their lives in their hands, share in our sympathies and our prayers? and who can refuse to venerate them, and to admire their benevolence in hazarding every thing, for the salvation of the benighted heathen? It seems that the British army is to march for *Ava*, or *Umrapoora*, the capital of the empire. This is a long march—above 300 miles; and the issue of the contest is yet doubtful. It is also doubtful what will be the effect of this expedition on the plans of the missionaries. It may be destructive, and it may be highly advantageous.

AFRICA.

It appears that the war with the *Ashantees* has, at length, been attended with some success, on the part of the British. The advance of the Ashantees has been arrested; and their troops, by the last advices, are represented as retreating. It is also intimated that the British would take ample vengeance. This we anticipated. We are more and more persuaded, that the detestable slave trade and slave traders have occasioned and fomented this war.—But for their influence we do not believe the war would have taken place. It appears that the colony of Sierra Leone is in a very prosperous and increasing state; and that the gold and other African productions which are given in exchange for British goods, are likely soon to produce not only a more lawful, but a far richer traffick than was ever known in the infernal traffick for the bodies and souls of men. We hope that the American colony at Liberia, will soon be in a state to produce a like advantage for this country. When shall we awake to our interest and our duty, in the matter of freeing the United States from the opprobrium and the curse of slavery? Make it as gainful to send a ship load of Africans to their native coasts, as it has been to bring one from thence, and there is no doubt that they would leave us very rapidly. The country is well able to make it thus gainful; and we regard the doing of it as a sacred duty.—Hayti can receive but a small proportion of our coloured population.

HAYTI.

The emigrations to Hayti in the month past have been considerable. It is stated that eighteen vessels, capable of conveying 2,000 individuals, have sailed, or are about to sail, for this island, from the port of Philadelphia only. The United Foreign Missionary Society in New York have appointed two missionaries from the Presbyterian church, Mr. Hughs and Mr. Pennington, to go out with these emigrants. President Boyer, we doubt not, will receive them favourably; but whether the bigotry of the Roman Catholicks will permit them to exercise their ministry in peace, is very doubtful. Yet we rejoice in their being sent. Rumours are afloat, which we hope are

groundless, that the inhabitants of Port au Prince are in great trepidation, in the expectation of a French invasion.

SOUTHERN AMERICA.

MEXICO.—The supreme congress of Mexico, on the 4th of October, ratified *The Mexican Federal Republican Constitution.* General *Guadaloupe Victoria* has been elected president of *the United Mexican States,* and General *Nicholas Bravo,* vice-president. We have not yet seen a copy of this constitution; but we learn from the speech of the speaker of the congress, when official oaths were administered to the president and vice-president, that it is not only republican, but that the powers of the government are divided. We believe it much resembles the constitution of the United States.—The congress were busily employed for ten months in forming it. Great exultation was manifested on its publication. It is said that there are at present no military or civil dissentions, of any consequence, in the state of Mexico. The death of Iturbide, it is asserted, was necessary to terminate them; and that it has had this effect. We hope that the affairs of this important state are now in a train to be finally and prosperously settled.—The congress wish that the seat of the Federal government should be in the city of Mexico; and that this city should be a federal appropriation, like our district of Columbia; but against this the local authorities earnestly protest.

COLOMBIA.—It appears that on the 3d of October last, a treaty, or convention of "peace, amity, navigation and commerce, between the republick of Colombia, and the United States of America, was signed by Pedro Gaul, the Colombian secretary for foreign relations, and by R. Anderson, minister plenipotentiary of said States."—This treaty it is expected will be ratified by our congress and by that of Colombia, in the course of the ensuing winter. This is the first treaty formed with any of the provinces of old Spain. We hope that before long we shall have treaties or conventions with them all.

THE BRAZILS.—Lord Cochrane, the admiral in chief of the navy of Don Pedro I. has, it appears, made a conquest for the emperor, of the city of Pernambuco and its environs. This was the central point of opposition to the emperor, and to his government and measures, in the extensive northern provinces of his dominions. It is expected that the recent success will terminate all opposition; but this we think is very questionable.

PERU.—Authentick accounts are received of the brilliant and uninterrupted success of the liberator Bolivar, in his contest with the troops of old Spain, for the possession and government of Peru. It seems past a doubt that the Spanish cause in that quarter is desperate; or rather that the contest for the country is at an end.—The republicans are finally triumphant. May they wisely improve the opportunity which they will now have, to establish well ordered institutions for the promotion of their happiness, after having been so long and dreadfully harassed and torn, by civil wars and dissentions of every kind.

NORTH AMERICA.

UNITED STATES.—While we are writing (Dec. 1,) the electoral colleges, agreeably to the federal constitution, are assembling for the purpose of choosing the next president of the United States. May God who ruleth over all, direct and incline them to the best choice! For this desirable event we know that many earnest prayers have ascended to heaven; and we hope that they will be heard and answered in mercy. Thus they may be answered, although a president should not be finally chosen by the colleges, of which indeed there appears to be but little probability. It may be best for all concerned that the ultimate choice should be made, as there is a prospect that it will be, by the House of Representatives of Congress. And till it is made, let all who know the power and prevalence of "fervent effectual prayer," offer it unceasingly to Him, who by his providence and Spirit orders all events, that this event, so preeminently interesting and important to our country, may be ordered in his abundant mercy. The next meeting of congress, which is to commence on the 6th inst. will be one of great moment. May every member of that distinguished assemblage of men, be feelingly sensible of his deep responsibility to his constituents, his country, and his God!

ERRATA IN OUR LAST NUMBER.

Page 496, line 12, after *to,* at the end of the line, add *be.*
514, lines 15 and 21, for *practice* read *manners.*
528, line 26, for *which* read *while.*

INDEX TO VOLUME II.

A.

Altitude of the Sun, Instrument for taking, 42.
Anecdotes of Newton, 75.
Atonement, Dr. Murdock's Discourse on, Reviewed, 76. 119. 168.
America, 48. 94. 143. 190. 240. 286. 334. 380. 431. 479. 527. 572.
America, Extent and Population of, 41.
Anecdotes, &c. 167.
Austria, 190.
Anglo-Chinese College, 283.
Asia, 286. 382. 431. 479. 527. 572.
Africa, 286. 334. 383. 431. 479. 527. 572.
Atonement, on the, 303. 445. 490.
Album of Climbing Boys, 361.
Asylum for Insane, 272.
Albums, Contents of, 404.
Astronomical Recreations, 468.
American Surgery, 514.
Air Pumps, 550.
Astronomical instrument improved, 561.
Arago's Evening Party, 561.
Ammonia in Plants, 561.
Anatomy of the Walrus, 563.

B.

Bible Societies, 43. 188.
Britain, Great, 47. 191.
Births and Deaths in Philadelphia, 1823, 132.
Beecher's Sermon, reviewed, 31.
Barrow's Life and Writings, &c. 149.
Biography of the Signers, &c. 181.
Belzoni's Death, 267. 370.
Biblical Theology, 317.
Blind Philosopher, 317.
Byron's Death, 317.
Deaf and Dumb, 318.
Brownlee on John v. 7th, 353, 448, 495. 543.
Bower's Luther, reviewed, 363.
Burmah,
Barlow's Neutralizing Plate, 468.
Beck's Lectures on Medical Jurisprudence, 469.
Bedsteads, Improved, 469.
Brainerd's Congregation of Christian Indians, 485.
Buenos Ayres, Letter from, 520.

C.

Calvin and Servetus, 15. 67.
Chronometry, 40.
Chesapeake and Delaware Canal, 41. 371.
Correspondents, Notes to, 48. 96.
Catechism, Lectures on. See *Lectures*.
Compass, Mariner's, improved, 87.
Cultivation of the Grape at Vevay, 88.
Copley Medal, 132.
Canada, Population of Lower, 132.
Calcutta, 267.
Coleridge, 131.
Corporation for Relief of Widows, &c. 137.
Canton, Letter from, 141.
Comet of 1823 & 1824, 180.
Colonization Society, 181.
Calligraphy, 181.
Coinage of Greece, 182.
Cowper's Epitaph on Johnson, 217.
Copper on Ships, &c. 231.
Cowper's Correspondence, 223. 261.
Cultivation of Sugar, 266.
Canal for Ships, 371.
Collection of English Literature, 371.
Coal-Mine of the Lehigh 371.
Chinese Language, 272.
Copperplates, to preserve, 422.
Conduct, Rectitude of, 437.
Cottons, Domestick, 468.
Caterpillars, Domestick Use of, 468.
Cutbush's Pyrotechny, 514.
Carey's Standing 4to. Bible, 515.
Calvin on the Atonement, 531.
Cavern in Canada, 561.
Carey, Dr., Letter from, 567.

D.

Diligence, Ministerial, 9.
Discovery, Important, 23.
David, Harp of, 24.
Diversity of Language in Russia, 41.
Delaware Canal, 41.
Dreadful Explosion, 42.
Differences of Religious Denominations in Families, 51.
Destruction of Moravian Settlement at Sarepta, 87.
Deaths in Philadelphia, 1823, 132.
Deaf and Dumb, 132.
Deacon, The, 161.
Dwight's Theology, 181.

Deaths in Philadelphia, New York, Baltimore, &c. 231.
Demerara, 237.
Dr. Morrison, 260.
Divine Attributes, 295.
Dogs, Power of, 468.
Duncan's Sermon, Review of, 504. 552.
Darby's Repository, 514.
Davy, Sir H.'s Improvements, &c. 515.
Dickey's Letters, reviewed, 559.

E.

Existence of God, 23.
Eye, the, 317.
Emory's Reply, Review of, 25. 171. 217. 258.
Education Societies, 44. 88. 133.
Emigrants to Missouri, 87.
Europe, 93. 143. 190. 239. 286. 333. 380. 430. 478. 525. 572.
Editor, Letters to, 102. 110. 187. 208.
Evangelical Magazine, Extracts from, 215.
Edwards's Works, 266.
Editorial Remarks, 305. 405.
Extract of a Letter from London, 330.
Edwards on Faith, Extracts from, 343. 388.
Emigration to the West, 372.
Electricity by freezing, 563.

F.

Fugitive Thoughts, 8. 46.
France, 47. 190.
Free Schools in New York, 132.
Fire, River on, 131.
Fire, to Escape from a House on, 132.
France, State of Religion in, 211. 568.
Fine Arts, 231.
Fall of Earth, 371.
France, Population of, 468.
Flora, Smith's English, 468.
Flax, Bleached, 561.
Friendly Islands, 566.

G.

Grecian Wreath, 41.
Greeks, Miller's Address for, Reviewed, 86.
Greeks, 48. 190. 267. 372.
Gold in North Carolina, 41.
Gas, Portable, 42. 560.
Grape, Cultivation of, 87.
Grotius on Christianity, 230.
Greek Newspapers, 230.
Greek Fund, 515.
General Assembly, &c. 238.
Gibbon's Character of Athanasius, 501.
Guinea of Queen Anne, Lines on, 502.
Gibson's Sermon, Reviewed, 503.
German Testament, 514.

H.

Habit, Influence and Importance of, 20.
Harp of David, 24.
House of Bourbon, 41.
Hydrofuge, 42.
Hymn, Xavier's, 76.
Hebrew, an Easy Method to Acquire the, Reviewed, 179.
History of China, 181.
Hymn to the Messiah, 256,
Hymns, 312. 552.
Home, by B. Barton, 406.
Hayti, Emigration to, 422. 575.
Henry, Patrick, his Testimony for Christianity, 515.
Hippodrome at Constantinople, 562.

I.

Infidelity, 22.
Important Discovery, 23.
Increase of Manufactures, 132.
Islands in South Sea, 140.
Isaiah's Message, Reviewed, 176.
Influence of the Spirit, 250.
Idioms, 255.
Incubation, 268.
Iron Chimneys, 422.
Indian Boys, 469.
Jadownicky's Address, 243.
J. Jenning's Sermon, Reviewed, 36.
Journal of Betsey Stockton, 233. 563.
Journal of Mr. Stewart, 277. 320.
Jerusalem, Intelligence from, 426.

L.

Letters from an Aged Minister of the Gospel to his Son, 11. 64. 105. 153. 202. 247. 298. 346. 392. 440. 535.
Lectures on the Catechism, 49. 97. 145. 193. 241. 289. 337. 385. 433. 481. 529.
Learned Trifling, 23.
Literary and Historical Society at Quebec, 87.
Lines by John Thornton, 118.
Life and Writings of Barrow, 149.
Ladies' Society for the Jews, 187. 238.
Letters to the Editor, 102. 110. 187. 208.
Ledyard, 231.
Letters from Mr. Stewart, 235.
Literary Institution at Amherst, 284.
Letter from an Osage Missionary, 331.
Letters to Dr. Witherspoon, 349.
Letters to David Witherspoon, 346, 443.
Life of Luther, reviewed, 363.
Liberal Bequest, 421.
Luminous Plants, 421.
Large Tree, 421.
Lawson, Rev. J.'s Letter, 567.

M.

Ministerial Diligence, 9.
Manufactory of Flour, a New, 41.
Missionary, The, 69.
Miller's Lecture, reviewed, 504. 552.
Miller's Address, reviewed, 86.
Moravian Settlement, destroyed, 87.
Marck's Medulla, reviewed, 129.
Medical Premiums, 132.
Masts, Newly constructed, 42.
Murdock on Atonement, reviewed, 76. 168.
Mechanicks' and Manufacturers' Magazine, 181.
Milton's Latin Manuscript, 181.
Mariner's Church, 238.
Mammoth, 267.

Minutes of the General Assembly, 324. 373. 422. 469.
Measles, 371.
Mount Rosa *vs.* Mount Blanc, 515.
Memoir of Dr. Shaw, 523.
Meteorology, 561.

N.

New Year's Sermon, 1.
New South Wales, 41.
Newton, Anecdotes of, 75.
New Species of Wheat, 131.
Navigation of the Susquehanna, 231.
New York Canal, 267.
Narrative of the State of Religion, 272.
New Publications, 372.
Notices, &c. 528.

O.

Obituary of Rev. W. Ward, 111.
Ostrich Nest, 180.
Obituary of William Innis, 427.
Original Sin, 489.
Obituary of Sarah H. King, 569.
Owen's Schemes, 560.

P.

Preachers, a Word to, 22.
Parry, Captain, 41.
Portugal, 47. 190.
Population of America, 41.
Praise of God, 73.
Presidential Election, Hints concerning, 157.
Pamphlets from Canton, 184.
Presbyterian Church at St. Augustine, 186.
Plan to Educate Ministers, 200.
Painted Carpets, 230.
Paving Streets, 231.
Pacha of Egypt, 311.
Potatoes, to Boil, 317.
Prize Essays, 318.
Premium of Rumford, 318.
Pittsburgh and Susquehanna Canal, 318.
Paul Jones' MSS.
Panorama of Pompeii, 515.

Q.

Quebec, Historical and Literary Society at, 87.
Queen Bee, 421.

R.

Review of Unitarian Pamphlets, 25. 171. 217. 258.
Beecher's Sermon, 31.
Jenning's Sermon, 38.
Wylie's Sermon, 38.
Murdock's Discourse, 76. 119. 168.
Wayland's Sermon, 84.
Miller's Address, 86.
Marck's Medulla, 129.
Isaiah's Message, &c. 176.
Easy Method to read Hebrew, 179.
Review of Cowper's Correspondence, 223. 261.
Sermons for Children, 313.
Christian Philosopher, 314.
The Deliberative Directory, &c. 315.
Bower's Luther, 363.
Sumner's Evidences, 367. 410.
Woodbridge's Geography, 406.
Dana and Stuart on Atonement, 416. 455.
Gibson's Help from on High, 503.
Duncan's Sermon and Miller's Lecture, 504. 552.
Dickey's Letters, 559.
Report of Serampore College, 182.
Report of Board of Education, 90.
Report of Directors of the Theological Seminary, 269.
Report of British and Foreign Bible Society, 516.
Revivals of Religion, 46. 400. 453.
Russia, 47. 190.
Reynold's Life of Christ, Extract from, 103.
Rome, 190.
Rocking Stones, 420.
Roses in New York, 318.
Roads, Improvement in, 515.

S.

Students, a Word to, 22.
Salt, Epsom, in Illinois, 42.
Steam-boat Improvement, 42. 563.
Seminary, Theological, Treasurer's Accounts, 46. 93. 142. 189. 239. 284. 333. 380. 429. 477. 525. 572.
Spain, 46. 190.
Susquehanna Trade, 87.
Swimming, 87.
Ship's Compass, Improved, 87.
Season, The, 131.
South Sea Islands, 140. 563.
Sandwich Islands, 142. 232. 373.
Steam Vessel in India, 181.
Slavery, 181. 317.
Smith, Rev. Mr., Account of, 185.
Scott's Bible, 230. 560.
Stars, Motion of, 231. 568,
Spinning Machine, 266.
Sumner's Evidences, 367. 410.
Swiss Liberality, 420.
Ships preserved from Sinking, 421.
Steam Drag, 421.
Smollet's England, 515.
Singular Phenomenon, 515.
South Pole, Expedition to, 515.
Self-examination, 549.

T.

Thoughts, Fugitive, 8. 56.
Trifling, Learned, 23.
Tanning, a New Method of, 41.
Tract Societies, 44. 371.
Tides, The, 87.
Thornton, John, Lines by, 118.

Three Sisters, an Allegory, 159.
Theological Seminary, 352.
Tracts for Schools, 420.

U. & V.

United States, 48. 95. 143. 192. 239.
Unitarian Pamphlets, reviewed, 25. 171. 217. 229. 258.
Union of Synod and Assembly, 307. 359.
Vevay, Grape, cultivated there, 87.
View of Revivals of Religion, 46.
Velocity of Sound, 469.

W.

Ward, Rev. W. Obituary of, 111.
Word to Students and Preachers, 22.
Wylie's Sermon, reviewed, 38.
Wales, New South, 41.
Wheat, New Species of, 131.
Wayland's Sermon, reviewed, 81.
Weather, The, 87.
Water Proof Cloth, 180.
Worcester's Sketches, 181.
Wood Screws, 230.
Wurtemberg Library, 318.

X.

Xavier's Latin Hymn, 76.

Y.

Year, Thoughts on the close of, 549.

Z.

Zodiac at Dendera, 267.
Zeta, 303. 441.

GTU Library
3 2400 00268 8939

CBPaG

Christian Advocate (Phil) v.2
1824

THREE DAY